TRIUMPHANTGEORGE COMPENDIUM

TriumphantGeorge Compendium - Part 1

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Welcome to Dimensional Jumping (982)

Dimensional Jumping is a place to share your personal experiences of the shifting nature of reality, through the deliberate application of techniques to bring about "jumps" in our personal worlds - in effect, switching to a more desirable universe. Below is the original method that kicked off this sub. However, there are different ways to approach this, and one flavour might suit you better than another (particularly if you don't like the idea of a literal "other you"). You might also choose to ask: "What's it all about?"

IMPORTANT NOTE

There is no established theory of "jumping" or its mechanism, although there are numerous ways of viewing its nature. It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not. An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience. **Never believe something without personal evidence; never dismiss something without personal evidence.**

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What's it all about?

"It"

One of the most difficult things to grasp when it comes to "jumping" and its associated metaphors, is the change in the concept of what "you" are. Although this isn't required in order to make changes, it's probably the most helpful thing to get a handle on for both "jumping" and for just everyday living.

The summary of your situation is this:

- What you truly are is an "open space of awareness" in which experiences arise.
- The experience you are having of being a person in a world is really a thought about "being a person in a world".
- It just so happens that this is a very bright, immersive, multi-sensory 3D thought - and we confuse parts of this thought with who we really are, incorrectly.

Experiencing It

There are various methods which can help us to recognise it. What they all have in common is that you stop trying to thinking about this situation (that just creates more experiences) and instead directly sense the space around you and within you. Meditation is one such method, however as mostly practiced it's a great "settling down" technique but relies upon chance for a glimpse of the background experience. Far better to pursue things directly. For this, we can pursue exploration of our direct experience, by attending to it and/or by choosing to alter it:

- The books of Rupert Spira (Presence Vol I & II), Greg Goode (Standing As Awareness) - see samples via links - and Douglas Harding (On Having No Head and Head-Off Stress) are particularly good with helping readers investigate our direct experience as it truly is. The Harding experiments are an easy way for a quick flavour of what is involved.

- Application of the jumping techniques described here can be applied for experimenting with making changes to our experience. Attempting to directly create synchronicity via patterning is a quick way to prove to oneself that your personal world is more malleable and basic than you might have assumed. (Relevant to this, Kirby Surprise's excellent interview discussing synchronicity is well worth your time.)

Understanding It

Reading about theories from science and philosophy relating to "private world" ideas can help provide us with more grounded metaphors:

- Marcus Arvan's P2P hypothesis envisages us as separate nodes each with a private copy of the world; Christopher Fuchs' QBism approach to quantum mechanics (more here) reinterprets the wavefunction as something akin to a personal "world-pattern".
- Richard Conn Henry's article on The Mental Universe and N. David Mermin's Bad Habits article on not confusing ideas with solid reality both give a nice overview of how direct observations should be treated as primary.
- Finally, George Berkeley's Three Dialogues is where it all began for idealism (the notion that everything is thought or ideas with no solid substrate behind it).

Reporting It

Another source of inspiration and knowledge can be unusual personal anecdotes - in the form of "glitch in the matrix" or "reality shift" stories, and reports of altered state or NDE experiences. An example of a description of being being open awareness, and a thought becoming immersive and becoming a dominant experience, is this account of meditation into pure awareness.

Excerpts:

"The best way that I can describe it is that this state was beyond the need for thoughts or senses. Thoughts and senses are things that in my view pertain to consciousness. Where I was, it was a state of pure awareness-beyond consciousness and therefore the need of thoughts or senses."
"It was ... like letting go of something that I was stuck to. It was as if I was a balloon that was tied down and then suddenly released to begin floating. Like I was carrying a heavy weight on my back that was finally lifted. This was the feeling right at the point of entry. What followed was the state that I could never fully describe in words."
"The experience was void and yet all encompassing at the same time. It was a state of demanifestation with the seeming power to remanifest should I choose to introduce thought. It was kind of like this; I wasn't thinking but if I did think, I would become what I was thinking. Therefore, I dared not think about anything because that would have meant that I would have manifested out of total awareness and bliss. Being in this state was beyond bliss, you want to stay there and not do anything to disturb it."
-- Victor C Other 6247, NDERF

Being It

This part is easy, because no matter what experience you appear to be having right now, you are still that open conscious space. You cannot not be this. You might take on the shape of this or that world, but like a pool of water that has become rippled, you are still that water. The added benefit you have over most puddles: **you are a pool with the power to ripple itself!**

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KEY POSTS

The following posts detail the metaphors and mindset which underlies the "dimensional jumping" approach:

The Hall of Records

Reposting this to help clear up questions about what happens to "the other you". There is no such thing : what you are doing is selecting a different subjective experience, like shifting to a slightly different dream. This involves thinking of "you" in a slightly different way.

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called remembering. Practically, this would involve summoning part of a record in consciousness and having it auto-complete by association. This would be called recall. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. So in terms of "dimensional jumping" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Jumping" means to decide to recall a memory that is not directly connected to this one. If you are feeling adventurous you might also check out my post elsewhere on [The Patterning of Experience].

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself. I do like the idea that we might one day develop a Library Guide for Researchers which would help us all navigate this stuff more easily.

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Q: Have you ever heard of NLP? It sounds very very similar to your idea of how dimensional jumping works.

I have indeed heard of NLP!

The early modelling stuff was good I thought (Frogs into Princes, The Structure of Magic Vol I) but after it became a marketing thing and John Grinder disowned it, it went downhill it seems, so not followed it much lately. Whereas NLP was playing around the edges of "how you conceive of things affects your response to them" - it never had an underlying philosophy of the world at large - the "jumping" thing is more a case of leveraging philosophical idealism. It's only a step away from "magick" I'd say, but also nearer to its essence. Have you experimented much with either?

Q: I've been actually getting into Magick and NLP lately and I came across this sub around the same time as well, and you're right they all strive for the same kind of idea: that you have a 'choice'. I feel like Dimensional jumping is a way of convincing your subconscious to allow you to manifest a powerful will upon the reality in front of you, in the same way as magick, it's just that they have different techniques of communicating with the subconscious, all have a powerful desired state but are all different 'methods' of reaching that ideal state or outcome. So I'm remaining humble and skeptical but at the same time, I notice a pattern in all of these. Whatever the thinker thinks, the prover will prove. So in a way, I've rationalized that we are always dimensional jumping, constantly shaping our will and our energy field, it's just that sometimes there are crazy synchronicities that happen. I'm curious to see how you would differentiate all of these.

I say: **there is no subconscious.** It's just the parts of the world you aren't looking at right now. **All intention affects a part of this world directly and the effects are seen from that point on.** The only difference between approaches (of any sort) for creating change is the world-metaphor (including the what-you-are metaphor). The world-model you've committed to limits what you will observe happening - so to make massive change, you need to alter that or put it temporarily offline, or a halfway version between the two.

EDIT: Adding headings for easier reading!

The World-Model

Could you expand a bit on what you mean by the world-model?

The "world-model" would be how you think things are "behind the scenes". For instance, perhaps you think that the world actually exists as a spatially-extended place that is "happening", even when you're not experiencing that? Or perhaps you think that space is itself a part of experience, it "arises with" it and is not "out there" beyond your current perception, in which case you'd recognise the world as having no depth. In general, whatever you adopt fully ("believe") then your experience will tend to behave "as if" it is the case. This of course make a massive difference to the changes you can make. If the world is actually super-flexible but you have assumed it to be far more rigid, you will be limited in results (except for occasional strange accidents) because you are simultaneously "casting spells" for a solid world and a flexible change.

Going Offline

By temporarily offline do you mean that you need to 'suspend disbelief'?

In a way, yes exactly - but it's good to be a bit more specific. What does it mean to "suspend disbelief"? It means to cease asserting that the world is a certain way. While you are "re-triggering" the world you can't make much change, since you are re-asserting it being how it is right now. That would be like trying to stand up while keeping the idea of sitting down firmly in mind! You have to let the current state "go fuzzy" so that you can "think into it" with a modified version. So I mean something like: temporarily detaching from the thought of "the world". Typically, people get themselves into altered states via trace, meditation, drugs, staring into mirrors, or simply withdraw from that main sensory thread. An alternative and more permanent alternative to forcing these states is to change your world-model, of course.

The World-Thought

To reiterate this point:

All intention affects a part of this world directly and the effects are seen from that point on.

If you adopt the flexible world-model that your experience has no "depth" and is basically a 3D multi-sensory thought, then it becomes clear that every thought you deliberately intend on top gets incorporated into that world-thought to some extent. Detaching from the world-thought, letting its intensity subside (become "daydreamy") and thinking new facts into it is essentially how "jumping" and all these things work.

Cutting and pasting an example from elsewhere:

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now instead imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be

seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

The Infinite Grid of All Possible Moments

The Infinite Grid of All Possible Moments

Thought I might as well post this here in case anyone finds it a useful metaphor. Below is the description that goes with this animation. The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments" if you want to pursue an alternative to the candles-and-mirror approach.

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid". In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment). We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised. As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you. Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation.

Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- The Infinite Grid of All Possible Moments (16:9) [https://www.youtube.com/watch?v=EdA4yN77q1o]

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Synchronicity abounds - today I came across a review of the TV series Being Erica. In the show, the patient undergoes a therapy process which involves their awareness being directed to a previous (or parallel-previous) moment. They can then make changes by responding differently within the moment, the repercussions of which are reflected in the subsequent "present". Never seen it - it looks far too rom-com for my liking - but I liked the idea. Dimensional Jumping would be going directly to the "present" that followed from such a change, without the detour.

Q: All I can take from it is that so long as we don't become involved in what we're experiencing we can perceive anything from any view. So we're not really jumping dimensions, we're shifting perception.

Right. And we don't even mean any view right now, or even any view in the past you were involved in. The jump from being in bed to being in a night-time dream is just the same process. We're shifting perception, or I'd say: attention, because that retains the notion that you are everywhere-all-at-once anyway, it's just that you are focused on one particular aspect of the infinite pattern. The larger point is that if you want to make particular changes perhaps it's better to have a scheme of thinking that you can absorb in which to do it, which accommodates it, rather than simply let go and kinda intend-hope. Meanwhile - "everything being available" means both that everything exists and, conversely, that nothing exists but anything can pop into being as required. Doesn't matter which way we conceive of it (not possible to distinguish between the two).

Q: I see you said "infinite pattern",and how how anything can pop into being as required.So,you are saying we experience what we focus our attention to.Therefore we can experience any moment,at any instant of time by focusing our attention. And that everything is in our head,nothing out there?I don't really understand ...What is reality,or is it just in our head/mind?

There is no head/mind except as a sensory experience (or a thought-about it) in your awareness. They are real, but only in that sense. One way to say it is that: reality is awareness taking on the shape of experience. In other words, waking life is dreamlike. All possible moments are 'dissolved into' the background of experience - that is what the 'Infinite Grid' metaphor proposes. You don't walk around the world, you instead have the world move within your experience.

An earlier attempt to explain this using the life-as-game metaphor: here [POST: Why did the devs implement dreams?].

The extra bit is that with the 'facts of the world' being dissolved into awareness, it is the shifting of your attention from one aspect of it to another, unpacking one moment into sensory experience then another in a non-discontinuous way, that gives the impression that you are living a life as a person, in time and space. What dictates your trajectory? Your held intentions, expectations and beliefs. Dimensional 'jumping' operates by having you detaching from those - detaching from the 'facts of the world' - thereby allowing them to shift in a way they otherwise could not.

Q: So in relation to that... We are still living all the past moments and experiences, even though our direct consciousness is in the present time? There's a 13 year old me out there in first period English... hmmm.

Not quite. Better to say that all possible experiences are present now - like all frames of a movie, except all frames of all movies, jumbled up - and available for viewing if you chose. What you are, is the eyes which can view. So there is no "you" in English class (I liked English!) but there is a fully-immersive "moment" that you-as-consciousness could step into if desired. Right now, your attention is on the moment with this "viewing the fascinating outpourings of reddit" image in it.

Maybe I'll go check out your English class moment...

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Part 1/2

Hey, provocative is fine too! Let me give a full answer with background, since I'm not sure what you've read and not, and it's also a good opportunity to bring together some thoughts.

Skippable Background

If you've been reading all our tangled comment discussions over at /r/Oneirosophy, you'll know what the underlying project is, which is basically philosophy => realisation => manifestation:

- To develop what I've been calling Active Metaphors which can be used to reshape our experience. There are no theories as such because there is no solid underlying to experience (although there are very ingrained habits). Any descriptions are valid only insofar as they lead to desirable experiences and make sense of experiences to date.
- To get to the essentials and thereby describe and account for: daily experience, "glitch in the matrix" experiences, and direct intentional change.
- To find better ways to lead people to the underlying realisation of the structure of experience and what they "really are", which is independent of the present sensory experience.

My involvement on this subreddit came about by accident really: I came across it and thought it maybe a bad idea to having people randomly encounter the sub and do

undirected detachment, without the awareness and framework that, say, people in /r/occult might have. Multidimensional magick, one of the original forms of this, was basically "submit to my true will on the wheel of fortune" and the instructions themselves compare it to suicide (of your world anyway). It's fun to mess around with concepts and philosophies and ideas - it absolutely is - but since results can be a serious thing, there needs to be an element of caution and a way of thinking about things, so that it's not treated too casually. So here I am.

Meanwhile, I am committed to the view that people shouldn't believe anything unless they've tried it - dismissing something is fine though - so the attitude here is to be "here are ways of thinking about things, try them out". But just doing it randomly isn't so good. Hence encouraging people to experiment with doing low-key stuff (e.g. intentionally creating synchronicity, which underlies everything really) as a way to see how it fits. It pretty easy to prove to yourself that there's "something going on" and it's then up to the person to pursue it or not. If you've read the 'reality-shift' accounts elsewhere you'll find that most people just find it very disturbing, even if it happens deliberately rather than accidentally, because of the implications. You find you're living in something which behaves a little like "declarative dream world", where (as Alan Chapman says much better than I in his excellent primer) everything means what you decide it means. So, anyway. In terms of reporting my own experiences, I do try to keep my personal stuff out of this and you'll find that anyone who explores this much - whether in a more traditional form or the direct intending that we're describing here - will be inclined to do the same. Most people discuss ideas rather than results. There are basic practical reasons too; people tend to adopt a "law of silence" in magick for reason (avoiding being stuck with certain patterns and bound to others). However...

Part 2/2

Jumping & Me: Effects and Side-Effects

Personally I don't do the "jumping" thing as described in the original post here. As linked in the sidebar, it's more about this...

- Overwriting, Deciding and Patterning for extended pattern triggering and autocompletion.

...which is for experimenting with different metaphors to make changes.

In a sense, there's no real "method" involved - you let go of this thought, you welcome a replacement thought - but a formal super-flexible description is helpful because it provides an intentional route. However, in the main the techniques are intended to create a baseline open state which is as "thin" as possible. When people talk about little strange effects like you describe, they are "collateral shifts" or side-effects from not really having a clear intention. Just like synchronicity experiment where you end up with the same concept overlaid everywhere. They're happening all the time anyway if you pay attention, inconsistencies and persistencies. With directed intention, though, you are being specific, having already set the ground. So typically we are talking about information acquisition, creating and undoing situations - generally, modifying or defining "facts" without breaking personal reality and making it temporarily no longer "make sense". Those are my experiences and results do happen. You're just doing what you've been accidentally doing anyway, but knowingly.

What people will probably tell you is that: If you've done the "releasing/overwriting" work, dealt with a few major bumps, life gets more relaxed and smooth anyway. Unless you are into experimenting in order to understand and play and explore, it then becomes about just maintaining a certain state. Because at some point you're wasting your life:

> One day the Buddha met an ascetic who sat by the bank of a river. This ascetic had practised austerities for 25 years. The Buddha asked him what he had received for all his labour. The ascetic proudly replied that, now at last, he could cross the river by walking on the water. The Buddha pointed out that this gain was insignificant for all the years of labour, since he could cross the river using a ferry for one penny!

At some point you can de-pattern yourself to basically stop being very human; if you want to live in the world then you have to remember what you're living for. The balance is to realise the nature of your situation, get rid of unwanted debris, and then enjoy the rest, having a tinker about when you feel so inclined. Having said that...

Teleportation: Endgame For 3D-Imagery-Update

> I've also seen a comment that you talk about teleportation/change of scene.

I think that came from "Next: Teleporting for beginners" which was a little joke, but also deliberate because teleportation is the extreme end of what we are doing - aiming to observe discontinuities in experience rather than subsequently discovering them - which is why I've used it in examples. Since making changes requires that you detach from the part of experience you want to change (whether by it being out of sight or just being withdrawn) then I see that experience as the ultimate experiment for personal fun. Time compression with Fotamecus doesn't count, for instance, because you don't experience it happening. I've not done it yet, alas! The method-process would be exactly the same as everything else. You are not really "in" the room you are experiencing; it's present imagery and you can directly experience this fairly easily.

So "work in progress" is the idea. But I'm just doing this for enjoyment; perhaps others are more serious about such things and would like to push it further, faster.

Have you done much experimentation yet?

TL;DR: My attitude is: here is the situation as I'm seeing it, if you like those ideas then try experimenting for yourself and see if it's your thing.

So you see where I'm coming from. As to the "basic method" that started this sub, I think that (like the Multidimensional Magick post) it just releases what you are holding back and lets it manifest. So potentially, if you're holding back some fury, then you let go of that, and your world shifts in that way... and then you lock back up again, fixing that state in place! That's why I'm all about encouraging people to have something in mind, and try a more specific approach to change. Candles and mirrors are traditional for all sorts of capers, I guess because they encourage a sort of detached state naturally, and because mirrors themselves are, I think, highly active metaphors. If you think about it, the only "you" you experience is the one in the mirror. It's only by a trick of thinking that you associate the image with what you are and how you look. The Douglas Harding experiments are a good way to explore this deliberately, if you haven't tried them already.

...

Great question. I'd say it's a matter of intention. Let me have a go.

First, let's establish a particular view: that what you "really are" is the consciousness in which experiences arise. So you might have the experience of being-A-in-the-world and you might have the experience of being-B-in-the-world. The switch you are talking about is a swap between one and the other. You-as-consciousness persists, but the content had changed personalities. If you simply intended that you have the experience of B but the world (A) is the same, then you've summoned the experience of being-B-in-the-world-of-A. You won't have a choice ("what should I do in that situation?") because you won't remember being A at all. You will and always will have been B. Some crazy folk might come up to you and say you are A, but you'll think that's nonsense.

But... that's not what you would do, because with that approach you've basically decided that "I will change by updating my personality and deleting my memory but the apparent world remains the same", and have put them out of step. The key here is about perspective. There is no 3rd-person view to this, no outside view, you are always choosing what subjective experience to have in the future. What you would actually do is change the whole experience, right? You would "update the world" such that you were and always had been B and had no recollection of A - you'd update for a consistent experience.

For all you know, you might have already done such a thing last week. One morning last week, you were C and working in a coal-mine in New Zealand. You decided to update the world such that you are invisiblemongoose, always have been, and are living wherever-you-live-now. And that become true and always true. But something, some itch, some previous trace is still there, and you feel driven to go on reddit and find out about how worlds can be changed overnight...

> Or does the fact that only my perception have changed and not theirs means that I did something wrong?

Remember, you have to think in terms of 1st-person subjective experience. You wouldn't actually know this; you'd just think that there was a bunch of strange folk telling you that you're someone else.

EDIT: I remember reading a couple of posts over at /r/tulpas where people were asking about swapping, but I don't remember anything else coming from it.

without total faith in the metaphysical phenomena the person wouldn't even swapping at all

Yes, on the tulpa example: I think you're right that such a radical change is going to be all or nothing, whereas the original setup was almost "what if I did it but didn't really?"

If you choose to "switch to personality B and have no memory of A" then that's a different thing to "change the world such that I was always personality B".

That's why I think that can't be just a matter of different metaphors, like many discussions seems to point that is all the same thing, but there is obviously a key difference between...

It's a tricky topic so let's try and work through it.

When it comes to approaches (1) and (2), they are really the same approach, surely? Reality doesn't work two ways, it has one way. The metaphors are just ways to conceive of change. And if you can conceive of something, you can experience it - because the only difference between an experience and a thought is the brightness and stability of the sensory imagery. Fundamentally, anything can happen. There's no reason at all why this room can't just disappear right now and another room take its place. Why doesn't it do so? Habit or momentum, you might say, and the extent to which I am holding on to - continually activating - current patterns of experience. And implicit in any "decision" is the context and intention.

- If I decide to gradually become a better person, then that's a gradual letting go of patterns, a gradual wearing away, and a slow change in "time".
- If I decide to just instantly become another person, then that requires I completely let go of the current pattern, to allow it to shift more rapidly. This is a type of world-suicide - or more accurately, it's like going to sleep, entering a lucid dream, letting go of all hold over the initial world and never coming back.

The trick to thinking about this is to flip around our conception of the world. We are not bodies or people in a world, we are a "conscious space" in which being-a-person-in-a-world type experiences arise. And furthermore, that "conscious space" is infinitely malleable and can take on any shape at any time. Where metaphors come in is that they give you a context for change. If you adopt the metaphor of "the world is a solid spatially-extended place" then your experience will tend to correspond to that: slow change. If you adopt the metaphor of "the world is one of many worlds and we can 'translate' between them", similarly. It provides a path of manifestation. In both cases it's really the same deal: A dreamlike experience with no solid substrate behind it, which behaves "as if" the ideas you accept are actually true. But the only truth is that there is conscious-awareness having experiences.

EDIT: Ah, was replying to the other one so just copied it over here.

So, is it basically a matter of one's level of detachment from the current patterns of experience?

Nicely done on the Totoro link! Of course, sometimes trees just glitch themselves, apparently. Actually, I think /u/Roril had a tree-related story somewhere, but I can't remember what it was. And yes, that's basically it: we detach such that we aren't constantly re-triggering the current experience, and this allows a more dramatic, discontinuous change to occur in experience. We're basically loosening our hold on the world to let it shift.

The person still need to figure out how to reach such a level of detachment...

You can't figure it out. Figuring out is an experience.

...achieving a specific set of skills...

That's an experience too. Detaching isn't an experience or a skill. And so on. Rituals are a way to cheat into detachment: making you hard-focus until you get exhausted or pushing you into a state where sensory experience blanks. But the only way to be detached really is to cease controlling your attention so that it disappears and you are left as an "open space" with your experience floating in it. Detachment is to cease something, not do something. You don't get better at "doing" visualising as such, I found - you just gradually stop being in the way so much. If you start doing daily visualisation practice, you'll likely notice yourself trying to "paint" the image or make it appear. That won't help though. When you get good at it, what happens is you "want" the image and then it appears "by itself". (EDIT: You imagine-that the image is there as a fact, and let it appear by itself.) People call this "the subconscious" or whatever, but really what's happening is that the image, being a continuous part of the intention, is arising without resistance. Your intention to visualise has shifted things, but really it's switching into allowing that brings things up a level. Having said all that, people do find rituals and techniques helpful, because they find it easier to believe that something else is doing the work, something else has the power, rather than themselves. But since it's all in your imagination anyway (literally everything), it's just a story you're inventing. You might as well get used to being more detached generally, and just relaxing into a more relaxed state if required for "editing" type activities?

When Biblical stories talk of "faith" (knowing things will happen despite lack of evidence) and "giving up to God" (allowing body, mind and world to shift) and "dedicated prayer" (non-deviation from intention of desire) and "asking and receiving" (declaring what you want, letting it come into experience) and all that, it's this they mean: giving up apparent control in order to gain true understanding and influence. There's no world behind the picture of the room you are experiencing right now, etc. You could lie on the floor and decide to absolutely just give up control totally and forever, right now, and you'd probably have an interesting experience as a result. (Or: get a bit dusty depending on the state of the floor. Who knows?)

EDIT: This all makes it sound much more esoteric and complicated that it really is. Although the "world" might seem complex, the actual reality of it isn't. Just like no matter how many scribbles you do on a piece of paper, no matter how tangled the lines, it remains: a piece of paper with scribbles. No matter how many waves there are in fish tank, it's still just water.

Q: Talking about this? [https://shorturl.at/YPBuJ] That's a tree returned within 6 months of being chopped down. Also of importance is how I once saw Halley's Comet in the daytime in May 2000, but now it switched to 1986?!? [https://shorturl.at/836dt]

Aha, I summoned you using my special powers! ;-)

That's it, I was looking for it in /r/Glitch_in_the_Matrix. I missed your Halley's Comet one - just reading through the comments, that sounds pretty interesting (not something I experienced). Oh and there are indeed daytime-visible comets so ignore all that nonsense.

...Those sneaky Kahunas - nice trick! Our own technologies are, I think, driven by exactly the same process. The screen you are using does not "work" as you might imagine. Or rather, it works exactly how you imagine-that it should - it's just that there is nothing "behind" that imagining. The classic "beginner's luck" is a thing, I think, and children in their ignorance do occasionally seem to have quite extraordinary experiences - later dismissed as false memories. There's nothing wrong with capitalising on it. Maybe get the children to do everything for us? :-)

Well, experimentation is the way to go. There's nothing to it really: be okay with things as they are, and then imagine-that things are how they should be.

...

Q: Lol why is everything deleted here?!

Looks like someone cleared out their account. (Really annoying that, cause it completely destroys a conversation by deleting half of it.)

Q: The way most of the responses I've read by you in this thread are written I can get a sense of the posts that were missing.

Yeah, you can see that someone has cleared out their account... so all the things I was responded to have vanished. We will never know what the "great question" that kicked it all off was...

The Infinite Grid of All Possible Moments (/r/timetravel/ edition)

Cross-posting with modifications - the original concept was to provide a way of thinking about the nature of conscious experience and different experiences in a shared world, but I think it works as a way of viewing time travel also.

The Infinite Grid of All Possible Moments

The idea of this animation is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps a way of thinking about "jumping between moments". In this scheme, there are no timelines except the history of your own experience, your own trajectory across the possible moments. Although we tend to assume that our intentions and decisions actually, say, directly move our arms or create certain thoughts, what's really happening is that we are implicitly choosing to shift to a moment which contains the corresponding experience. You don't ever "do" anything; you just "select experiences".

Since there is no actual past or future except your own personal sequence of moments, and there are no physical movements because being-a-body is just part of the overall sensory experience of a "moment" - there are no paradoxes and no limits on free will. Time travel, in other words, becomes a discontinuous jump in your experience, rather than an actual physical or even mental journey. You are basically "folding away" this moment of 'My Apartment 2015' and "unfolding out" a moment containing the experience of, say, 'Barcelona 2004'.

The summary that goes with the video:

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid". In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment). We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised. As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you. Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation. Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- The Infinite Grid of All Possible Moments (16:9)

...

Q: This is great. In this model, maybe enlightenment would lead to awareness of the total matrix, and possibly even the ability to jump between locations.
And that would imply that each individual is actually the same consciousness focusing on different portions of the matrix. Which would mean that there are no individuals, and all are really one.

Yes, this is exactly what the model is shooting for!

Everything is 'dissolved' into the background awareness, all moments and all perspectives, with no fundamental separation - and yet, apparent separation, and individuals, and timelines. It also allows everyone to experience anything, even if there is a requirement that other people experience them doing something else. We get confused and think that we are a particular body in a particular story, because we've got our faces "pushed up against the glass" of a particular set of moments. If we take a step back, though, we discover our situation is not as we had assumed, and nor are we...

The Imagination Room

Things tend to come up in comments and discussions which then get lost in the fog of history, so I'm posting a few potentially useful fragments as posts to make them easier to find.

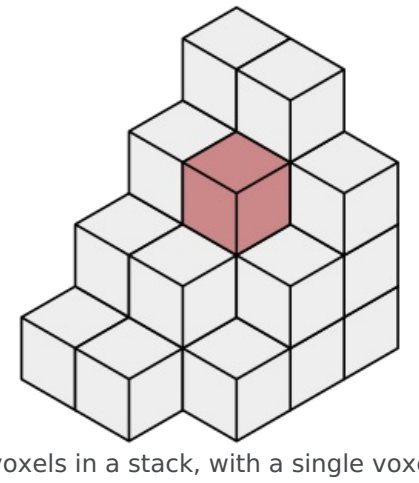
The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light. Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of experiences, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts. At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience. At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape. Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are creating the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships. Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

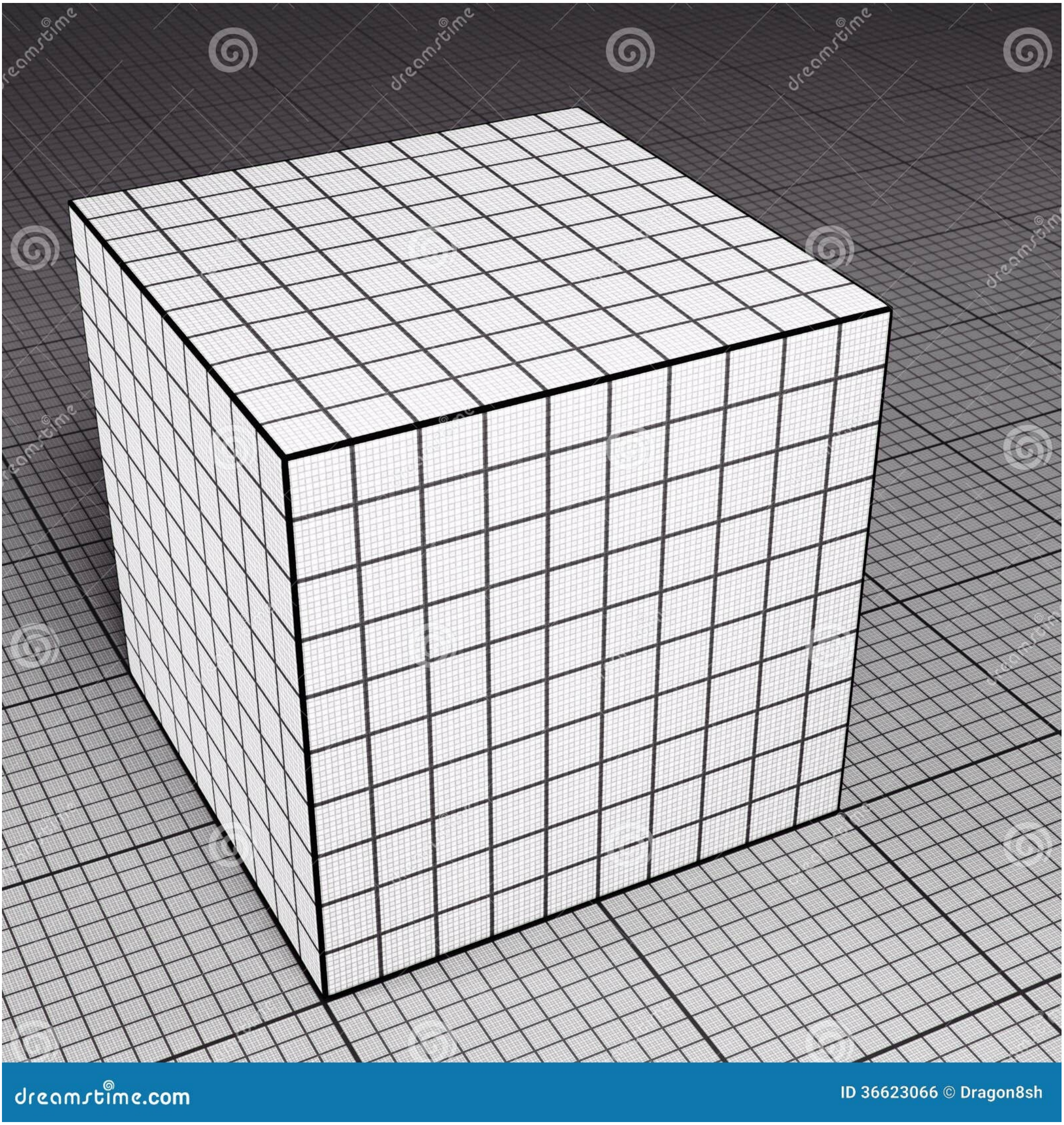
A Personal Addressable Voxel-Space

Another way to envisage this is as a voxel space.



A set of voxels in a stack, with a single voxel shaded

Imagine a complete and total void with not even space. Now, imagine a 3-dimensional array of cubes going on forever.



Each cube can contain a sensory "pixel" (visual, auditory, texture, taste, feeling). The room you are in now is basically a particular sensory pattern existing in that array. If you think a thought, that appears in the same voxel-space, only less intense and less stable. However, it leaves a trace upon the space, a slight deformation, however subtle - which results in a momentum from the current state towards the state described or defined by the thought. If you are completely detached (is in, not "persisting" other patterns) then the transition between states is effortless and clean. Otherwise, what occurs is a mangling between the present state and the thought, and any other thoughts you are holding onto or resisting. So when you "look back" you are literally re-defining the target of the voxel-space to your previous state again. That's why lots of "manifestation" type techniques recommend "letting go of your desire". Not because you need to forget what you are after, but because our tendency is to re-created the "state of desiring" when we think about it.

Imagining That

When we talk of imagination and imagining something, we tend to think about a maintained ongoing visual or sensory experience. We are imagining a red car, we are imagining a tree in the forest. However, imagination is not so direct as that, and to conceive of it incorrectly is to present a barrier to success - and to the understanding that imagining and imagination is all that there is. We don’t actually imagine in the sense of maintaining a visual, rather we “imagine that”. We imagine that there is a red car and we are looking at it; we imagine that there is a tree in the forest and we can see it. In other words, we imagine or ‘assert’ that something is true - and the corresponding sensory experience follows. We in effect recall the details into existence. It is in this sense that we imagine being a person in a world. You are currently imagining that you are a human, on a chair, in a room, on a planet, reading some text. We imagine facts and the corresponding experience follows, even if the fact itself is not directly perceived. Having imagined that there is a moon, the tides still seem to affect the shore even if it is a cloudy sky. And having imagined a fact thoroughly, having imagined that it is an eternal fact, your ongoing sensory experience will remain consistent with it forever. Until you decide that it isn't eternal after all.

Exercise: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.

...

So, idea-fact-thing-pattern intensified and accepted! There's no how or why needed at all; that's just additional narrative dressing. It's never necessary to "work things out" or even justify things in any way. Those are just routes towards, finally, allowing something to be the case. Realising and integrating the "fact" that nothing is concrete (even the experience of "concrete") is probably a good first step, actually.

...So, your dimension=what you are is the environment in which all appears. All other characters are just as real as you-as-person, in the sense that you are "real", because you-as-person is just part of the environment too. It just so happens that you have taken on that particular perspective. If you need a model for the sharing, I'd suggest that rather than a shared "environment", the so-called world is a "shared resource of information" and each of us has access to it, like a box of patterns we can use to build and change things. You can do what you want with your copy of the world, and just think that the overlap with the appropriate aspects of other perspectives will take care of itself.

Philosopher Marcus Arvan actually promotes a P2P hypothesis which is like a non-centralised game. However, if the apparent overlap is itself defined by your copy of the world, then basically it's "as if" you dictate the shape and contributions of other nodes too. Other relevant links in this post ("What's it all about?").

All Thoughts Are Facts

All Thoughts Are Facts

On using the world-as-thought perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D-sensory immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is literally adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

...

Q: Reminds me of a line from Star Trek -
"Nothing unreal exists" - Spock
[https://shorturl.at/F0ZcV]
i. e. it is not event possible to imagine a thing, event or world that is not a part of existence, however, it may be a part of a reality frame that is not accessible from this one.

He's a logical guy, that Mr Spock! And after all, possibilities are concepts in "logical space". If you can conceive of something, you can experience it in some form - because of course even just the conceiving of it is the experiencing of it in some form.

Q: So, can we change facts for other people or just fr ourselves? Is everyone living in different realities that can still interact with eachother? Or can everyone change facts for everyone else if they want to? I'm fairly new to this sub, and very intrigued.

If you adopt a new perspective on your apparent reality, you find that in effect you have a private copy of the world. Your experience is basically an ongoing immersive thought about being in that world. So you can change that apparent world however you like, and that includes your experience of other people's situations. Your question is then inevitably: in what sense am I sharing the world with other people? And the answer is something like: it's more like sharing a "resource" than an "environment", like everyone has access to the same library of possible experiences.

Q: Thank you, hopefully I'll continue to get a better understanding reading posts here. It does get slightly confusing at times, ha.

Ha, no problem. It's actually super-simple it's just very hard to put into words!

If I were you I'd simply choose to completely accept one of the two metaphors listed in the sidebar and take it from there. (They are designed to give you an easy way to adopt this without having to worry about the details.)

Then, every day spend ten minutes lying down on the floor and "playing dead", giving up control, surrendering completely to gravity, releasing your mind and body and especially attentional focus, letting them move however they want - to get used to what detaching is like. (It feels nice to do this anyway. Nothing to achieve, no aim other than allowing things to shift about as they please. The most relaxing thing you can ever do.)

Thanks! I'll try that.

A Line Of Thought

A Line Of Thought

All possibilities, anything you can conceive of in thought, exists logical space. What dictates whether an idea becomes a dominant aspect of your world is its intensity:

- We recall things into existence.

A line of thought…

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It’s like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to recall them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and “manifest” wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)

Manifestation vs synchronicity…

- An ’intention’ is simply the name for a pattern which we want to see incorporated into our life.
- It can be non-sensory, since it can be the overall felt-sense of the pattern, without it necessarily being expanded into the sensory.

- What separates an intention from recall is the introduction of a specific spatial and temporal context plus, typically, a subjective viewpoint.
- This marks the difference between experiencing manifestation (including body movements, thoughts, “results”) and synchronicity (the appearance of the same patten across unrelated situations).
- If you can recall (conceive of) something, you can experience it.

See also: All Thoughts Are Facts

...

Q: Hi, I’ve been lurking here for a while and had a question, so figured I’d create an account. I’ve been reading many of these threads in the past few weeks and absorbing a lot of the theory and technique behind ‘jumping’. From what I gather, a large part of it is dependent on provoking intense feeling and imagery inside oneself and, in turn, having those feelings & images manifest in your reality in one way or another. My question is with regard to the attachment aspect – attachment to the desired outcome, that is. Attachment seems to be the foil for this whole experience and will only hold one back. However, in the explanation above, it says the following:
“The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)”
Isn’t this just creating more expectation and attachment to a specific set of circumstances that your outcome will be realized through? Thank you

For clarity, let's maybe split things into two:

- There is "triggering the pattern you want to experience". (We bring aspects of it into imagination, intensifying the contribution of that pattern to our subsequent experiences, where the context arises.)
- There is avoiding interfering with your unfolding experience afterwards. (Basically, not resisting it or re-intending it.)

Expectation itself isn't a problem if it's just anticipation of what you have created (I suggest). That's really just feeling the pattern again. The problem comes if when you are doing this, you are actually intending a different state, or if you are resisting the (sometimes rapid) shifts towards the new state. Non-attachment means being "okay with whatever is happening", trusting that everything has already been done at the moment of intention, and things are going in the right direction. If you are attached to the outcome, then there is a risk that you bring it into mind along with "oh I wonder whether this will happen!" or some other pattern which implies it is not certain.

Short version - When we are creating the change, it's about imagining from the end-state as if it was happening, then and now. When people get attached and concerned, they tend to imagine about the end-state and whether it can happen or not. This can mess things up,.

Q: I've been longing to search for this information!!! I've always been stuck between different concepts of how to go about manifestations specfically between "Repeat intention everyday daily and keeping it on your mind for it to become into fruition with thought power" and/or "Setting so-and-so intention and letting go completely allowing the universe to send it into your outer experence." Now finally you have solved this concept confusion for me when you say: "non-attachment means being okay with whatever is happening". Also quick question, since we tend to focus on the end result as already in existence, should we still repeat daily on the intended statements we have set for that creation to come into physical experence or just literally forget about it and focus on the end result as truth as our day to day lives go on

I would treat every intention as literally updating the world, as intensifying the contribution of a particular fact, at that moment. So you should pretty much do it, and then just carry on with life. If you like, you can do a regular session each day (e.g. using imagination to create the scene that corresponds to your desire being fulfilled, as a sort of regular "intensification" or deepening of the fact), but then leave it alone other than that. And if you do that, you have to be careful of how you do it...

Again, think of it as being a direct interaction with the world. The problem with people constantly fiddling about, is that when they intend again, they often do it by re-intending the initial state first, then intending the desired state. Reset! So only intend the target state. Usual example which you can practice yourself: When people stand up from a chair, they often do it by first re-asserting that they are sat down, and then they intend standing up, by overcoming the sitting-down they just intended. This corresponds to re-intending the initial state, before intending the target state. Try this out. Now try standing without doing the re-asserting of sitting. Just imagine-that you are already stood up - and let the body move as it wants, being okay with whatever happens. You should find this a much more relaxed, effortless approach.

Q: The way you look at/think about these things are just so mind opening.. I never though of it in that way and it just encourages me even more to reread my intended statements and/or updating them as time progresses!
Now with the targeted state, do you mean being able to imagine standing up while still sitting on the chair BUT you feel as if your body is really stood up in the imagination reality realm?
Also im just complying with the example given. Now when it comes to my intention its basically recieving a big check, so i imagine myself seeing this white looking cardboard with details branded of whos giving me the check with my name on it & the specfic amount i am being given. I can see it pretty well as i improve the vision everyday now.
Also what are your thoughts when it comes to time based manifestations? For example: manifesting so and so by Nov. 1st
Its been bugging me of how curious i am too finding out how time based manifestations come in affect. Also i use to struggle with my financial life but with this check manifestation everything will be going extremely well! It already feels like i am relaxed and happy because of it.

So, with the chair example, you are sat down. You "feel-imagine" what it would be like to be stood up. You do not resist any movement. Your body will move effortlessly and "by itself". The key is in: a) not re-asserting being-sat-down first and, b) not resisting what arises. And those principles apply to all intention! With the chair example, you can actually do it as an exercise to get used to what "allowing" feels like.

On time-based, it's no different. You just need to create an immersive scene which implies that the result occurred in good time, with all the feelings and sensations that would go with that. All you're doing there is providing additional context to your intention - rather than just "I will see owls" it becomes "I will see owls within these additional circumstances; with this scenery". It's all about experimenting to see what works for you; just keep playing with it. As for the chair exercise, there are other similar examples in this chapter. They are intended for actor training, but they are great for getting in touch with your imagined environment. And they are fun too.

Q: For many decades of my life, I was a (purely non-professional) actor. Memories of some of this kind of training may be still rolling around in my sub-conscious! :) I just tried this "standing" exercise and love it! I loved it so much I tried "being at the top of the stairs" without intending still being at the bottom. Then I tried "being in front of the boiling water" without intending still being in the kitchen doorway. Of course, I still walked up the steps and I still walked across the kitchen to the stove! The difference was all in how it FELT, and that feeling was very different, indeed. Damn! I've been re-intending my starting point quite a bit. You've introduced a very valuable exercise. Thank you, Triumphant. <3 (Edited for spelling.)

It feels good eh?

In general: Stop trying got manipulate yours sensations, because they are transparent. For example, you can't move your arm by "gripping onto" the sensation of an arm, because that's just a sensation floating in your perceptual space. Sensations should be seen as results; the actual source of them (the thing that you are, and that you "do") is pre-sensation.

Q: Thank you, George. I always appreciate every bit of your advice. Must go back and re-read the "lying on the floor" business. Apropos of nothing, I just made what I suppose is an obnoxious comment on GITM. :p ...It's evening here; maybe I'm tired. I'm just utterly sick of the comments on Glitch, and don't think I'll go back there. It isn't worth the irritation the commenters cause me! Much prefer this sub.

Hey, click the report button over there if commenters are being dicks. Unfortunately they get occasional waves of new readers who don't get that, although disagreement is fine, it's about discussion not "winning". They get put on pre-approval.

Q: You have no idea what it means to me to help me on inproving my knowledge of loa. I am beginning to apply this new way of thinking and concepts to improve my overall life and i am goong to continue "jumping" my way further. Thank you so much for your help!

Glad to hear you're finding it useful!

Q: Yeah i remember when i managed to manifest my girlfriend having her period every time because i had unprotected sex but was always confident in my ability. I actual never realized i was using loa to create those manifestations. I know this might be an invalid question to ask because it depends on how it feels but i'll ask anyway: may i imagine myself recieving the check at so and so place (or does the background not matter so much) & constantly just visualize myself obtaining that check and every now & then and imaging other sceneos of where i am going, using the money at so and so places such as shopping at the mall with family seeing their happy faces and all of us holding shopping bags? Would that repeated imagery be well enough to create the manifestation of me recieving that check? In a sense I know i already have it as i put in faith in my ability to create and i constantly feel happy & relaxed all day along with my meditations to aid me.

Yeah, that sounds fine. As you point out, it matters somewhat what you are interpreting and intending the images to mean. That's the bit we can't really put into words very well - the intention. Basically, that doing this means-that it will happen. As I remember, there's a similarly structured story in Neville Goddard's Awakened Imagination, so maybe check that out for inspiration (the letter one).

Sync-TV: The Owls Of Eternity™

What's On TV?

One way of thinking of your current experience is that you are a conscious being who has tuned into one of a billion different TV channels. Each TV show has been filmed from a 1st-person perspective viewpoint. You are a viewer who has forgotten that he isn't actually the character onscreen. Doing a "jump" means to select a custom channel which fits your desires. The selection mechanism operates by using your thoughts. You imagine part of the content of the destination channel; the mechanism then autocompletes the selection!

The problem, though, is that without realising it we have our thoughts firmly fixed to the control panel at its current settings. So before a change can happen, we need to loosen that and detach from the scenes we're watching now. Only then can the channel mechanism perform the autocomplete. This makes it clear that there is no other "you" who gets left behind when you "jump", and nor does anyone get displaced:

- When you change the channel on a TV, do you leave behind another "you" still watching the previous channel? Obviously not.
- When you change the channel on a TV, does the previous channel still "exist" even if nobody is watching it? Does it matter? Surely not.

Synchronicity TV

We can modify the TV metaphor and make it more subtle, to help us imagine how selection and synchronicity works. Instead of switching to another channel, we are going to modify our current channel to make the content more pleasant. By doing this, we're in effect creating or shifting it into a customised channel.

In this example, we really want to experience more owls in our life, apparently without regard to the constraints of time and space and causality. For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

The Owls Of Eternity™

Note that the manifestations occur from the point of thought onwards - and that the owl pattern is overlaid on all subsequent experience regardless of prior observations. Hence, owl-related events might arise which, in the standard view, must seemingly have their origins in external events prior to your act. You may also notice, say, lots of owl-related items in your house which surely must always have been there. You may even find yourself noticing owl-related aspects when you recall events from your (apparent) past.

In fact, you may well start feeling uncertain as to whether these things always have-existed or whether they only now have-existed as a result of your act. These owls are spatially agnostic and have no respect for temporal matters! (8>)=

Note: These examples are linked to the ideas described in A Line Of Thought and The Patterning of Experience.

...

Q: I work for a medical company and 3 years back worked a flu clinic. We went to an old folks community and one patient, probably about 80 years old came up with an owl hat (like an owl sitting on top of his head), 3 watches on his arm with an owl design on each one. He also had an owl shirt and a cane with a plush owl sticking to the side of it. I told him nice hat.
His response: "I don't give a hoot!"
I don't know if I've ever laughed that hard in my life. I know, I know, not super relevant, but had I done this exercise the night before and then had this happen to me.....my goodness, I would be quite surprised!

Oh dear!

Q: This sounds kinda like just confirmation bias to me?

As in "seeing more red cars because I've just bought a red car", for sure. If you experiment though, you find it's something more than that. I'd scale it like this:

- conf. bias => coincidence => synchronicity => "manifestation" => shifting => "jumping"

They're all just varying levels of "pattern selection" or activation or overlay, of course. The exact same attentional mechanism that's always happening when we redirect ourselves, just to a greater extent. The thing to consider is, what are you selecting the pattern from?

You might be tempted to say that we select the pattern from the 3D-immersive environment around us, but actually that apparent 3D-immersive environment is the result of pattern selection.

Q: Isn't this kinda like the Baader-Meinhof Phenomenon? I've just seen a few posts about it recently...

Haha, very funny! As mentioned elsewhere, if you actually do the exercise, the progression of plausible explanation scales something like this:

- conf. bias => coincidence => synchronicity => "manifestation" => shifting => "jumping"

Strictly speaking, you of course can't tell the difference between noticing more of something and there being more of something, but when events arise that's a little different. And there's plenty of scope for changing the target and being more restrictive, to further prove to yourself there's more to it that that. If B-M could be described as "pattern selection from a 3D scene", then this effect is like experiencing "pattern selection from a 4D environment". As I say, you have to actually do it. Just thinking about it, you don't learn anything other than, well, what you think will happen. It's quite good fun, the more you play with it, the more interesting the results can get.

Q: Interesting... Thanks for clarifying! I'm pretty new to all of this but it truly is fascinating.

No problem. I suggest having a go with the owls, try the Two Glasses Exercise, and see whether there's something in it that interests you. They're both low-effort and they don't require any belief. (In fact, the whole point is that nobody should believe anything; you try stuff out, draw your own conclusions.)

Q: Tried this, but I really am only seeing owls where I might normally expect them (apps, toys, Halloween stuff). Gonna try it for $20 bills though...

Yeah, I'm not sure Halloween is the best time. $20 bills sounds like a good financial strategy. Although I suppose, there's no guarantee that they are going to be your $20 bills...

Q: Interesting, but doesn't this lead to solipsism?

Not solipsism, because "you" aren't actually a person, what you are is a conscious perspective that is "before" the experience of separation. There's not "only you" because you are in effect taking on the shape of all people; it's just that your sensory experience is from a particular vantage point. In effect we experience a private copy of the world, and so does "everyone else". The nature of the overlap between us isn't like the sharing of an "environment", it's more like the sharing of a "resource", a toy box of possible patterns and experiences. This is difficult to describe in words, because in this view space and time are parts of experiencing - so we can't actually talk about different perspectives being located relative to each other or occurring at the same or different times, but language presupposes such "parts" and "locations".

The Hall of Records metaphor is one way to approach it. Basically, all conscious perspectives will turn out to be the same perspective in the end.

Q: If everyone is watching his own private TV channel, then the other people in your life are fictional.

So are you, though, in terms of "being a person". Going beyond the metaphor: you're not fictional, you just aren't what you thought you were.

Q: I don't like the "everything is fiction and I am actually God playing with puppet theater" approach. That's just solipsism.

Yeah, it's not really, although that metaphor obvious implies a separation, as if there's a "you" and a "theatre".

A better descriiption is to say it's more like everyone is an "imagination space" in which their experiences appear. Everyone exists 'parallel-simultaneously' in a sense, although the relationship between people can't really be described. This is because the perception of space and time is part of an experience, rather than a context in which experiences arise; you can't really talk about how different perspectives co-exist. The Infinite Grid and Hall of Records metaphors give one way to think of this. But...

If you stop thinking of the world as a "spatially-extended place unfolding in time" and instead think of it more as a "resource" which contains all possible experiential pattens, that's closer to the mark I'd say. Right now, you are a "consciousness' which is "taking on the shape of" experiences - specifically the experience of being-a-person-in-a-world. And everyone else is too. It's just that you are not in the same place and time; rather, you are all sharing the same "toy box" of experiences. And when we say "everyone" there, really we can't talk about it being lots of people that are living in a world; it's more like lots of parallel-simulataneous experiences that are happening.

How is this different from "we are the universe experiencing itself subjectively"?

It's not different at all, although we have to be careful what we are calling "we", because apparently being "you" is part of the experience. I wrote the phrase being-a-person-in-a-world in the earlier comment, but the next step is to rephrase this as "taking on the shape of":

being-a-world-from-the-perspective-of-a-person

Where "world" is in the larger sense of the concept, as something like the currently active patterns or "facts". This leaves the universe as being something like "all possible states".

All these parallel experiences are your experiences, you are living through every one of them.

For sure, but not "yours" in the sense of being a person. Rather, it is in the sense of being "that which has or takes on the shape of experiences".

Still, this worldview is unsatisfactory to me.

What aspects do you find unsatisfying or problematic?

For one, it rejects anything that can be observed because it's all in the imagination space anyway.

Well, I'd say that aspects of anything, as patterns, can be brought into sensory form, and that's what you are experiencing right now. Is this so different to seeing the world as made from atoms "out there" and you being trapped in a skull "in here"? This way, you have no boundary and the whole universe is "dissolved" inside you. Even in the standard model of perception, you are not observing anything directly. If you go with the idea that there are nerve impulses being sent to your brain and within that a multi-sensory image of the world is created - you still end up with a similar result in a way. The result is that, right now, looking around this room, all of it is just mental imagery floating in your "perceptual space" - i.e. your mind. The only difference is that we are recognising that, since we never experience anything beyond this "perceptual space", and that even our thoughts about an "external world" arise inside that same space, really there is no such thing as an outside, stable place.

Sure, we can pretend that there is one, based on how our experiences seem to have some habitual regularity to them, but the actual existence of a stable "substrate" that supports them, is fiction and faith.

There are no really rigid basic rules that can never be broken, because it's imagination space anyway.

Again, this is not so different to the standard view in a way. The "laws of physics", for instance, are not laws in the sense of being fundamental to the universe and being obeyed by all things. Scientifically speaking, a "law" is a general rule inferred by observation. We have observed certain "regularities" or habits in our experiences of the world and, combined with the concept of an objective external 3D place, we imagine that there is a stable place which unfolds consistently with those regularities. But we are just imagining it to be the case.

In fact, the "laws of physics" have changed many time over the last 100 years, never mind the last 1,000. The "physical universe" of today is drastically different to the "physical universe" of 100 years ago...

So we're left in much the same position in the standard model, as with the "imagination room" model:

- We only ever experience our own minds. Any "external world" is completely imaginary and without direct evidence.
- We observe regularities in our experience. Any "laws" are completely imaginary and without direct evidence.

The benefit of actually recognising this, though, is that the direct experience of being open and unbounded and "the space in which everything arises", is actually very nice. As an idea it sounds cold and empty and lonely; as a reality it is the opposite.

Q: "As an idea it sounds cold and empty and lonely; as a reality it is the opposite."
This is exactly as I'm finding it to be - a somewhat disturbing or even frightening idea, at first, but before long you see it is your saviour, your Best Friend, your Self. The key is to work with it - work with it as if you were 5 years old again. :)

That's a nice image, actually. There's definitely a "return to childhood" aspect to it.

Q: I just want to pipe in this old thread and say I was skeptical as fuck when I decided to try this. Within a single day owls started popping up. Watching futurama? Background billboards have owls. Checking the news? Blathers (an owl) amiibo was announced. And plenty of other instances of owls, despite me almost never encountering them before. Neat. I'll have to try this again, along with the other exercises.

It's good, eh? It's a nice exercise because it doesn't require any specific intention or belief - it's pretty much dumb-mechanical - but it gets you thinking about how it is possible, and helps flatten your concept of "experiencing the world" into something more like an "imagination room".

Next up: Two Glasses Exercise

Q: Hi, I'm very interested in this concept but quick question, are we actually supposed to do anything related to an owl or just be on the lookout for them?

You don't need to do anything, don't even be on the lookout for them. They know how to take care of themselves.

Just do this:

Right now, take five minutes and spend it imagining that there is an owl in front of you in this room - but before you begin, decide-that imagining this owl means-that "my life will be filled with owls from this moment onwards". Then carry on with your life.

Q: You put a trademark on this?! This is nothing more than telling somebody to have a positive outlook on something and it will happen, but with a TV metaphor.

Um, the trademark is of course comedic™. Although the exercise does not happen in the way you are suggesting.

Q: So retuning the channel, or editing the content is like shifting into 'a parallel world'. Wow! Like switching onto pre-existing train-tracks, roads, or paths, that don't really 'exist' unless we use them (incarnate into them)...I mean, a road isn't really a road unless cars drive down it right? ... This idea of the past rearranging itself is fascinating to me. I think the past does rearrange itself.... I get synchronicities all the time. A lot of the synchronicities I notice though pretty much every day, are my spoken words matching up with an emphasized word on TV, or said in a public space for example (along those lines of circumstance) and I point it out to people. This might be something different though... I assume that our 3D reality is manifested following some 'etheric' programming that takes place at a level of reality above ours. And at that 'above level', things are nonlinear, so what might seem straightforward and connected in a very logical way at a higher density, or nonphysical level of reality, might manifest in our world in a very 'coincidental' way - synchronistic. I like these ideas of programming our reality with thought, manifestation, and intent. It is empowering. Reality is very subjective, we all write our own lives.

So, it's like changing state - having a different set of patterns become more prominent. There are lots of different metaphors that can be used, but things like "TV channels" give you the feeling that there are states or patterns which are latent, they are just not currently "happening" until you trigger them into experience.

Synchronicities are an interesting side of it, definitely. It's very much a potential example of the "patterning" of experience - i.e. that both sensory experience and thoughts arise in the same perceptual space, and the same forms appear in both. If you see senses and thought as separate, this seems incredibly mysterious (how can the "outside world" know that I was thinking that?) but seeing the two as arisings within the same mental space makes it more palatable, and is a better starting point for contemplation and theorising.

I'd be wary of thinking of things as literally being levels (although it's a handy way to visualise things); I tend to think it better to try to connect everything to direct experience in some way. So for instance, you might play with the view that all potential experiences ("3D frames" of experience) are always present, always in the background, and it's just that some are much "brighter" than the others, and so dominate experience. A bit like how the daytime sky is dominated by the sun, but actually the stars are still there. The only way to really investigate experience is, of course, to experiment with it, and see what happens. So long as we treat all experiences as just experiences, and don't get too caught up in the patterns we create (no "messages from God" or "signs we live in a computer simulation"), then this can only be beneficial, I'd say.

Q: Hi! So I tried both the owl and two glass exercise. You say that after you do the exercises you should move on with your life and think about the exercises as little as possible. I'm finding this hard to do because I have also been trying to cultivate my awareness for lucid dreaming (reality checks, questioning if I'm awake, trying to pay attention to details) so I find that my mind is trained to try to remember the details of my day (and dream content) and play them over. This makes it hard to let go and not think about owls or the glass exercise. Anyone else have this issue? Any suggestions on not overthinking?

You don't have to prevent thoughts about them - passing thoughts are inevitable, and that's totally fine. That's different from replaying things deliberately and tinkering with them. If you think of every deliberate thought as being a direct interaction with the world, then you can see where this comes from: A passing thought is simply revealing the state of you-and-world as it is; let them pass and they will fade. A deliberate thought, meanwhile, increases the intensity and therefore the contribution of that pattern; choose them wisely.

The pouring of that water is the changing of the situational pattern. Literally. Your work is done, so there is no need to revisit it. The summoning of the owl is the intensification of the owl pattern; no need to do more.

Main points -

- Let passing thoughts pass without intensifiying them.
- If you are actively thinking, then treat those thoughts as a direct intensification of those thought's patterns and therefore their contribution to your experience.
- In general, if you are thinking actively, you should always be thinking from the end-state that you desire - not the start state or the process. Again, a thought=a literal increasing of the contribution of that pattern/state.

Q: Great thank you, that is very helpful!!

Welcome! There are all these "rules" that people have come up with over the years in systems like LOA, without giving the reasoning (or perhaps without even having a reason), so it's good to try and clarify. The key is to remember that this is a "dumb" process. You are simply turning up the dial on some possible experiences while letting other ones fade out - either directly (the owls exercise) or indirectly (the glasses exercise). There is no intelligence at work other than you and your intention. Be sure to report your results, here or in the other post as appropriate.

Q: I wonder how this would work with something that you can't give a specific image, because it's not an object or you just do not know how it looks like until you see it / found it. Can be also a person you didn't met yet. Any suggestions?

I'd say, you summon the feeling that would be associated with it. Just as picturing an owl triggers all experiences associated with an owl image, so summoning a feeling triggers all experiences associated with that. (That's why some people advocate just generating a feeling linked with non-specific phrases like "oh, it's amazing!" and "life is so wonderful!")

The fact that you even have an idea of something you want, means you already have some sort of sensory fragment. So imagine what it would be like if that fragment were being experienced right now - rather than the seeing of the thing or whatever.

Q: That sounds very plausible. It might be still difficult I guess, because I look for something I didn't experienced yet. I don't know what it would be like if that fragment were being experienced right know. All I have are assumptions. This makes it harder to recognize situations containing that fragment. I will try it anyway. Thank you!

I'd just intensify the fragment. That alone will also intensify the contribution of its extended pattern to your experience. Another trick: imagine that the air around you were being filled with the "atmosphere" of that fragment, its "essence". Feel that atmosphere become stronger and more prominent. Live with that as you go about your day.

Reality-shifting Retrospective

The post below is excerpted from page 15 of the stories section over at Realityshifters.com. I came across it again recently and figured others might find it interesting. It's not strictly dimensional jumping, but it covers the imagination => reality thing very well from one person's view. It was one of the first "hmm" stories I came across, after reading an old book on visualization which had also covered the "car parking space" thing mentioned, and it triggered the whole idea of an "ongoing updatable now". Enjoy.

Three Shifts

Nugo, El Dorado Hills, California

These are three shifts that took place just days apart.

- We live next door to a park and we were going to go play base ball with the kids and dog. My husband goes to the bucket to look for the MIT, bat and ball, and ... No bat, my son looked-No bat. I looked-No bat. I walked away and thought to my self "reality shift" and said aloud to myself I can shift this, the bat is there. I told my son to look again. There was the bat under a toy that we had all looked under.
- I was wiping off the counter in the kitchen and there was a bottle of soda on the counter with no lid on it. Looked around for the lid and figured it will show up. Well, it did! Right on top of the soda. My son who was standing next to me said, "That wasn't there before." It was fun to have someone else witness it too.
- Change of season for the clothing and I was looking for this sleeveless top in the closet. Went through each hanger 3 times, dug through all the drawers no shirt. I knew this shirt was there and I really wanted to wear it. I just stopped and laughed pushed back a hanger that I had pushed many times and ah ha! It was there!

About Shifting

I could go on and on about shifts in my life and I subtly knew about them but kind of dismissed them as oh well. All I have to do is Ask, "Parking space in the front please" and wait usually no more than 30 seconds and one always appears. I have been doing this for years unconsciously but now it is a conscious thing. You call it reality shifting but I call it manifesting. Everything we need is there for our asking. Once we understand that this is truly an illusion and it is ours to manipulate and direct through our thoughts many shifts can take place. This is why the power of imagination is so important and my big soap box is that our children are lacking time to create - i.e. taking all art out of the ciriculum. We are creators and it is through the mind-our creativity that we can manifest our reality. If I was of the conspiracy theory mindset one would think creativity has been slowly squeezed out of our lives because it prevents us from manifesting our given right to all information, all things and allows for others who understand this consciously and unconsciously to control. If we can think of it, it exists! If we can think of it, it exists. Once we realize this potential - or not even potential, this truth - that we have total control over our destiny, then, and only then can we make choices/shifts in how we live. Yikes! Frankly, that is a lot to ask for of most people. People like the idea that someone, something else controls their destiny.

How I Manifest/Shift

It is created with a thought. A very focused clean and clear thought. Then a visual image is formed in the mind clean and clear, then the request is made to the great cosmic goo where all matter is derived, it is brought down through the various frequencies, transformed through the power of the spoken word, and then the knowing, knowing that it is true. A key point is to know that it is true-already. Gratitude is always good, then just look to find it. Give thanks when it does appear. Your mother taught you that please and thank you are always good - it applies here too. Very simple yes, but the knowing part is for some reason is the hardest part to accept. Ninety-nine percent of the time I can request a parking space and get it at once. Ego says, "That was just luck." Reality says, "Just ask and you shall receive, it is all there waiting for you." There is no difference between a bottle cap, parking space, or baseball bat, or 10 million dollars. It all comes down to whether or not we know that this is what we truly want, and if we are ready to receive it into our lives. A bottle cap has a lot less impact upon our lives than millions of dollars -- but they are all the same energetically. They all originate in a thought and isn't that what everything is?

...

Q: I've often wondered exactly how different manifesting and shifting to another diminsion really differ.

Different metaphors for the same thing really: Changing your experience in a way that's beyond your usual. I suppose the different terms suggest different levels of change, how "reality-breaking" they are.

"Manifesting" tends to imply smaller changes apparently coming through normal channels. They can be "plausibly explained" but are just a bit unlikely.

"Shifting" suggests larger changes that you can't really explain away, because they are very hard to explain based on your knowledge of how things were.

Say you lose your wallet somewhere while out shopping (not a great example but let's go with it):

- Manifesting = "a series of coincidences means someone finds it and you get your wallet back". So lucky!
- Shifting = "your wallet materialises on the table, and everyone denies you ever lost it in the first place"

Q: very interesting, thanks for sharing
I tried this yesterday with a few things, but I have trouble at the point when it comes to "knowing that it's true already". I wanted to do the thought experiment, where you just turn off all your sensoric experience to get aware of what you really are, I simply cant get to the point where I dont feel my limbs anymore or dont hear anything.

On the thought experiment, you are just imagining what it would be like; that's enough to give you the understanding. On knowing it's true - try and view your experience as being a thought about a world. Just a very intense one. If you can think of something, it therefore exists, because reality is just a "bright and stable thought". Shifting is then just about letting the current dominant thought fade (detachment and allowing), and having a replacement take root in its place. Your experience right now is a thought and only exists as a thought; thinking of something means that the something must already exist and that it could become the dominant experience.

I appreciate the effort you take to answer all these questions you get asked.

Well, the gift that is mobile computing coupled with a love of metaphor mangling means it's not a problem. :-) And it's interesting to try and bring together all the old knowledge into a way anyone can understand, hopefully. I don't have all the answers of course, and everyone has to prove things to themselves, but I'm always up for sharing my thinking-so-far.

EDIT: Just added headings to make this a bit of a clearer read.

T-Rex Life Invasion

So really everything? An abstract example: If I can think of a T-Rex, does it mean I could really see a T-Rex outside? Sounds a bit stupid, I know.

Really anything...

So if you view everything as a "pattern" or a thought, then the fact that you experience it at all (as a dim sensory image when you contemplate it) means that it truly exists to the same extent as anything else does. There is nothing "behind" your present experience it; it is only a bright sensory thought. Therefore absolutely anything could happen. But, you have over time accumulated certain habitual patterns - formatting contexts such as apparent space and time; things you have ingrained which you might call facts-of-the-world. This is a good thing, because an unstructured world is no world at all. However, this dictates how much you have to detach in order to have a shift.

For instance, most people don't really want "discontinuities" - i.e. things appearing from nowhere - so what tends to happen is that they appear in a way that is "plausible", albeit massively coincidental. Perhaps they really want a particular object, but rather than it just materialising, it'll be in a place that they maybe didn't quite look hard enough, that there's some vagueness about, or a friend coincidentally calls that evening offering a spare one. You can usually feel your own resistance to stuff. Okay, imagine for a moment a T-Rex appears outside the window. What does that mean for your world? What are the implications? I bet you don't really want them.

But results are always guaranteed: If you intend a T-Rex with commitment, then you will find T-Rexes fill your life, in terms of art and television and overheard conversations and dreams and all sorts of oblique ways too, like news of a fossil discovery...

Which is where the whole idea of experimenting with creating synchronicity and The Owls Of Eternity came from, to demonstrate to ourselves that it is automatic, almost mechanical, and can be very direct...

Direct Avian Incorporation

Random not-great example of directness. Over the weekend I was listening to an ASC podcast about the making of Twin Peaks, slightly daydreaming, and there's a whole conversation about the red room scene and how they created the bird shadow within the spotlight. As the host says "bird" I have an image in my mind which clears and there's a bird outside the window exactly in the centre of my field of vision. Not a great example but what I'm trying to convey is the nature of the experience, that when

you're detached your thoughts can get directly incorporated into the thought-image of the moment. (Similar to this story. "Found object" stories in general have an element of this.)

You are truly not experiencing a spatially-extended world; there is nothing "happening" except for this current "sensory fact".

Aspects of Extended Persons

I read yesterday in this forum that we only see other persons as we determine them to be.

We have to be careful with the wording here - we are usually not explicitly specifying other people's traits, they are following "logically" from the pattern of our world we've accumulated to date.

When we shift an element of the world, the world stays self-consistent. If you make the world a friendlier place (say), people's personalities will shift to being nicer, but it'll be the "nice aspect of that person". Other times, people might disappear from your life because they don't have the aspect which corresponds to your intention, without them changing so discontinuously that it's beyond what you find acceptable.

The Evil Persons of Doom

But what is about people that want to hurt us / kill us, I mean it seems that it doesn't matter since we can't really die (according to some posts I read) but why would I allow this?

The main answer is: your world is stupid. By which I mean, it's just a collection of imagery and it doesn't know what images are "good" or "bad". In Biblical parable terms, the world is "unjust", meaning that it doesn't pass judgement upon your requests, it is actually an automatic and mechanical process. So if you have a view that the world is a dangerous place, then that pattern is overlaid onto the world and you will have experiences which correspond to (arise from) that pattern. Or bad people might come from the logical implications of another intention, etc. So you see it's not about "allowing". Like in the bird example, it's simply a case of what you are thinking being superimposed and incorporated into your experience, one pattern on top of another, to make a composite pattern which then unfolds self-consistently.

It doesn't matter since we can't really die.

The "conscious aware space" that we are is eternal, although all experiences rise and fall. So every moment is a death, in a way, it's just that we can't imagine the next-moment that might follow the last-moment of this body-pattern. Although we do dream every night, so we should have some clue. On the whole, I'm still kinda for apparently living a long life in this TG format, I must say. :-)

EDIT: Haha, yeah, well there's no way to get around that time talk nonsense, so I'm giving myself and "every-one" else a pass on that. :-)

But they [people and objects] won't disappear like "poof" from my memory or? For example they would say "Hey I got this new Job in New York I have to move away from germany" and disappear like this.

Yes, there would tend to be a plausible story happening. Not because there has to be, but because implicitly that's how you're continuing to pattern the world. The more detached you are, the more rapidly these things happen - e.g. next day someone calls up and they're leaving in three hours. It works the other way too: a friend you haven't seen in five years emails two hours after, with a great offer.

So I can only make objects, for example, appear when it's logical (win the lottery and get a car), but can't say I want a car to "spawn" over there?

But remember that it's your logic that counts. If you come to truly accept (both in terms of possibility and in terms of allowing) that objects can appear and disappear, then it will become "logical" that this can happen too. Do you think you can control the clouds just by deciding to? After all, the clouds are simply in your mind so there's nothing stopping you! If you don't really think you can though, then that means you are thinking you can't - and that thought will be true, in your logical worldview. (If that makes sense.)

There's also the thing that your world might shift right now to a different state and you will have no memory of it. Suddenly your green car is red, but there is no trace of it in the world of it ever having been green. If the entire state shifts including personal memory then it's just "always been that way". But that's not worth worrying about (except that you should always have in mind the idea that you want to remember everything that happens).

I hope my writing skills and formatting don't give you eye cancer, as you can extract from the text, I'm from Germany

Nein, alles gut, es gibt hier keinen Krebs - alles klar! ;-)
(Please excuse my bad attempt at German!)

...

An exercise to try:

The Act is The Fact - Part One: An Exercise

NOTE: I strongly recommend you don't bother thinking about this too much. Just go and do it. It works. Any ideas you might have about it are useless to you. Come back and read and contribute to the comments after you have done the exercise.

EDIT: Made a minor change to the instructions to clear up a potential ambiguity, 21-Sep-2015.

Although we often tend to view "dimensional jumping" or "reality shifting" as a specific event involving a particular act, in fact it is just a special case of a larger truth about the nature of experience. In everyday life we are usually oblivious to all of this, due to inattention, or deliberately ignore it, because its implications can make us uncomfortable. However, it is to our advantage to embrace this knowledge and there are simple ways we can leverage it for easy change. There is more to be said on that, and I'll follow this up with another post in future, but for now I'd like to encourage everyone to perform a very simple practical exercise.

Instructions: Two Glasses Exercise

Here are the instructions, which you should follow exactly:

- Choose a specific situation that you want to change, but one that you don't necessarily have much influence over.
- Decide clearly what the current situation is, and what the desired replacement situation is.
- Get two glasses.
- Get two bits of paper or labels.
- Fill one of the glasses with water.
- On the first label, write a word that summarises the current situation, and stick it to the filled glass.
- On the second label, write a word that summarises the desired situation, and stick it to the empty glass.
- With the two glasses in front of you, pause for a moment, and contemplate how your life is currently filled with the first situation, and empty of the desired situation.
- Then, when you're ready, pour the water from the first glass (the current situation) into the second glass (the desired situation), while really noticing the sounds and feeling and shifting of the water from one to the other.
- Sit back and see the glasses in their new state; allow yourself to take deep breath and feel relieved.
- Drink the water and enjoy the satisfaction of having made the desired change.

- Take off the labels, put away the glasses, carry on with your life.

One thing I'd like to emphasise is that you will get results here, so if you do decide to perform this exercise:

- **Please take this seriously and only choose a replacement situation that you will be happy to live with.**

...

Q: I've always been able to make myself sick (think going home from elementary school) .. I could convince myself that I had a fever even though I was fine and then the thermometer in the nurse's office would read a temperature. I have always felt like I had some control of my world, but I never went beyond making myself sick. (What a great use of my energy!!!) So, I've been suffering from some terrible fibromyalgia like pain for about a year. My assumption has been that it's stress related since I'm fairly healthy and have a clean bill of health besides being slightly overweight. I'm also a first grade teacher and being in constant, exhausting pain is not exactly conducive to the work environment. So, I decided I would try this experiment about two weeks ago. On one glass, I wrote "pain" and the other I wrote "health". I tried to be very careful with my wording. I set my intention, did a few cleansing breaths, and poured the water. Then I moved on with my day. As of today, I have had no serious back pain since that day, and only slight tingling/aching after bending or crouching for too long at work. No feet that feel like stepping on glass. Love pats from my son don't feel like he's punching a bruise. I told my partner that even if it does come back over time, at least I had some relief!! I'm VERY satisfied with my results so far.

Hey, that's brilliant news! Really pleased to hear it! And, of course, I'm slightly amused that you spent your childhood using your "infinite powers" to make yourself sick. Kid logic eh? ;-)

Q: This is Wiccan spell casting 101.

For sure - or rather, it has common elements, without the unnecessary (or rather: optional) cultural baggage. It is simply meant to provide a useful experience for those who would not otherwise encounter it. (And it's a bridge to a more generalised version.)

Q: It's all quantum consciousness and fractal spacetime in the end :) whatever method works is what works!

Spacetime?? A mere fairytale! Those darned "quantums" do seem to get everywhere these days though. ;-)

Q: as above, so below

Hmm, I kinda think that phrase is a block to understanding for a lot of people, just because it immediately causes them to think in terms of a spatial relationship (even if it is a metaphorical one), which separates out two aspects which are not separate. But then, that's probably to take it too seriously anyway.

Q: A theory of everything has to include everything. ;)

And that includes the theory itself! :-)

Q: So this is what wicccans do to cast spells?

Well, they use the idea of associating objects with things within a ritual.

Q: Okay well the reason I'm asking is because I am a Christian believer but I still like to consider and ponder the thought and possibility of multiple dimensions and I personally don't believe that the two have to be mutually exclusive however, being a person of a particular faith I don't want to be practicing spell casting so that's why I was asking.

I see. No indeed, they don't have to be mutually exclusive at all. In fact I'd say the essence of the Christian faith is perfectly aligned with this (although we're talking New Testament God rather than Old Testament). I'd suggest that the "mechanism" behind this, such as it is, is precisely the same as that which underlies traditional prayer. In other words, it is "with God" rather than a manipulation of the world in opposition to God.

Q: Hey, tried this two days ago. From all my attempts so far this exercise was the only one with results. Its not the exact solution to the unwanted situation I had in mind when I did the experiment though (it would be a huge jump, like change past events), but its a small, positive development, and it could lead to my desired situation. Nothing is yet guaranteed though, I'll have to wait a few weeks. I did it just as you described, I didn't meditate on this or thought too much about it, just decided the outcome, emptied the glasses, threw the labels in the trash and forgot about it for a couple hours. Later that day I received some good news about my problem. Should I keep doing it or once is enough?

That's good news! Once is enough, because the change has now made. It's like changing the TV to a channel that will be showing your favourite show. Once you've switched channel, you don't have to keep switching channel - it's done. Now you just have to carry on pottering about until the show comes on.

Q: Interestingly, the ideas you propose here are consistent with the writings of physicist Max Tegmark, which you perhaps may already know. However, he does not go so far as to suggest that it is a phenomenon that can be tested and/or manipulated. I.e. he proposes that the basic substance of our universe is a sort of mathematical object, but stops there and does not make the final step to equating that object with the Akashic Record.

Yes, I've read some of Tegmark's work with interest (and he's an entertaining guy).

EDIT: It's been a while, so apologies if I'm misrepresenting his approach.

From memory, where I'd differ is that he still views the universe as a "thing" and that it is "made from" structures which have an independent existence, and his treatment of consciousness as a state within that. There we, once again, take the information processing metaphor as "real" and independent, and place consciousness within that. The universe still seems to be a "place" rather than a idea or pattern which formats experience. Tom Campbell takes a similar approach, although he does suggest that intention can select outcomes; it's just that he binds himself with the concepts of probabilities and rulesets, as if they are independent system properties "out there", and implies intelligence in that beyond ours.

In our approach, we recognise that all narratives are abstract and arbitrary; they are experiences like any other. There is no fundamental structuring at all - except what we adopt as consciousness. We are intelligent, patterns are "dumb".

And that's why we can test and manipulate it - we've got it the right way around. Recognising ourselves as unstructured consciousness which has "taken on the shape of" particular patterns, we are free to "shape-shift" in order to change state and select the form of subsequent experiences.

The problem is that this requires some faith of a sort:

You have to actually do a "shift" in order to experience a state change and thereby prove to yourself that patterns are arbitrary. If you try to work this out intellectually from your current view, or investigate without actually intending results, you'll just continue to have experiences from your current state - confirming your current state. That's why there's the Two Glasses Exercise above and the Owls Of Eternity synchronicity exercise. Easy stuff that hopefully gives people the experience. Then they can play with reformatting themselves with whatever "active metaphor" they're attracted to (Hall of Records, Infinite Grid, Imagination Room, etc). I think if Tegmark (or we) reinterpreted his description as "experiential formatting" then it could be quite a powerful enabling metaphor.

Coincidentally, there was a programme featuring Max Tegmark about "the multiverse" last night. It wasn't very good at all, but I'd say Max came over best out of the four scientists featured.

But his approach is still very material, and seems to miss the obvious follow-up question...

Yes, that's the thing. Tegmark essentially gets to the "patterning" approach, but then insists that those patterns are somehow "external" (the problem with all simulation and information models). If he just made the step to saying that these patterns are modulations of consciousness, that there is no "underlying", he'd be pretty much there. I can understand why he'd be reluctant to do so though. (He's also bound by viewing the world as a "place" I think.)

Other physicists such as David Bohm have gone there - as did many of the early 20th century physicists. But at some point there's risen the tendency to confuse our abstractions as being objects rather than narratives. (See Mermin.)

Sam Harris is okay as an engaging speaker, but he doesn't really get to the bottom of it. His conception of self is of "this person" but he doesn't follow it through and arrive at the context of experience. I think he confuses "consciousness", "consciousness-of" and "self-consciousness" - which is why "awareness" is a better word perhaps for the "non-material material whose only property is being-aware". He then ends up in a corner when it comes to things like free will. We have to remember that this crosses over deeply into philosophy, and neuroscientists tend not to be that well-versed, and even with the physicists there seems to be a trend towards ignorance of the fact that all models have an implied philosophy whether recognised or not. (See George Ellis for comment here.)

A better bet in my view is cognitive scientist Donald Hoffman's take (see TED talk), with interface theory and conscious realism. It still implies an "external environment" of some sort which I disagree with, but the rest of the picture is interesting. (If you get rid of space, there can only be internal environments - or actually, "dissolved" environments.)

Yeah, it is the ultimate mind food... with mind as its ingredients!

Q: Hello guys! This is my first post on the sub and also my first ever comment on reddit! I'm really skeptical of these types of things even though I research them and hope that they are true. Could this method work for any change? Any significant change? I'm transgendered. I haven't done anything at all yet for transition. Could I use this method to switch to a dimension were I am actually a woman?

Potentially any change, although this method is going to generally produce results by "plausible if very unlikely" means. In other words, that's a pretty big discontinuous change for this zero-prep approach! Although you'll tend to get results of "some sort" anyway even for "impossible" things.

Q: I did the Two Glasses Exercise today. My wife has been quite sad (hormonal), on and off for over a year now since our second child was born. It's tearing me apart and it's difficult to get her to get help. I've witnessed the worst part of SSRIs and often it's trading one problem for another, so I'm opting to silently set some intentions. Wish me luck. I'll check back soon once I determine if it worked.

Hey, my thoughts are with you on this one. Friends went through something similar and it was very distressing (all good now though). Consider "luck wished".

Q: It's working!

But of course! Once it's complete, do post your results (you don't have to go into specifics if it's private, just the general idea of what you chose and how it happened for you). Once there are a few in, I'll write up the second part of the post.

Q: Question -- can you change a past event with this method? I truly believe that all events, possibilities, experiences to infinity are concurrently happening. There is a singularity where everything comes from ... everything that could/has/will happen on every level macro to micro is all going on at the same time. We (or I) seem to choose one "time stream" to exist in. It would make sense that I could "jump" to a dimension where a past event never happened and my reality changes to reflect that.

Well, the above method is intended to be a demo that gives "plausible if very unlikely" results, although people have used it for rule-breaking outcomes. Give it a go. Meanwhile, if you check out the introduction post, there's a link to Neville Goddard and his "pruning shears of revision" in the edits that's worth your while. In terms of your model, I'd throw away the notion that everything is happening at the same time and that there are time streams and so on. Throw away the idea of an unfolding world, and instead go for something quite static. Perhaps go with something like:

- Every possible "moment" of experience is present in your perception right now, like an infinite stack of photographs of the world, all being displayed simultaneously.
- However, they are of different intensities.
- The intensity of a "moment" dictates its contribution to your experience.
- The "moment" you are experiencing now is the "brightest" in the stack.
- The "moments" you have previously experienced are still quite bright and shape your ongoing experience.
- To change the so-called past is really to reduce the brightness of a particular moment, now, so that it is contributing less to your ongoing experience.

So, a stack of photographs (or more generally: patterns or facts), each contributing to your experience, change the relative intensity to change your apparent world.

Q: Just did the 2 glasses experiment. I have a lot of anxiety so labeled my first glass and current situation as "anxious" and the desired outcome "less anxious". I will check back if I notice changes. A question though, is there a limit to how many times you can do this exercise on the same situation perhaps altering it slightly? How many times can you do this exercise for different situations in your life? Thanks!

You should do it once for a situation, and then let it settle out. If you keep doing it repeatedly for the same situation, you are just constantly changing state. Remember: the change happens at the moment you do the exercise; it's just that the you don't necessarily encounter the evidence until later. In other words, future events are set in place when you do the exercise. There's no limit to how many times you apply the exercise for different situations - but you should perhaps leave a gap between each use, because things might get a bit unstable if you do it a lot, without letting things settle a bit after each time.

...Well, when you want a change, then something else has to change too, and there will always be some collateral shifting to keep the world coherent and "plausible". And that's a good thing. Generally, if you're feeling superstitious like that, just have the additional background intention that things should work out the best for everyone. But your real problem is that you are full of "whatiffery". But what if this or that. Well, what if something really great happens?

When it comes to this stuff, you shouldn't be planning or second-guessing at all. You simply do the exercise, then consider it done at that moment and carry on with your life - the results will come to you. Really, you should start treating all your thoughts as direct interactions with the world. Don't spend time deliberately thinking anything that you don't actually want. Passing thoughts are fine; they're just fleeting ripples. But to intentionally think stuff you don't want, would be... an error. Y'know, all of the religions and magickal traditions have some concept of "faith" or "surrender" - this is what they mean. You have to simply trust that, although you can't see beyond the horizon of the present moment, that your intentions have already been incorporated and will come to you when the appropriate context arises. Trust it. (There's really no other solution.)

...For sure, but - you should be careful what you wish for, and choose carefully. "Diligent" (conscientious, attentive, productive when required) definitely sounds like a better idea than "hardworking" (swamped by obligations?). Be mindful of the village girl, in terms of being specific.

Q: instructions, which you should follow exactly
I've a problem...
I sense negativity in the first glass, the unwanted situation. So, to my mind, pouring that tainted water into the second glass would be like contaminating the desired situation.
What can I do?

If the water is consciousness, then it is inherently pure and can never be tainted in a fundamental way. However, if you feel that the water as you think of it might retain a "memory" of the previous situation, it makes sense to go through a process which involves purification or filtering. There are many different ways you might do this, so choose the one that feels right to you:

- Get a sieve or a strainer. Simply recognise that this has the property of removing residual situational elements. When you pour the water into the second glass, do so through the strainer.
- Or; Pour the water from the first glass into an empty kettle. Boil the water to cleanse it, before pouring it into the second glass.

- Or; Pour the water into the new situation glass as described. Now, put a water purification tablet into the glass. This will cleanse the water of any residual effects of the previous situation.

Q: The "water is consciousness" clarification did the trick and aligned my mind with the correct meaning of the metaphor. Now the negativity seems somewhat confined to the solid part of the glass (a dented glass, for example, is bad but cannot stain the water)
Thanks!
I'll keep you posted on the results.

Great!

You could perhaps treat the glasses as mere clumsy physicalities of the ideals they represent. In other words, dents and so on do not matter, because it is the "container" or "location" property of the glass that is active here, not any other properties.

Q: What if the water is already purified? Is the cleansing process more of a symbolic thing? Thanks

Really, you don't need to do this. It was just to allay someone's fears. Just sticking to the main instructions is all you need.

[COMMENT]

A1: I sense negativity in the first glass, the unwanted situation. So, to my mind, pouring that tainted water into the second glass would be like contaminating the desired situation. What can I do?
I truthfully don't consider there to be anything wrong with acknowledging the fact that we are currently in an undesirable state. I've been downloading Neville Goddard a lot recently, and he might disagree, but hear me out on this. As a real world example, I have a cold right now. I am using the present tense; I HAVE a cold right now. I don't want a cold, but I have it, and I am not yet good enough at what Neville teaches to get rid of it in five minutes' flat. So instead what I am doing, is the only practical thing that I can do right now. I drank lots of vegetable juice and took a herbal remedy yesterday that I have found in the past to be effective, and I am drinking lots of water, and sleeping when I need to, etc. I'm also, however (and here is the important part, from an LOA/Goddard/dimensional jumping point of view) releasing as much emotional resistance to the current fact that I have a cold, as possible. I am not emotionally attached to the fact that I have a cold. As a result, my condition over the past 24 hours has improved fairly dramatically. Yes, I still have a few of the symptoms of a cold, and might do for another day or so yet, but I'm not allowing myself to care; because caring about a given state is the main thing that keeps me attached to it. The cold will go. Not instantly, perhaps; but with time. I also used this both last night and earlier this evening, and it worked fairly quickly both times. I live in a place that has chickens and three roosters, and last night they crowed for a good portion of the night and kicked up a real ruckus. Given that I was unwell at the time, cold, and needed sleep, that did not please me at all. So while feeling fairly intense irritation towards the roosters, I practiced my usual method of first mentally seeing a doorframe through which I could hear silence and no roosters crowing, and walked through it. Absolutely nothing happened. I tried it probably 3-4 times, and the roosters just kept on crowing. So I stopped, and took a different approach. I forced myself to release all of the emotional resistance I had towards the roosters crowing. I told myself that the roosters could crow all night if they wanted to, and I wouldn't care a bit; I'd put the fan on to drown them out and just sleep right through it. The roosters stopped crowing less than five minutes later, and I went to sleep. Flash forward to this evening. Given that I'm in a hostel, the main building has very thin plaster walls, and thus noise from one room, penetrates to all of the other rooms. Although I later got up again, at the time I was once again trying to get to sleep, and there were noisy children in an adjacent room. Again, same situation; I was sick, cold, wanted to get to sleep, and became annoyed with the children. This time, however, I remembered the result with the roosters, and simply went straight to the detachment phase. It worked like a charm. The kids were a bit persistent at first, but they still noticeably quietened down in about a minute. After about another five minutes, they were silent. This is where the guys over in /r/Buddhism are missing the point. Nibbana is not about you ceasing to exist; it's about your attachment to your current situation ceasing to exist. The secret, in the most literal possible sense, is learning not to give a fuck. As Patanjali wrote several thousand years ago, when you are indifferent to Nature, she becomes your slave.
[https://www.youtube.com/watch?v=e0ZAOFC9f84]
"Now we will tell you that thought creates form, and with emotion you vibrate it into being." -- Wendy Kennedy, in the above movie, channelling the Plaeidians.
So don't deny your current situation. Denial is resistance, and resistance is emotion directed towards the undesired state. What you get is what you feel emotion towards.
What you do need:-

- **Tenacity.** I am going to use the word tenacity where Neville Goddard uses the word faith. I truthfully do not like faith as a word terribly much, because to me it is fuzzy. You want something with a practical operating definition, where you can actually feel the word's definition when you say it or think it to yourself. Determination or tenacity is one such word. Grit your teeth and set your jaw. Now, this is also very, very tricky. You do not want tenacity specifically towards your desired outcome, because that will again announce to the system that a} you aren't in the situation you want, and b} that you care about that. That will screw you up. What you instead want is tenacity about the idea that you are going to get what you want, but you very deliberately leave out any specific details about "what you want," means. I'm not attached to the roosters crowing, or any other specific outcome. I'm only attached to the idea that I have what I want. No specifics. To go back to the earlier example, I genuinely didn't care about whether or not the roosters stopped crowing. I made the decision that I was going to sleep no matter what, and the roosters could do what they liked. This level of generality also gives the system room to give you what you really want, not just what you might superficially think you want. Another example. I am not currently as good at this, as Neville Goddard himself was. I'm just starting out. That is completely fine. I can admit that and not get my nappy in a twist about it at all. I also already know from direct experience, however, that Neville's tech (to borrow a Scientology term) works. So from that, I also know that I am going to end up just as good at this as he was himself. It's a done deal. It's just a matter of time. Resistance is futile. Neville mentions that there is often a time lag for things. Don't get hung up on that.
- **The ability to turn your emotions on and off on command.** You do not want to get rid of your emotions entirely. Emotional attachment is the fuel which keeps you inside the entire karmic system. If you want liberation, then sure, scrub your emotions completely. Total lack of desire or attachment is what will derail the karmic train, and let you out. I don't necessarily want to get out just yet; I'd prefer enjoying some time playing the game with God mode first. But think of your emotion as electrical current, and emotional detachment or indifference as a circuit breaker. Meditate regularly, because that will help you get to the point where you can decide what you do or do not want to care about. I can still know on a purely intellectual level that I'm not yet where I want to be; I just have to make sure that I don't care about it at all, emotionally. Nonchalance is the old word that used to describe that state.

[END OF COMMENT]

A useful word here is "distinction". **The distinction between you and a distraction, between one part of your experience and another, persists it.** For as long as one part is perceived as "other" then direct intervention doesn't do anything. On "faith" - it's a ruined word now, but Neville Goddard's use is about right: it's an "assuming" or "knowing" that something is the case. The process works, simply use it. When you turn a door handle, you push the door simply assuming it will now open. If you later notice the door has become closed again, you simply turn the door handle and open it once more. In the same way, when we make an adjustment to the world, when we put it into a certain state, if we notice it has drifted or reverted, we merely return it to that state. At some point, the door stays open, the state becomes fixed.

Q: I drank deeply of the tall glass I used, so deep it was one chug and my physical thirst is quenched. I feel this is good. Worth noting, maybe? The series of links that took me to this thread coincided with a few ear ringings. Two in the left, one in the right. I don't know if any of you are aware of the significance that ear ringing holds in the occult, but either way, thought I'd say so. I am interested to see the result.

Interesting. What matters is the significance these things have for you, really. But it sounds like part of a larger narrative. Looking forward to your results!

Now my question is...do I have to stop thinking about our lost friendship for a while? Do I keep my mind as blank as possible for the next couple of days?

Just know that it is already done. You have literally updated the state of the world by doing this exercise, and you will encounter the evidence of this in good time. Would you think about something that was already a done deal? No, because thinking is for things which are uncertain or regretful. Passing thoughts are fine, they are just like leg twitches. Would you obsess over a leg twitch? No, it's just a passing distraction. So treat thoughts about this area like that - dismiss them with an "it is already done!" and continue with whatever it is you are doing. Aside - you should never deliberately spend time thinking about anything unless it is for the purpose of inserting that thought-pattern into the world, because that is what you are doing.

So, all of the above is the reason why the last instruction is to "carry on with your life"!

Q:Thank you, this was all very helpful. However, there was one thing thing you said that I need clarification.
Aside - you should never deliberately spend time thinking about anything unless it is for the purpose of inserting that thought-pattern into the world, because that is what you are doing.
I'm not quite sure what you mean by this. Am I creating some unintentional repercussions by thinking 'I wish we were close friends again'?
I hope I can provide an update next time I post!

It's fine if such a thought arises, just appears in your mind, and you let it pass. But you shouldn't deliberately think it. Don't get hung up on this though!

First of all, why would you do that anyway? It's a superfluous act. Talking to yourself like that surely isn't healthy. ;-)

In this particular context though, you are making a declarative statement of fact which, by its nature, activates the extended pattern associated with it. This happens automatically since it is required for the statement to have meaning. If you say "I wish we were close friends again" you are literally triggering the experiential pattern of "wishing you were close friends again", which implies the fact of not being close friends. You are persisting the state of "wishing" and of "not being close friends". This complication is why the exercise is constructed in the way it is; it avoids all this formulation stuff and just accesses states directly, shifting their intensities.

Summary -

- Statements are not just observations, they are assertions which trigger the corresponding state, intensifying its contribution to your experience.
- Do not engage with any thoughts which arise that are contrary to your desired state - don't fight them or explore them, just let them pass.

Q: Hey, so this probably means nothing, but I've been having intense dreams lately. So, we're not close friends yet but I'm still patiently waiting to see if the glasses experiment worked. But I've been having a very vivid dream in which my friend and I are close again, and when I woke up I was still able to resume that dream the next time I fell asleep! And this happened twice already. This has never happened to me before. I also saw a large owl in that dream.
Sorry for the lackluster update!

Interesting! Thanks for the update. Hopefully more to come on that. Yeah, those owls get everywhere, once they've been summoned, a good sign.

Q: Deleted

That's a good one. Was having a conversation about collateral shifts elsewhere. Copy here in case you find it a useful way to think of this:

Factual Updates and Collateral Shifts

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds. For instance, your car tumbles off the side of the road but - flash! - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are causally linked to, but not logically linked to, the event. Quite possibly you would never encounter these updated facts. However, the change in your felt-sense of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

Q: Hey man, thanks for sharing all this wonderful information. It's really fascinating. So with regards to this exercise, let's say for example I wanted to change something physical such as growing slightly taller.
Would it be safe to do such a thing if I am happy to live with it?

Hey. You can try it for anything you want, there's no danger with it because it doesn't attempt to force a change - things will seem to appear by "plausible if very unlikely" routes. You can't tell in advance how it will play out, but you always get results of some sort. Give it a go and see what happens. (But do follow the instructions.)

Q: Part Two?

...still to come, once the people have had time to play.

Q: When do you think there will be a part two?

My thought was to leave a few months after the first post. The idea is that the second post goes more into the concept behind it and, from there, where else you can take it. If I did the follow-up too early though, people would be less likely to blindly follow the two glasses instructions, and would try to second guess themselves "doing it right". Without the further discussion, there can be no danger of confirmation bias in terms of having a theory of what, exactly, is meant to happen; it's easier to be honest with oneself.

Q: That is really true. I just thought maybe there was a second part relating to actions we can take, rather than just an explanation or further information at to why this works. Thank you for the swift response :)

The second part will point out the relative arbitrariness of actions, and the primacy of assigned meaning. I've already ended up talking about it in discussions under other posts really, but want to gradually build up a set of posts which are look-unable, from me and others. Swift response=distraction from tedious other project. :-)

Q: Haha, that made me giggle. I guess I will go stalk your profile and see what you wrote before. :)

Heheh. That would be a long slog. The essentials are something like (haven't got the exact wording here):

- Shift=Detachment + Intention + Act
- The assignment of meaning to an act is what gives it casual power.
- Experiences gain causal power through accumulated meaning, establishing habits.

Q: I have found what you said to be very true. The more significance you give something, the more you become attached to the outcome, the harder it is to shift to a place where the outcome is reality. I think for most people, the hardest part is detachment. That is definitely the part I struggle with the most.

Yes, detachment is the vital thing - or better said more recently, perhaps: non-attachment. This amounts to:

- Ceasing to interfere with the shifting of state or the unfolding of experience.

If you are completely open to shifts, then you get to "just decide" change - simply intend. Of course, if you want any stability to your experience at all, then you don't want to completely eliminate all structure. So it's more about adopting an "active metaphor" (a metaphor which acts as a base patterning on your experience), such as the imagination room, which provides flexibility but still enforces a high level of coherence.

...

Not easily noticed... except by the author! (I kept my inbox replies going on this one.)

Of course, it can be adapted. It's about anchoring world-states and there are lots of ways to do it. The reason for the instructions being as they are, is that it's immediately intuitive to most people - it doesn't need to be thought about, and hopefully it doesn't really occur to people to think about it. What's important is that you assign meanings to the configurations and to the act, so that they are attached to the states. You can even do the exercise using your imagination also! But there's a reason to use explicit 'external' objects and have them distinct from yourself. People's body volume tends to be a mass of muddled meanings, and there can be a confusion about where "you" are

relative to the situation and what you represent during the exercise. Simple objects like glasses and water, meanwhile, are relatively pure in terms of their 'extended patterns', and the assignment of meaning tends to be much 'cleaner'. (Although you might still notice some synchronicity involving water-filled receptacles and notions of 'transfer'.)

Q: Are there any side effects that happen when you do this? Such as immediate exhaustion or dizziness?

Yep, those things can happen. Remember, this is about a change of state of the world - and since "the world" also contains your body, then that is part of the shift. Your experience is local and your intention here applies globally, but global changes can also involve immediate local changes.

Q: So maybe I don't fully understand the experiment, can someone help me determine what is a possible scenario? Say, I have school today (the only day this week since Thanksgiving is coming up and I'm in University) and I want to eliminate school today. If I labelled glass A: "School Today" and glass B: "No School Today" is that a plausible idea? I am skeptical of the idea regardless, but could you do it for anything or are there specific rules to follow that I am missing?

A guideline proposed before for this exercise has been: "for outcomes that are plausible but perhaps very unlikely". In other words, they must make logical sense in the world - no discontinuities against the physical "habits of the world" - but can correspond to very remote chances within that boundary.

Q: I'd be happy if somebody helped me, So my p.c. Is broken and I want it repaired. So what word do I use to summarize my situation? Am I allowed to use multiple words? I thought about going with "pc broken". I'd appreciate any directions. (My pc basically suffers from "Hard-disk failure")

The word comes from your own contemplation of the situation. You think about the situations, and ask yourself what words best captures those, feel appropriate, and then use them. This is not about "sending a message to the universe", so it's not about writing a description of what you want (like to Santa Claus, spoilers: Santa is not quite real). Rather, the words are "handles" onto the situational patterns that are dissolved into the background right now.

*Q: Possible dimensions I could see myself using this to jump to.

- A dimension without mobile phones. This would be my main priority. At this point it isn't so much that I want to get rid of mobile phones, as much as I'd like to go to a few dimensions without them, purely in order to see whether or not society really needs them.
- A dimension without Google. We don't need Google, because search engines existed before it did, and I consider Google megalomaniacal and undesirable. Truthfully a dimension without corporations more or less in general would be nice. I could live with building my own transistor-based computer; if you use breadboards or similar instead of PCBs, it isn't all that hard.
- A dimension without transhumanism. This would also require large chunks of the twentieth century's predictive programming science fiction to cease to exist.
- A dimension where either Hellenic polytheism or Hinduism are the global majority religions.
- A dimension where the natural environment is in much better shape, and is actually valued by the majority.*

Hmm. Well, the exercise in this post is really about shifting specific personal situations in your current world-pattern. Which is not to say you won't get a result if you use broader terms, but the effects may not be quite what you had in mind...

Have you looked up persistent realms? If you just want a quick look-see of what dramatic alternatives would be like, without disconnecting permanently, that's the way to do it. Interested though: your list seems to be fairly counter-technology. What's the thinking behind that?

Q: I'm definitely interested in the persistent realms link, but it doesn't seem to be working for me.

Hmm, just clicked and it's working for me. What are you getting?

Q: The page doesn't load. Maybe it doesn't work on my phone.

That's probably it - it's a forum post on the Dream Views website. Works on my tablet and desktop, haven't tried it on mobile but the formatting is quite crazy so it probably wouldn't play nicely. It begins:

[START OF POST]

What is a persistent realm?

It's a term I use to describe certain kinds of dreams I have. Dreams that are persistent, meaning where your actions have consequences, dreams you can resume each night where you left off. So why do I call them "realms"? Well, for me these kinds of dreams are a bit more than just persistent. There are a few more unique characteristics to them:

Persistence - When you "enter" a realm, you "resume" the dream where you left of last time. (more or less)

Consequences - Because of the persistence, every action you take has consequences. If you change something it will remain changed forever. For example, people will remember you and the conversations you've had with them. Laws & Dream Powers - A realm has a set of laws of physics (fitting the setting of the realm), which may be different from waking life. There may be ways to cast magic for example. You can learn, understand, use (and abuse) these laws, but you can never do anything that violates them. (Such as using dream powers) If a character does something ridiculous then it means that there is a law enabling him to do so, and you most likely can learn to do the same thing.

Realism - Those dreams feel pretty damn real. I assume the main reason behind this (besides the technique I use) is that all dream characters are intelligent. You won't encounter the typical "derpy" DC who seems completely lost. DC's are intelligent and follow their own agenda. Their actions can be completely unexpected.

[END OF POST]

It then continues at length. You'll find a nice overlap between the poster's ideas for creating realms and experiences, and some of the approaches we discuss here. Which makes sense of course: this world is an immersive, persistent realm too.

Every piece of consumer technology released since 2000 that I've seen, seems to reduce the sum total of individual autonomy and control that the user has over their own lives.

I agree this has been the trend, although I think it is a natural side-effect of technological development. That as electronics becomes discrete, and protocols are encapsulated within protocols, we multiply our ability to create complex things in simplified packages, but we lose the "tinkerability". That's okay in and of itself, but it has implications, as you'll agree I think:

- Hurdles to Access - Fifty years from now, anyone will still be able to rig up a basic record player and play a vinyl album. To play a CD, you'll probably need to build a semiconductor fabrication plant first. To access that file that nobody bothered to write an converter / interpreter / emulator for, you're stuffed.
- Reduced Transparency - More important though, is that more stuff is happening "elsewhere". When thing reach a certain level of complexity, you simply can't examine the details for yourself, and when storage and transfer occur beyond your sphere of vision, your own information ceases to be under your direct control or awareness.

The first one is nothing new, it's been going on for years. It's the second one that's problematic. The technology itself isn't a problem - it's the creation, ownership, and conflation of "data doubles" and an attempt to capture that development that is the problem. But I'd say this is more about politics and people than it is about technology. I think that's where the solution lies. The gentrification of the first wave of technologists is not helpful here, but I'm pretty hopefully generally. And I have a certain morbid curiosity when it comes to these things. Which is, of course, why I am participating in this "subset" in the first place.

Meanwhile: yes, Neville Goddard works but really there's a more general sense in which you can work with this. If you just want out completely, then it's worth your time playing with the persistent realms idea. I see suicide as the ultimate in "undirected jumping" and is absolutely not recommended. Of course, what you should really do is stop engaging with this aspect of your experience - because the more you get yourself all irritated and annoyed about the direction of this stuff, the more it's going to whirlwind around you in an ever-accelarating storm of synchronicity...

Q: are you people serious-?

It's easy enough to find out, right?

Got a couple of glasses? Got water on tap? Is there a specific situation right now that you'd like resolved but can't think how? Then you're all set to try the exercise for yourself.

Q: Can this change things that involve people other than you? If I wanted a relationship, would I put "single" on the undesirable, and "partnered" on the desirable? Or if I wanted to lose weight with this, how would the transition work? Would I wake up and just be in shape if that's what I wanted? Or would it start dropping weight over the course of a few days?

Yes, you can do the partner thing. Anything within your subjective experience (which means: everything really) is up for grabs. For this exercise, the nature of transition will tend to be "plausible". The main point here is to demonstrate something to yourself, something essential about the nature of your experience.

Q: Question: should I continue to revise my day as Neville Goddard has suggested after doing this, or would that be considered interfering?

That's an interesting question, and I guess it depends a little. But in general I'd say go ahead, that's fine, because the exercise above should in any case about situations which are a bit more remote from your immediate influence. When revising the day you are looking at the specific subjective scenes which unfolded, rather than the larger world. For instance, revising the scene where you argued with your brother at his house isn't going to affect the pattern associated with that business deal in Ohio - etc.

Q: So even if my focus of the two glass experiment was a better relationship with my brother, revision would be more of a help than hindrance?

I'm suggesting that you do the exercise for your relationship with your brother, then let it play out (knowing that it's sorted) and don't micro-revise that relationship. (I mean, you'd rather just have a good relationship, right?) Instead save revision for "course correction" of things like reversing a bad meeting at work, etc.

That way you are changing the situation as a whole, as well as properly demonstrating the approach to yourself too.

Q: Oh, okay! Thank you for the clarification!

No problem - good luck and remember to post your results!

Q: question, I'm seriously thinking about trying this out.. there's this girl I really like we used to talk but things didn't work out for some odd reason? She just stopped talking to me it was so sudden. Long story short she's with another guy now but I cant stop thinking what could have been if we had dated. so what I'm wondering is if I were to put "She doesn't talk to me" and "She wants me" on the cups, is that sufficient? or do I have to be more specific and put her name and what not.

What matters is what the labels mean for you. They don't need to be detailed, they just need to capture the essence of it for you. You aren't "sending messages to the universe" here; you are basically attaching those world-states to the glasses.

I would make a suggestion here: you should be more clear about your actual target situation. Is it really that you want her to want you? She can do that and you'll never know about it. Or do you actually want her to be your girlfriend? Your labels could be (choose your own, this is just my examples): "Estranged" and "Together" or something like that.

Q: This might be a dumb question, but, is this something that would work for multiple things? Say I have 2 things I want to change. Could I do it once for one thing and then do it another time for the other?

No, it's a fair question. Yes, every time you do the exercise, since you are approaching it with different situations in mind (and on labels), it's a "fresh" event. But it's best to leave some settling time between sessions, like a week after each one, I'd suggest.

Q: That's great to hear, since there are multiple aspects I'm interested in improving. I'm still contemplating whether or not to give it a try.

Well, the whole point is that it makes a great demo exercise just to see if there's "anything going on with this stuff". So try it on something like a personal situation that you'd like sorted, but which you have limited power over, and isn't too intense - and see what happens. It's better to play with these things before you really need them. There's a tendency for people to suddenly go "hey I need to sort out this really important thing", which makes it harder to follow the last instruction.

Q: I guess I'm just concerned about possible negative effects. I don't wanna mess with my life to the point of regret

Well, then you'd just fix it, surely. :-)

But perhaps the way to think of it is, that this is an acceleration of change. Rather than plodding across the existing landscape for a year to get to the mountain with your prize on it, the landscape compresses and you get there in a week. There may be a period of bumps (you're covering a year's terrain in 7 days) but to say that not taking control is more risky than making an actual decision isn't very convincing?

You'll always have regrets. If they are certain, better to get to them sooner rather than later. If they are not certain, than making conscious decisions is the way to avoid them. (Anyway: I think most people report regretting what they didn't do rather than what they did do.)

Q: Interesting way to look at it. Can you think of any specific examples of regrets people have had afterward?

I meant regrets in life, rather than as a result of doing the exercise!

There will always be "collateral shifts", because if you want things to change then, well, things have to change. Unfortunately (but also marvellously) you can't know the shape of the landscape until you encounter it - and you are the only knower. All of this stuff applies anyway to your life, it's just that when you start investigating things such as this, you become properly conscious of them - the mystery aspect, and that every intention moves the whole world. But at least when you intend deliberately, you choose. Right now, you're walking across a landscape that you made accidentally and clumsily.

Q: Ah that clears it up a bit, thanks! I think I'll try it and post my results as I notice them

Great! There's really nothing to worry about. And with a tool at your disposal which can help you and others, life can only get better surely.

Q: Well, I just did it, so I guess we'll see what happens!

We shall indeed! So, yeah: follow the last instruction (carry on with your life; results come to you, so there's nothing to be done) and give it a while to settle out

nothing (well not nothing) ... not much has changed

What does that mean, more precisely?

Q: My financial life hasn't changed the way i directed for it too be, intentionally, visually. Maybe i need to continue creating, sometimes i just feel like giving up since i don't see the occurrences changing, but then again whats the point of giving up if theres nothing to lose.

Suggestion: maybe initially go for something tangible, a specific thing or situation, rather than something as abstract as money?

Q: I think i just realized why i've been down lately and stressing. I've been caring "too much". I've been caring of how my mom feels about not wanting to work anymore, wanting to be retired as i wanted that for her but now i'll imagine the situation of her being happy, stress free, she is relaxing now that she doesn't have to work anymore and all her bills are being paid. May i create this? Of course it seems like i'm creating it for her but in a way its a reflection of me as well and i am creating this situation for myself. Too me money isn't much, my mindset towards it is invalid and only factual towards it being essentials towards material possessions/bills. Its not the money i want but the security the comes with it. Can you give an example of what you personally have created that is something tangible/specific situation and/or just anything in general even if it is not your experience

I think that no matter what your approach to getting something, you need to conceive of it as a lived situation from your own subjective perspective. Whatever you seem to want, what you actually want is one or more experiences, whether that's an audio-visual experience which implies a desirable fact, or an ongoing experience of a feeling which implies you are in a particular state. So, it is important when setting targets (everyday goals or more esoteric things) to frame them positively: in the sense that they are formulated as an actual thing you could live as a moment as a moving-towards, rather than an abstract concept or a pushing-away from something. (See links in edits 3 & 4 perhaps.)

Q:I have two questions: Will this work if I want to make someone else's situation better? How often can one do this?

So, the way to think of this is that you are selecting subjective experiences for yourself. And this of course means that you can select experiences of other people changing and getting better. Typically, I'd allow some settling out time after each use of the exercise; couple of weeks maybe. The original idea of the exercise was as a demonstration to show that there is "something going on", with minimal effort, so it's a kind of "fire and forget" approach. It just so happens that it's a handy tool also.

Q: Is there a part two?

In the pipeline, but since it'll discuss some of the related ideas, and it's better to just do the exercise without overthinking of it, I've held back from doing it for a while. Although I've discussed most of it in conversations already.

Q: When you say, 'choose a specific situation...', how specific is specific enough? What I mean is, I tried this because I'm going through a period where I feel really down-in-the-dumps and almost like nothing ever goes quite right in life, so I chose the words misfortune and good fortune. Is this too vague, or will it still have an effect?

It says that because the idea is that this is a "demonstration" exercise, and so if the situation is fairly specific, it's easier to decide whether there was a result (to show "there's something going on"). There's no actual restriction on what you can choose, though.

Q: Hey. For a few years now I hated how different I was from everyone, just weird. So just now I did this exercise. I wrote weird on one cup and normal on the other. I hope everything really works.

Maybe they'll all suddenly realise that they were the weird ones all along. ;-)

Q: Haha I hope

Seriously, though:

Don't worry too much about being "weird", especially if you're still at school or starting out in life, because later you'll look back on those "normal" people as being the boring people, and you'll discover more interesting people who overlap with you more. If there's something I'd recommend, it's learning how to be calm and relaxed, to be able to step back a little from things as they are happening, which will let you be more yourself. When people judge themselves as being "weird", sometimes what they really mean is that they're nervous and this causes them to behave a little hysterically in response to social situations - because they are not trusting or allowing their spontaneous selves to flow. (I don't know whether that is your situation; it just occurred to me to offer a viewpoint just in case.)

Q: So I did this exercise 2 days ago, is this similar to casting a sigil? I use to try casting sigils a few months ago and none of them worked :(

Only in the sense that it attaches meaning to sensory objects, but of course there's a commonality to all these sorts of things. If sigils didn't work, can I ask: did you play with the situation mentally at all after you had cast the sigil?

Q: I did play with them mentally in a way. I was very open minded for how the things would come about happening, and I could see possible routes for the things occurring everywhere, but none of them really came about.

Really, you should leave them alone. Once you've done the act, simply get on with your life knowing that the work is done and it'll show up. You should think of your thoughts as literally pulling and pushing on the world. And unfortunately, if you start pulling up that "part" and thinking about different routes and even having doubts, you are potentially reshaping that part accordingly. That's like having spontaneously created a schedule by intention (albeit one you can't see) and then keeping changing your mind on what you want and how you want it, so that the schedule keeps revising itself.

Q: Yea, I think it's very possible that whatever I was thinking about at the time could have interfered with it happening, however I never really did much obsessing over any of them, but I was pretty curious of how they would play out. Weirdly enough, one of them was to be given a bit of cash, (I can't remember how much it was, I think it was like a specific amount like $30) but it didn't happen for like a month so I completely forgot about it. I also don't think about the others anymore haha, so it would be nice if they came about happening

Heh, well you know I'm just theorising of course without knowing the actual situation there. One problem is that every intentional act is a world-changing magical act. Lots of people are actually just spontaneous in their daily life, they don't "interfere" with it much (don't even know they could), and so the occasional intervention takes effect and then doesn't get undone. Meanwhile, others - ironically, often those who are interested in the topic and pursuing it deliberately - are constantly unwittingly "redirecting" themselves, wrestling with their world. So they fire of a sigil or whatever, but don't realise they are effectively doing constant "re-sigilising" through their world-focused thinking process. Which is why I think it's a benefit to everyone to practice a daily releasing exercise, and then "stop generating". Learning how to, say, stand up from a chair without doing anything. It teaches you how to intend a state-change only when desired.

Q: Yup, the second one could be me :P
I've gotten pretty into this stuff over the last few months, (actually learned a lot from stuff you have contributed) so I could be getting in my own way unknowingly, but I'm always willing to keep trying stuff because this whole thing going on is fascinating to me.
I'm eager to see that follow up post on this experiment! I'm curious about more of how this experiment works.

Yeah, it can be difficult because you want to do something to make things happen - feel some sort of mental or physical effort going on. But that's just the intentional generation of the experience of effort; it has nothing to do with making the desired changes!

Hopefully I'll have time this weekend to sit down at a desk and bash out the second part. The idea is that it will link the experiment (which amounts to ritual really) to the larger view of patterns and meaning and metaphor and so on.

Q: I assume meditation counts as a releasing exercise right? (I do mindfulness meditation sometimes where I just focus on my breath and watch my thoughts without trying), so maybe I should try to make that a daily thing, but it's hard cuz I think I'm addicted to stimulation haha.

Well, meditation can be good, but really I'd practice this: lie down on the floor in the constructive rest position (knees up, feet flat, books supporting the head) and play dead. Let go of controlling your body, your mind but most importantly: your attention. Let them shift and move and unwind as they want. Whenever you find yourself holding onto your focus again, cease to do so. In other words: "stop generating" and allow the pattern of experience to flow as it wants.

Q: Interesting, alright. Any reason why that particular position?

It corresponds to an ideal balanced posture - no residual muscular effort required to maintain it, fully supported. It's pretty much the only way to have your neck muscles release. (And it has to be the floor really, or a very sturdy mat, definitely not a bed.)

You'll feel it when you do it. There's initial discomfort because you are residually "holding yourself in the air" but when that settles out it can be super-relaxing. (10 minutes, twice a day, or whenever you are stressed.)

Q: So far, I haven't seen results with this method but it has only been about a week. I'm not saying that this method doesn't work, it could be something I'm doing wrong. I purposely made my "replacement situations" VERY ambitious. Example...I've been working out for years but desire to be a bit more muscular, so that was one thing I asked for. It's funny because if anything, I seem LESS muscular. I'd also like to mention that it's likely I still have resistance to change. I'm basically at the point where I know something is up but can't control my "dream" yet. Literally almost everyone I know has changed since "jumping", heck even a squirrel fell out of a tree after my friend specifically said it would never happen, lmao. But I still don't feel that I have the ability to "just decide" yet.

Ah, it's interesting what people choose as the situation!

So, ambitious is fine, although because this particular experiment doesn't force anything, your result will happen by "plausible if unlikely" routes. In other words, there will arise "apparently reasonable excuses" for what you to get what you want. Anyway, this is an interesting one to watch happen. Yeah, the "something is up" period is fascinating. There's still the urge to try and make things happen by somehow doing them; like you can use your muscular tension or effortful frown to assist you. You know something is going on but it's still not clear how, exactly. There may be a squirrel or two to go...

Q: Haha yes, the muscular one will be interesting to see happen. However, my pouring into the "Billionaire" cup will be even more interesting to watch unfold ;) Especially because I'm a programmer who makes apps, which makes it completely within the realm of possibility that it happens. I have a theoretical situation for you. Say a regular, ordinary person with 0 knowledge of oneirosophy/DJ/insert-metaphor finds your post and performs this experiment. Are you confident that they will achieve their replacement situation? Or is it required for one to know at least "something is up" before getting results?

Theoretical Situation

They get the best results! Everyone else who thinks they have some knowledge of "how it all works" subtly tries to manipulate themselves, or help it along, or work out what's really happening. This is one of the reasons I came up with that particular formulation: it's not so easy to make sense of it, even if you have thought about this stuff before, unless you've been pondering raw pattern/meaning activation. Of course, once you know the underlying, you can go directly for it, but it requires a level of bloody-mindedness. Just as you can't "sorta, maybe" lift your arm, you have to follow through and not re-edit the world before it happens, so it is with this. You are interacting with the world directly.

The Billionaire's Cup; [1]

Hmm. Being into programming and creative stuff is good, just in terms of allowing things to happen, because opportunities can come from nowhere and still be plausible. Most people find that easier than getting that inheritance from a long lost uncle or whatever. Even though, of course, everyone has a potential long lost uncle; they've just not called him into experience yet...

[1] Choose wisely.

Q: Thanks for the insightful post. I've seen you mention multiple times that one reason for "detach-and-wait" methods failing is by accidentally modifying the world back to it's original state. Let's say one is screwing about and this phenomenon occurs. Does one re-perform the experiment and wait or simply place their faith back into the original experiment? I would guess that the latter would be enough to work, since it is the intention that matters right?

You simply need to do something which means-that you have returned (are returning) your world-pattern to the desired state. You can reperform the experiment, or perhaps mentally recall the final state of the experiment and the feeling you had, or just superimpose "RELOAD" over the scene before you with the intention that you are loading up the state again. But this is only a problem if, after realising what you've been doing, you think-that you've undone it.

The whole "faith" thing is about realising that since changes are direct and immediate, creation is "already done" at that moment. It's definitely best you can commit and so stop tinkering; the exercise in the post is meant to avoid that crossing your mind (because you probably don't have access to the pattern anyway).

Q: I understand that changes are "direct and immediate", but what is the amount of time taken to see changes indicative of? Have you found through your trials that a persons level of "resistance" can make experiments such as this one take longer for the patterns to become noticeable? As in, could it possibly take decades? I guess what I am asking in simpler terms is that theoretically if TriumphantGeorge himself were to perform this exact experiment and ask for something non-trivial (money, fame, power), does it reveal itself near immediately? This is something that I've been struggling to understand lately. If the time taken to see changes is relatively unpredictable for even well-versed folks such as yourself, this method would seem much less powerful in comparison to the immediate "asserting" methods.

this method would seem much less powerful in comparison to the immediate "asserting" methods.

Completely right!

The origin of this exercise is purely to get people to witness a result with zero effort or interest at all; you don't need to commit to "jumping" or any other metaphor. Although the pattern of change is implemented immediately here as always, it is overlaid upon whatever other patterns have already been accumulated, so you will see it only when the context allows it to "shine through", as it were. You aren't gripping the world in the same way as you do with other methods. Where its advantage lies (apart from not needing any practice at all) is that having done this, you gain direct knowledge of how your entire experience and every intentional act you perform works the same way. You realise there is no technique. It's simply a matter of how specific and strong the intention - and not re-intending subsequently. If by simply pouring some water while simultaneously summoning the pattern of a state you can bring it about, it makes you realise: a) how powerful you are specifically and, b) how cautious you should be generally.

Personally, I would not think in terms of "dimensions" except as a powerful metaphor - as in, if your experience shifts dramatically it is equivalent to being in a different "dimension". You will never have any experience outside of "your reality", so any change that happens is basically a modification of that. This particular exercise should be thought of as a way to change a situation in your life without having to get bogged down in any theory!

Q: Is it possible to have effects that result in other people leaving your life? Or is this exercise limited to purely personal situations where controlling where the people in your life go is out of bounds? The reason I'm asking is I'm hoping to do this to have my in-laws want to leave our house and go back to their home country.

There are no restrictions here, only choices. For the purposes of this, think of yourself as having your own "private view" of the world. You can have any experience you want in your private view, since it's your "personal slice" of the infinite gloop. Nobody can stop it. Anything can happen. Go for it.

Q: Will the water spilling have an effect on the result? The glass that I was using to pour the water spilled a bit when I was pouring into the other glass. The rim is round with no spout so the water just kind of ran down the glass and dripped off the base. Not a lot of water, but it wasn't a little either. Should I try again using a more square glass?

If you feel you've left yourself with doubt - if you don't feel satisfied - then you can repeat it, just so that you can comfortably feel that you completed it, and move on.

Q: Okay, thanks! I'll try again because I feel like I didn't do it right.

Yep, good stuff. As it says in the instructions, you want to be able to allow yourself to take a breath and feel relieved at the end - and then you can just move on (because you've already made the change).

so I wrote a phrase

That's fine. I say "word" in the instructions to prevent people writing extended descriptions, rather than calling up the essence of it. The effort to encapsulate it helps, since it corresponds to identifying and accessing it. Things tend to happen pretty quick (in fact, the underlying change to the world occurs upon completion of the exercise). How soon you encounter the evidence of that obviously depends on the particular situation. Look forward to hearing your results once they're in.

Q: Thanks for the clarification! On a related note, if I wanted to do the exercise again, is it better to wait until the results from the first one are "settled"?

For this, I'd tend to do one thing at a time, but there's no restriction really.

Q: Can we write a specific delivery date under the label of the desired situation? ...or the ripples in the ocean of patterns are too chaotic for such a level of precision?

There are probably better ways if you want to be more targeted (this demonstration exercise is deliberate in its stripped-down elements) but the process itself doesn't limit you in this.

Q: What sorts of better ways might there be for more targeted pattern activation?

There are links in the intro post so check there, but it's pretty much summarised in its raw form in this post: The Patterning of Experience.

Q: I have a family member who drinks too much and its negatively affecting my desire to be around him. Is this act applicable to such a situation? What is the implication of another's free will here?

Yes, that is a suitable situation. The free will discussion is somewhat tangled, but trust me that you don't need to worry about. It all works out. As an easy way to think about things: consider this to be "your copy of the world". Wouldn't you want to make it the best world it can be, with everyone in it becoming the best version of what they can be? Any action which supports that outcome is a morally good one, and your intention sounds like it fits in nicely. So maybe think of the "end situation" as being one where the family member is sober and also much happier as a result. That way everyone benefits.

You could drink it if it feels right to do so, symbolically. Since, part of the point of this is to prove there's "something going on", I'd take on particular situation and let it play out completely, until you know it is done. (Thing take a while to settle.) Then armed with the knowledge you've gained, you can choose how you manage it from then on.

Q: Just a quick question, sorry if it has already been asked. I'm thinking about trying this, but haven't done it yet. I can think of a few different things in my life that I would really like to change. Is it ok to do this multiple times within a short period, for different situations? Thanks.

Since part of this is to prove to yourself that "something is going on", I would choose one situation, do it, let the results come in, let the world settle out again. After all, what's the hurry? If it wasn't for this post you wouldn't even have the option. And why would you start stirring your reality around with a technique you hadn't properly investigated yet? You get the idea. (This is fun stuff, but it should also be taken very seriously.)

Yep, so, pick one situation first and follow it through!

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OVERVIEW OF METHODS

In essence, all of these describe the same technique: detaching from the current sensory pattern, allowing a formatting shift, and triggering a replacement (either by deliberate intending or by accidental alignment via mood association).

- The mirror technique that began this subreddit (described below), which follows a traditional approach to detaching one's attentional focus to permit a formatting shift.
- Neville Goddard's approach as described in books such as The Law and the Promise, which itself is based on ideas about the serial universe popularised by the likes of E Douglas Fawcett and JW Dunne.
- Overwriting, Deciding and Patterning for extended pattern triggering and autocompletion.
- Memory-block exploration via Infinite Grid and Hall of Records metaphor structuring.
- Ebony Apu and the Hawk and Jackal system of Multidimensional Magick.
- Direct creation of synchronicity (basically another version of the patterning approach). See Kirby Suprise's book, Synchronicity, and this related interview.

The key to doing things knowingly is to change your perspective philosophically; but understanding is not required for producing an effect. You may also find the concept of "persistent realms" to be useful.

The mirror technique

This is the original mirror-gazing method by /u/Korrin85 which kicked off the subreddit:

- First things first, you're going to need a mirror. The bigger the mirror the better. If you could theoretically walk through it all the better. It helps out a lot.
- Best times to do this are at night. Most success happens at around 12-3, although you can still do it in the day time. Just harder.
- Turn off all the lights, get rid of as much noise as possible, and sit facing the mirror. Have a candle between the mirror and you. Everything else around you should be dark.
- Relax, clear your mind. Concentrate on your reflection. View your reflection as another YOU. A YOU from a different place. Call out to that YOU, whether it is out loud or in your head. Concentrate on switching places with that YOU.
- It takes awhile, and some get it faster than others, but if you "shifted" from your current universe, you should feel something. Some of the signs for small shifts have been a brief feeling of movement, a moment of disorientation, or even your reflection blinking at you when you didn't blink. Bigger shifts include your reflection moving on it's own or even the feeling of you literally moving into the side. The bigger the shift, the more you feel.
- If you feel any signs, STOP! Take a few days to note any changes. They can be small, like a scar on someone that has mysteriously disappeared or something being a different color. The more you shift, the bigger the differences you see.
- Optional, but it works better if you have a "destination" in mind. For example, you can focus on you switching places with the YOU that has more money, or slightly better off in general.

Also check out Korrin's expanded guide which included answers to a few common questions.
[https://old.reddit.com/r/DimensionalJumping/comments/2ax00o/dimensional_jumping_for_dummies_revamped/]

The Imagination of Neville Goddard

One of the most eloquent promoters of the New Thought view that imagination affects experience was Neville Goddard. Although not strictly 'dimensional jumping', his ideas are one way that we can envisage "what fills the gap" - how new experiences are seeded in the gaps between moments. Candles and mirrors and detached states are all very well, but the resultant shifts are a plunge into the unknown if you aren't clear about what dictates their direction.

This may sound familiar:

Self-abandonment! That is the secret. You must abandon yourself mentally to your wish fulfilled in your love for that state, and in doing, live in the new state and no more in the old state. You can't commit yourself to what you do not love, so the secret of self-commission is faith - plus love. Faith is believing what is unbelievable. Commit yourself to the feeling of the wish fulfilled, in faith that this act of self-commission will become a reality. And it must become a reality because imagining creates reality.
-- The Law and the Promise, Neville Goddard

The world is imagination! Notice the mention of "feeling" as being fundamental to his technique (described elsewhere in the book). This is also emphasised in his The Power of Awareness, which is probably the better book. Both are interesting reading though, if you can put aside some dated wording and the biblical references. Goddard viewed the Bible as a metaphorical guide to the true nature of reality, with 'God' and 'Jesus' and 'the son and the father' representing the process of creation and the relationship between imagination and the world as experienced.

- EDIT1: All of Neville Goddard's books and lectures are out of copyright as far as I know and can be found free online in various formats. The opening sequence of Out of this World is particularly recommended for this subreddit for his quick-n-dirty overview of 4D thinking and manipulation; it'll mop up a few recent questions I reckon. And for the super-keen metaphor enthusiast, there's An Experiment With Time and The Serial Universe by JW Dunne (see overview).
- EDIT2: A better resource with all of Neville's lectures, books and audio can be found here.
- EDIT3: For a quick theory-free summary of Neville's approach: Imagination Creates Reality and Awakened Imagination.
- EDIT4: Also The Pruning Shears of Revision captures the essence nicely, and the description of Eden sounds a bit like an Imagination Room.

Overwriting Yourself

Overwriting Yourself

It is fun to contemplate reality from the perspective of idealism and subjectivity, and talk of consciousness as an undivided whole. Imagining the world as a dream-like experience which might be subject to one's will can trigger in us all sorts of exciting possibilities. However, it's one thing to dream about a dream in this way; it's quite another to knowingly dream the dream itself. Is it even truly possible, or is it just a fun and comforting idea?

How can we get there when our everyday experience doesn't quite correspond to this ideal? One approach is to attempt to directly alter our experience to conform to it.

The Experiential Dream-Space

If it is true at all that reality is dream-like then it must be true right now. In the room you are apparently in, at this very moment. So look around. Furthermore, your own body and thoughts must themselves be dreamed, along with every other experience you are having. All of this must be arising within an open "dream space" made of mind, of awareness. All of this experience is "you"! It doesn't usually feel that way though, does it? Why not?

Even if we understand intellectually that everything is consciousness and the world is undivided, we still usually feel that there is an inner and an outer to experience, that we are "located" and separate, except during certain peak experiences. What is the nature of this feeling? Can we tackle it directly? I say we can.

Stuck Thoughts, Incomplete Movements

I suggest this disconnect arises because over time we accumulate forms of "experiential debris" in our dream-space. The ideas we accept, the thoughts we have, the other encounters in the world whether passive or active - all leave traces which, when repeated and reactivated, gradually solidify. There are many implications of this, but the important ones at the moment are:

- Stuck Thoughts. These are basically thought structures that have solidified in your space rather than naturally dissolve. These may be located in your body area or beyond. This sense of division between body and world is one such thought.
- Incomplete Movements. These are intentions which were resisted or aborted before they followed through to completion. This might be a suppressed startle response, a decision to do something which you then halted by tension or a reverse intention, and so on.

Neither of these would arise or be a problem if we lived in open non-resistance. However, most of us are holding on to - identifying with - certain patterns in awareness, and this prevents the natural passing and dissolving of these structures. This leads to a sense of clutter and constraint (stuck thoughts) and tension (incomplete movements).

Subtle Identity, Subtle Boundary

Although all held structures interfere with our direct appreciation of the dream-like experience, there are two particular ones which being subtle are often overlooked:

- The first is the Subtle Identity. This is a sense of location, usually somewhere along the centre line of the body. It is a "stuck thought" which consists only of a felt-sense. It is where you feel "me" to be, even as you obviously experience it from outside - i.e. "me" is experiencing "it".
- The second is the Subtle Boundary. This often corresponds to what is perceived as one's "personal space". As with the identity, it is a subtle felt-sense, a three-dimensional structure felt as a subtle "wall" between one area of the dream-space and the rest. Again, it consists only of a located feeling.

The key to directly experiencing the undivided nature of your world is to at least recognise, and ideally dissolve, these two structures.

Releasing Held Structures

There are three general approaches to releasing these structures, ranging from passive to fully active:

- **Passive.** Simply lie on the floor each day for about 10 minutes. Completely let go to gravity, and allow your body and thoughts to move as they will. If you find your attention narrowed on some aspect of experience, simply let go of holding your attention. Let it roam as it will. Gradually, over quite a long period, your held patterns will unravel naturally. However, you will feel benefits of increased clarity almost immediately, as the most shallow structures evaporate rapidly.
- **Investigative.** In this approach, you actively sense out difficult areas and release them. Sometimes we know there is a particular problem that needs tackled, other times we might scan our bodies or larger space and seek them out. Either way, we approach this task with an open, relaxed attention. Having identified a particular stuck area, we "sit with it" and let it intensify and release into the background of its own accord.
- **Active-Assertive.** The more extreme version is to go straight for the desired result. Residual structures are accumulated over time, a deformation of the nature open, empty experience that we began with. Instead of gradually diffusing these structures, we can instead wilfully assert open space as our experience. To do this, we allow our attention to open out and be unbounded: expand into the whole body space, the room, and beyond. We take our stand as the background space in which patterns appear. We then simply assert - declare to ourselves as fact, summon the feeling of it being true - that we are experiencing complete open, structureless space. You will immediately feel the contrary to this: it is not yet true and so you will be very aware of the elements of experience which are not open and empty. Reality will offer its counter-assertion! Regardless, you simply stay with this posture of assertion and sit with it. Gradually, the resistance will soften. With regular practice, you will rapidly approach a clearer more, open experience - the subtle identity and boundary will become particularly obvious to you, and soften subsequently. However, a sense of expanded space and looser division will be almost immediate. Important: You are asserting the feeling of truth of this directly into the dream-space here, rather than merely thinking-about it.

Note that with the final approach, you are effectively overwriting yourself with empty space. As such, it is natural that you will encounter quite strong resistance and even a sense of existential fear. For this reason, it is probably better to start with one of the other methods, build up to this, and begin with only "light assertion" until you become acclimatised to the experience. Afterword - This process is closely related to the interrelationship of arising experience, creativity and memory formation. See /u/ava_santana's post on a feedback model of experience and my comment here. Intend to do more on that and its connection to magick and "pattern transformation" later.

...

What sort of exciting possibilities has this unlocked for you?

Puppeteer of the dream-space.

...

EDIT: Okay, you've bought up a great topic, so inevitably I just couldn't stop typing once I got started! :-) But it's useful to get some of these related points down in one place I think.

Stuck in your Head

After lying still for a while, I felt like I was 'stuck' in my head.

That's usually the first impression people seem to get, and it can be surprising. People meditate, work on letting their thoughts pass and so on, get some success - all the while not realising they have circumscribed their world into this little area. It doesn't really give any 'content' much room to arise and dissolve - no wonder people find themselves so "thinky". They are effectively "clenching their being" constantly. And tense, unmoving patterns spew out thoughts, no matter where they are in the body-space. Another side-effect is that they are living their lives in "blind-sight". You are not truly out there in the world, you are only seeing it through a peripheral view, actually experiencing your thoughts-about rather than your direct-sensing.

I have some history with the 'fourth way' of Gurdjieff/Ouspensky as well which is also related

Now, I've read a little of Gurdjieff, but never really pursued it. It was going to take a bit more dedication to it than I could muster at the time, although it seemed pretty fascinating (I was looking into the Alexander Technique at the time).

Attention is not a Torch

What I mean by this 'stuck' feeling is that 'all' of my consciousness was sort of balled up there. Do you have any suggestions for moving it around? To the bottom of my feet, for example, or the corner of the room?

I know exactly what you mean. To get clear - because your "consciousness" is actually always everywhere - let's call it "attention" for now. The problem you have is that your default "attentional profile", its extent in space, has become defaulted and constrained to a certain area. You can temporarily force it out, but it'll spring back for two reasons:

- You are trying to move it, when attention is not something that is to be moved - because it is not thing. The metaphor of the torch-light is incorrect, it is more like a 3-dimensional spatial filter, a "profile varying the intensity of experience across space".
- You have accumulated structure/habit in your world where your attentional profile always settles into that shape, that location, probably with a 'felt-sense' boundary. Basically, you've ended up with a little "valley" in this area of your world.

Okay, the three methods described in the post are pretty much for this. First of all, adopt this assumption: Your natural state is to be completely open, without even an attention boundary - no localisation. Following the passive approach regularly (in which you don't concentrate, simply let go), your tensions and division would eventually unfold by themselves, and your attention would become increasingly open. But this takes patience, and you have to do it every day, and you have to not mistreat yourself (by forcing and pushing) in between times, ideally. The secret to doing this more deliberately is: You do not move your attention to an area of experience, rather you expand it to include that experience in your area of attention. The area you include doesn't need to be adjacent - what you are effectively doing is "increasing the intensity of attention at that point" - but it's initially helpful if it is. So, next time you're lying down, discovering you are constrained into your head area, let it be. Then feel out the tips of your toes, and include them. Gradually, feel out your whole body, bit by bit, in this way. Then feel out the space around you body, and beyond. Remember, you are not really moving or expanding consciousness - that is already everywhere, what your experience is and is made of. You are basically including aspects of experience more fully in attention, and eventually dissolving the boundary of attention - the habitual valley - completely.

Switching Perspective

Now, this approach is focussed on the content. It is possible to short-cut this by switching perspective to the background space in and of which content arises. The exercise in the middle of this post tries to help with that. Also, Rupert Spira tries to lead someone to this in this interview. Once you know that you are really the whole space, you can just switch perspective to it. That doesn't mean all the debris disappears instantly, but it stops being troublesome, you are opened-out, and the debris will even be slightly loosening during daily activity while you are in this mode. The author Greg Goode has referred to this as Standing As Awareness, in the book of the same name. Another quick shortcut is to include in your attention an external sound, such as distant traffic. Sounds are more discrete that images, and so attending to a sound often draws you to, and releases you into, the silence surrounding it. Finally, including (not focussing, remember) the sensation of space just behind your forehead (where "your pre-frontal lobes would be"), can also help, since the thought-generation tends to occur nearer the back of your head-space. In general, then, we want to avoid deliberately narrowing our attention, and find ways to encourage and allow it to open up without force - since force tends to paradoxically fix the current pattern in place.

Further Reading

A martial artist called Peter Ralston has a nice phrase, "feeling-awareness", that he uses for this "sensing out" approach, and covers some nice exercises in his book. You might find it interesting. You might also be interested in the work of Les Fehmi on open/narrow focussed attention. And here is a nice illustration from a review of Marion Milner's book, A Life of One's Own, which captures it somewhat.

Somewhat unrelated, have you read 'The Great Book of Amber' by Zelzany?

No, not heard of it. Fancy giving me some highlights? I've been mostly re-reading old favourites from Philip K Dick, Haruki Murakami and JG Ballard lately to get me in the imaginative mood. (Latest: Eye in the Sky, a PKD I'd never even heard of, and quite relevant to the subjective idealist platform of this subreddit.)

wow, thanks for such a huge reply. I'll read into it and try tonight.

I had lots of bits of ideas I kept meaning to post about but haven't, so figured I might as well make a comment out of them!

Amber... 'shadow-walk'

Right, that sound interesting. I'm usually more sci-fi than fantasy, but I like anything with clever 'reality' ideas. In fact, that sounds a little bit familiar - someone might have recommended these to me before. Thanks!

quick update - i did what you suggested, and i had a feeling of 'largeness' - i'm not sure how else to describe it. like i was a big ship in the ocean instead of me in my bed. very interesting. thanks

There you go! Great. :-)

Imagine having that as a part of your daily experience. It's pretty hard to build up tension and fear and resistance, while also being so 'open'.

TriumphantGeorge Compendium - Part 2

Just Decide.

Lie down on the floor, in the constructive rest position (feet flat, knees bent, head supported by books) or the recovery position (on your side, upper arm forward) and let go to gravity; just play dead. Let your thoughts and body alone, let them do what they will. Stay like this for 10 minutes. If you find yourself caught up in a thought of a body sensation, just let it go again. After the 10 minutes, **you are going to get up. Without doing it.** Just lie there and "decide" to get up. Then wait. Leave your muscles alone. Wait until your body moves by itself. This may take a few sessions before you get a result, perhaps many, but at some point your body will just get up by itself. Once that happens, avoid interfering with your muscles and let your body go where it will, spontaneously and without your intervention. This is how magick works. All you need to do is, decide. As Alan Chapman says, "the meaning of an act is what you decide it means". But you don't even need an act. You can just decide an outcome, a desired event, to insert a new fact into your world, without a ritual. Just decide what's going to happen. **Just decide.** Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because in this subjective idealistic reality, where the dream is you, what else is there to do?

EDIT: When doing the part of the exercise where you get up, you may find it helpful to centre your attention on the area just behind your forehead. This keeps "you" away from your body, and any attempt to "make" it happen. See Missy Vineyard's book How You Stand, How You Move, How You Live for similar approaches, without the discussion of the larger implications.

EDIT EDIT: Do report back your experiences if you try this.

...

Q: Oh, I just remembered something. Long time ago I've heard of a similar exercise. In it you're supposed to stand upright and relax, and then as you say "decide" that your arms will begin raising, but don't actively raise your arms. At some point they should start lifting up as if on their own. I am pretty sure this exercise is related to hypnosis. I've heard it looooong time ago, almost like in a different lifetime.

Hypnosis is pretty much 'decision and allowing, or acceptance of direction, without muscular action'. You are actually doing hypnosis on yourself all the time, but you accompany it with excess muscular tension, to feel that "you" are doing it. I recommend Daniel Wegner's The Illusion of Conscious Will for those interested in more on this.

Will is not an illusion. It's crazy that you slip back into that again after you agreed that it isn't an illusion. Very irritating.

Erm, that's just the title of the book. The book is pointing out that people attribute their actions to themselves after the fact - e.g. the hypnosis thing - when it wasn't "them" that was doing it. However, the book's notion of "themselves" is in correct (it corresponds to the ego thought), and so although it is well written and full of good information, its final analysis is off base (it almost gets it right, then saps out in the last chapter!). My recommendation of the book is that it highlights that we associated "doing" with muscular tension and other false signals; in fact "we" are doing everything, and the notion of Will as commonly understood is incorrect.

Q: The book is pointing out that people attribute their actions to themselves after the fact - e.g. the hypnosis thing - when it wasn't "them" that was doing it.
This is complete nonsense. It's always you that's doing everything. It can't be any other way.
However, it's not George that's doing it, but you were never George to begin with, see? You are just you! You are that which is open to all options, one of which is George-ing around and humaning around. That's one option of an infinity for you. But it is you. The you that's real, and yet beyond optional identities.
in fact "we" are doing everything
Not "we". Just you. It's not a democracy.

I'll just draw your attention to the phrasing I deliberately used: "People who are interested in this might like this book..."

It's a good read on the topic for those interested. All the rest of what you say, we've already covered and agreed on I think. I'll say this: That having an experience like the one I describe has more influence than any amount of thinking and philosophising or even accepting of a worldview. You can see it in people: Their body moves by itself, and suddenly causality doesn't work how they thought it did. It's suddenly easier to make the connection between how a person can change the world directly - it's "all you" and responsive.

Bah! The more you read around these things, as a person, the more you are able to deconstruct the assumptions you have been made. In my experience, all-or-nothing jumps to an alternative worldview just cannot be communicated to others. Now, that which is behind the person - Shiva! I see Him behind your eyes! - is always listening. Often you can talk to both at once, and one message and another message are received and acted upon in different ways.

I've had experiences words cannot describe, including uncreation and recreation of the known universe. However, I only had them because on some level I could conceive of them and knew how to open my heart to them.

Yes. Also, sometimes experiences lead to the ability to conceive of things that one couldn't previously. That's why there needs to be doing as well as thinking, in a manner of speaking.

That's rare. In fact, I can't think of a single time.

Really? So, you've spent your life assuming, say, that being in the world involves physical effort and trying. Someone demonstrates to you that this is not the case, that things can 'just happen' in line with your wishes. Are you saying that wouldn't result in a change of how you conceive the world and yourself?

(Yeah, I know, you're already there; but you see my point.)

Q: So, you've spent your life assuming, say, that being in the world involves physical effort and trying. Someone demonstrates to you that this is not the case, that things can 'just happen' in line with your wishes. Are you saying that wouldn't result in a change of how you conceive the world and yourself?
How would someone demonstrate this to me when my prior commitment is not compatible with the demonstration?

In what sense?

Q: Well, suppose I am committed to the idea that I accomplish things by going up against external resistance. Now how would you demonstrate to me that "things can just happen?" (what the hell does that even mean? it sounds fatalistic)

If you are committed to that idea, **then enjoy the struggle**. I'd prefer to be committed to the idea that **it can all be effortless**, and that **all I need do is make the choice that what I want to happen will happen**, and it will.

Q: So I was right. Knowledge precedes experience, always. Contemplation is Lord.

Decision precedes experience. You don't need to deconstruct by contemplation.

And knowledge/understanding precedes decision.

It is not required. Only in the sense of it occurring to you that it is possible for 'such and such' to happen, that you would do the deciding, I suppose.

Q: You can't decide to florodimbare if you don't know what florodimbare is. You need understanding to decide.

I'm more of an interconfibulator, but there you go.

Q: You're just agreeing with me and conceding the point.

Nope, not really. To detail it out: You don't need to understand the details in order to get what you want, you just need to know what you want. That sorter of 'knowledge' doesn't seem very challenging, or much of a hurdle. Needing to understand in detail how the reality 'works' or its nature would be greater hurdle. This is optional though; all you need to do is have demonstrated to you that decision —> result, and then accept this.

You still need some understanding of what you want.

You need to be able to specify the experience you want to have. That is not a very big leap to have to make.

Your mind is like a peanut in size. That's why I keep surprising you with my posts, like that one time with the tradeoffs.

Bah! My peanut is The Universal Peanut, encompassing all within its husk!

Of course, there is no 'how reality works', except for the patterns enfolded within experience. However, some of these are from [apparent] birth, so it takes a bit longer to dissolve them. While relaxing on your yacht. Eating steak.

Precisely. And you need to believe that such an experience is not just a fancy, but is one potential reality. This is impossible without contemplation if your starting point is one of an ordinary, untrained, conventional human being.

Really, not. The decision is enough, and getting out of the way. You can learn this 'gesture' by practicing the exercise, and you're off.

This is true for everyone at the ultimate level. When I said your mind is a peanut, I meant the capacity you're exercising right now, your ready capacity. I wasn't talking about your ultimate capacity. Ultimately you are Almighty, of course.

Uh-huh. So, you're wielding that Big Universe Power right now, are you? While eating jello sandwiches for dinner accompanied with a mug of water?

You're confirming a pattern and conforming to it. Not dissolving it.

Pattern confirmation is different to pattern leveraging. Ignorant pattern-use is self-reinforcing; understanding that it's enfolded patterns does not do this. In the same way as Dream Yoga leads to karma-free actions just through awareness.

I disagree. You can get started in the way you describe, but getting started will lead you toward the path of contemplation.

The knowledge required isn't very great though, is it? Just "this is a dream" is sufficient. Just decide to switch your perspective to containing space, and you're pretty much there. To stand as awareness. When you become the context rather than the context, you're free.

No. I have a bag of peanuts compared to your one peanut.

But... they're in a bag, all constrained and trapped. It's probably not even a transparent bag.

You can't leverage something that's been dissolved.

Dissolving just means something stops being mandatory. You can use any route or pattern you want. Or not. However, just recognising the existence of a pattern means you can skip it; you can leverage that pattern through choice, or not use it. Recognition of the arbitrariness of a pattern - that it is not actually a shape of the world - is sufficient. It's about giving yourself choices. You don't actually need to dissolve everything to nothing to give yourself that power.

Nonsense. Karma means intent, and Dream Yoga leads to mastery of intent instead of its absence.

Karma means accidental creation of non-transitory patterns through intentions/actions that aren't 'transparent'. Leave no trace.

The knowledge required to get started, to make the first step on a long journey, that's not very great.

The rest is just... patterns. I reckon 2-5 years to dissolve most of the back-up though. But you can still have yachts and steaks while you're doing this. (Actually, that's not strictly true, because everything can get quite unstable during the process.)

Hahaha... oh my. This isn't a knowledge for you yet, is it? . . . In other words, you should be able to put your body and social reputation at risk, or you're not serious. To lean on this knowledge means you can't lean on any competing form of knowledge and still be sure-footed.

I already did. That's why I am where I am now. You're right, in a way, about going "all in" to an approach - the bold step forward. But you can have daily reality-shifts for that, if you don't want to have to completely destabilise all the time. Thing is, I quite like having fun too, y'know?

"Dissolving just means something stops being mandatory." OK, so build something in the sky then. Having yachts is not that!!

Y'mean, like, a personal jet? :-)

That's not what karma means.

That's what not accumulating any karma means. Pattern accumulation, with a corresponding funneling/backlash effect. Feel free to return with your counter!

Q: I reckon 2-5 years to dissolve most of the back-up though.
You are utterly delirious. I can only laugh at this nonsense.
Thing is, I quite like having fun too, y'know?
You can't imagine having fun without a yacht.
Y'mean, like, a personal jet? :-)
No, not like that. Build something that never lands and something you can walk into through any door.
That's what not accumulating any karma means. Pattern accumulation, with a corresponding funneling/backlash effect. Feel free to return with your counter!
So freedom from patterns is a recognizable characteristic in this case. That's a pattern in its own right. A higher level pattern.

Why not? It took me 2 years to do the opposite, and I know what I did. In the space of 2 months I've deleted most of those mental objects. What's your problem with that timescale?

Not that I'll be flying under my own steam quite yet by then. I'll be in a steam-powered airplane though.

You can't imagine having fun without a yacht.

Yes, the yacht is required. Sorry. I must have been a sailor in a previous life. Or a jealous coastguard.

I look at the ideas you bandy around, how you slip into convention and fatalism.

I adhere to the most open view that it's possible to have. I'm just honest about my experiences. I work on the assumption of no-structure, but I also recognise there is apparent structure. I wouldn't want to zero that out over a shorter timescale. I don't want to delete things down to an empty space, actually.

You don't need a yacht to sail the ocean of your own mind.

But the yacht is on the ocean of my mind. In fact, it's the yacht of my mind, sailing the ocean of my mind. I don't see why you think that patterns of my mind (be they yacht-shaped, private-jet-shaped, or whatever) would somehow prevent other patterns taking shape or dissolving, as I see fit. They are non-causal; only I am causal, as the material of experience itself.

That isn't the point. The point is that the possibility of empty space without things shouldn't be a disturbing or frightening one for you. It should be a familiar and navigable space and not something you're running away from.

But that empty space - or rather, place - is already there, right now, in my experience. I can stretch out into it right now. It feels, frankly, very pleasant. You can't navigate it, because it comes before structured space. If I want to dissolve everything in it, of course I could just lie down and go to sleep at any time...

Oh no. The ocean that a yacht is on is like a spit in a thimble compared to the ocean of the mind.

Then I'm "gonna need a bigger boat"!

Q: If I want to dissolve everything in it, of course I could just lie down and go to sleep at any time...
Nope, that ain't it. Sleep doesn't affect the basic pattern. To wit, you still find yourself in a human body, doing human things, 99% of the time, right? Maybe for you, 100%. I don't know if you've ever dreamt yourself in a non-human body doing non-human things.

Yeah, I wasn't being serious actually. Just making the observation. Sure, I've often dreamt of being a 'perspective' or just being 'everything' or anything else. It's easily done, and one of the first fun things about lucid dreaming, once you've finished flying and having 'encounters' with pretty people. In terms of RL, I often just switch to the open space perspective now. No body, just an environment.

No, that ain't it. That's not what I had in mind. I was thinking of a more radical break with familiarity.

Such as? Changing the number of dimensions is fun, having more than one timeline simultaneously is interesting, experiencing multiple moments at once, all that. Feel free to offer suggestions!

What is the point of this?

Really? Switch to being the dream. Then insert facts directly into it.

Be a dragon and do dragon things. Have dragon's concerns, dragon's dreams. That's just a tiny example. Basically step away from humanity in some way.

Sure, that's all been done. Wolves, fish, clouds, just nothingness, all that.

So you're not a dream if you don't do this? Is that what you're saying?

You are always a dream, but sometimes you are dreaming of being a person. You need to dream of being a dream. You can 'inject facts' either way, but freed from human boundaries you have greater influence - or rather, it is more obvious how that influence can come about.

No you don't. It's the same dream with the difference being what you know about it.

Sure. That's just phrasing.

Aren't you confused?

I don't see the confusion. I enjoy both aspects of experience. It's being obligated to have one experience that I fight against. Delete your accumulated mental objects with empty space, then you're free to use whatever you like. It's fun having a human experience. Eventually this body will be dead and I'll be out of it anyway. There's no rush for that; it takes care of itself. In the meantime, it makes sense to maximise the power I have over this experience of course. As it is, I can spent 50% of my time in an alternate reality anyway, if I so choose.

It's fun having a human experience. For how long? Under what conditions?

Under the conditions I decide. :-)

"it takes care of itself" I strongly disagree.

Now, that is a decent point actually, for your everyday chap. But the point is not to be that, yeah?

Q: Sure, that's all been done. Wolves, fish, clouds, just nothingness, all that.
I don't buy it. I get a hunch you're speaking theoretically, as in, that's the principle of a thing. Not your remembered experience.

Well, what can I say? I've been lucid dreaming since I was a teenager, although I never really sussed it until my 20s, when I read about someone being two people at once in a dream and 'having fun with that', so I decided to recreate that for myself.

Q: So have you had dreams where you're not in a world as we know it? A wolf is a denizen of our world.

I have explored the universe! Isn't it one of the first things you did? Become a space probe and go exploring out into the solar system, check out the rings of Saturn? The experiences are slightly more OBE-like. This is what inspired me (I read Oliver Fox and Robert Munroe before I got to lucid dreams):

"You can move through space (and time) slowly or apparently somewhere beyond the speed of light. You can observe, participate in events, make willful decisions based upon what you perceive and do. You can move through physical matter such as walls, steel plates, concrete, earth, oceans, air, even atomic radiation without effort or effect. You can go into an adjoining room without bothering to open the door. You can visit a friend three thousand miles away. You can explore the moon, the solar system, and the galaxy if these interest you. Or you can enter other reality systems only dimly perceived and theorized by our time/space consciousness." – Robert Monroe, Far Journeys

Go to planets where everyone is made of glass, etc?

Q: I have explored the universe!
But you're talking about our universe here, the known one, right?
Isn't it one of the first things you did?
It depends on what you mean by one of the first. It's probably not the first 3.
Become a space probe and go exploring out into the solar system, check out the rings of Saturn?
I've never done this at all. Nor do I have the slightest desire to do so. It bores me to tears just thinking about it.
Go to planets where everyone is made of glass, etc?
Never done it and it sounds excruciatingly boring to me.

Aw, you're no fun! Thing is, power itself is nothing, it's all in the experiences. There's no point in deleting everything and remaining in a state of deletion. Eventually you'll run out of Ubik. Thing is, you have already decided to have a human experience. That's why you are here, now. You can't remember it now, but don't you ever wonder how strongly you made that decision? Aren't you ever suspicious of yourself?

Of course. I don't think I made the decision strongly at all. . . . What I've decided in the past is only relevant insofar the obstacles I've created for myself. But as for the forward direction, what matters is, do I still want to be human right now? The past doesn't matter for this.

You. can't. remember. :-)

Who knows what you've set up for yourself? If you wipe out everything, take complete control of your dream, you'll probably end up back here again you know. Probably, you already did this. Perhaps more than once. Definitely more than once. You might spend a while being free from it, but you'll choose to go back in eventually. Or to dissolve completely. And then you'll reform, memoryless, back to the same state again.

Ubik - This substance, whose name is derived from the Latin word "ubique" (meaning "everywhere"), has the property of preserving people who are in half-life.

It's a metaphor for the persistence of you as an active force. It's a literary reference, not serious.

Q: You. can't. remember. :-)
What do you mean?
Who knows what you've set up for yourself? If you wipe out everything, take complete control of your dream, you'll probably end up back here again you know. Probably, you already did this. Perhaps more than once. Definitely more than once. You might spend a while being free from it, but you'll choose to go back in eventually. Or to dissolve completely. And then you'll reform, memoryless, back to the same state again.
You're suggesting that this state has some kind of gravitational pull. I don't buy it. Why do you privilege this state such that it would seem you have to fall into it no matter what?
It's a metaphor for the persistence of you as an active force. It's a literary reference, not serious.
Well, I don't get it. I'm actually reading Ubik right now, and in the novel it is a spray or some other crap that can renovate degraded elements of experience. But I'd appreciate it if you didn't make references to Ubik, because so far I've been finding the whole novel pretty worthless. I'm almost forcing myself to finish it, since it's so short and I am almost done with it anyway.

I'm kind of playing. ;-)

As I just mentioned on the Death-Experience Thread, which is a great post actually, I think staying constantly 'present' is vital, otherwise we are doomed to be forgetful and sucked into a repeat of our present circumstances. It does have a gravitational pull, of course, for those who don't recognise the situation "they" are in (which they're not). But to recognise it for what it is, and remain identified with the background rather than the content, is the essence. You may have chosen this for yourself though. Why can't you remember what you did before Nefandi?

Ubik

Hmm, it's a bit more insightful than that. But each to their own. That and The Man in the High Castle have much to say. Meanwhile, much effort do you think is involved in changing your circumstances?

I agree. It's great and it's something you wouldn't have said. ;)

Ha, dick. ;-)

Isn't the real problem with this topic that there isn't much to say? Once you recognise your true nature, while avoiding making the non-dualists' error of then thinking you have no Will, all that's left is dissolving your discomforts, your boundaries, and ceasing to identify with any object.

EDIT: There is of course the 'bending experience' stuff on top of that, but the fundamental thing is the dissolving.

Don't forget that objects have meaning within convention. If you want to dissolve boundaries which define objects, you will need to dissolve the surrounding context as well.

Yes, but the context and the object are one, or rather they define each other as separate. The boundary joins the two. You dissolve the boundary, not the object or the context, and therefore dissolve both.

Just a second ago you were saying that dissolving is a waste of time because you can't live with a bunch of nothingness. Hehe...

:-)

Ooh, I forgot about these tail ends! :-)

Not abandon in the sense of hating on them, but in the sense of being untied from them and having an aloof, non-committal, weak relationship to them.

You can't have it both ways. If you are aloof, you are bound. Even being non-committal. The universe has to be inside you, in order for you to not be bound by it.

Q: I don't agree. Universe isn't a place. So being unbound from it is not the same as being free to leave some place.

The universe is a concept; that is what you are bound to, implicitly.

Q: You're talking out of your arse.

:-)

I'm in that kind of a mood, I'm afraid (although you do have to let go of your idea of the universe, I'm sure you won't argue with that). How you been getting on anyway? Any successes?

But it's not easy to actually do it in practice because it's like everything in my being is "wired" to treat the universe as a concrete place instead of as an idea with a set of associated experiences.

Yes, this is a problem. Do you do much reading on the subject? I find it helps to always have a book on the go on it, or glance at Berkeley now and again, etc. It was like that when I started lucid dreaming - if I kept reading on it, I could keep at it easier, otherwise I just 'forget' and end up asleep in 'real life' again.

Who knows? It's not often that I can recognize a success instantly.

Yeah, there's something to that. You don't know the impact until later. Never tried fasting. I've just been sticking to the daily exercise thing and keeping my dreams up, plus added magick (riding the "momentum" rather than being too dramatic though).

Q: Yes, this is a problem. Do you do much reading on the subject? I find it helps to always have a book on the go on it, or glance at Berkeley now and again, etc. It was like that when I started lucid dreaming - if I kept reading on it, I could keep at it easier, otherwise I just 'forget' and end up asleep in 'real life' again.
I don't really forget. My problem is one of habits. I don't really read about it that much these days. There is not much for me left to read, imo.

It's not really to remember, so much as 'recreate the mood' and help keep habits on track. Anyway, works for me. It's surprising how hard it can be to stay focused, on something you actually want.

Q: It's surprising how hard it can be to stay focused, on something you actually want.
This is a tricky one. You should look into the role of doubt here.
We have no trouble focusing on things we know will work as we expect and we want those things because we already had them in the past and know exactly what they are like. This is freedom from doubt.

Hmm, that's interesting, I think you're onto something there.

...

Q: Yes, but the context and the object are one, or rather they define each other as separate. The boundary joins the two. You dissolve the boundary, not the object or the context, and therefore dissolve both.
I don't agree. I think it's a bit more complex than that. There is more structure to it. If you dissolve the boundary around a tea cup you still have the keyboard, etc. left over. Even if you dissolve all that, you can still have a craving for all that to come back, or a fear of the resulting state, etc. So it's not so simple in practice.

For each particular object and its specific context which is what defines it, holds it in place, it applies. I see what you were getting at now, though: the larger notion of there being separate objects, yes?

Q: I see what you were getting at now, though: the larger notion of there being separate objects, yes?
Yes. When you examine the context of an object, that context has a further, deeper context, and so on. At some point you run out of context and then you hit the ultimate ground of being, ambiguity, chaos, will, whatever. However, before you hit that point there may be quite a bit of structure there and it can be pretty snarled and hard to untangle. There was some yogi who said something like "If the screw took 16 turns to put in, it will take 16 turns to take it out." I think this is pretty much bang on the point.

Right, I'm with you on this. Now, I do think you can circumvent it to some extent - stand back and see that these structures exist, floating in a spaceless place - so that you don't identify with any of the structures even though they are still intact. Until you dissolve them, they are still part of your experience. However, I think even the act of dis-identification itself leads to the gradual self-dissolving of structures. You can speed the process up by direct investigation and exploration of course.

Comparison: The 'dissolving of the Witness' after realisation. You can do this deliberately, or you can let it happen by itself. What tends to happen is that you keep accidentally recreating it though (me).

This generally fails to work, because the second you succeed even slightly, your cravings will flare up in terms of fear, uncertainty, doubt, a desire to return back to the familiar solidity and so on.

The fear is only initial - once you give yourself to it, it's incredibly peaceful! You have to break through that barrier eventually, even if you do it by persuading yourself step by step, as you describe. Why not just boldly step forward? Like the 'rope technique' for OOBE, there is an enormous fear barrier that kicks in - of course there is, because your body thinks it's going to die - but once you've passed that, you're good. It's not "you" that desires solidity, the larger you. It's the "small you". You have to abandon that to move forward anyway. For as long as you are giving in to the "small you" your progress will always be limited. In fact, even accepting the notion of "progress" may be problematic?

This is only true when you rest in the knowledge that you'll safely come back to the known world. It's not peaceful when you're getting ready to fly free 100%.

No, really. When you completely let go, you will feel peaceful. And to let go is to let go of the universe, not just the body; the universe is your body. If you truly identify with awareness, surely you know that you are not this transitory content? Fear will arise, and pass, just like any other object in consciousness! Furthermore, you should realise that the universe has been being destroyed and recreated again and again, every moment since you were 'born'?

Look, Nefandi, it's okay to feel afraid. You're going to have to commit fully to this at some point though, so why not now? You're just delaying the inevitable. And it doesn't actually involve any action to do this; you simply have to stop holding on. Holding on, I might add, to things you don't actually want anyway, according to you!

Why not, this weekend at some point, just lie down on the floor and give up completely?

That's a tautology. The point I was making is that generally no one can completely let go overnight or even in one lifetime. It's doable as a process that requires long-term application and unbreakable resolve.

Why not?

Awareness is the least important aspect of the mind. I identify with the mind, not awareness. Awareness is how all the delusive junk gets generated. Awareness is mostly the function of sense bases and its output is mostly garbage.

Awareness as a synonym for Consciousness is a synonym for Mind (large-'M'). The word is not important, it is the vastness that you really are that I am referring to; the context for all experience. You are confusing "Awareness" with "the content of Awareness, that your attention is drawn to". Even your use of the definite article - "the" mind - shows you are on the wrong track here. You are thinking of non-identification, while operating very much from an identified perspective. Like "enlightened" people who, upon investigation, are just relentlessly thinking about being enlightened, rather than actually being.

It's not inevitable. It's a choice. I am feeling the weight of the choice. Talking about inevitabilities and eventualities is the cop out of fatalism.

It's inevitable if you want to get anywhere with this.

Why not, this weekend at some point, just lie down on the floor and give up completely?

No, you didn't. Not really. You are afraid and you are holding back. You are not truly committed to this. You are attached to a perspective, gripping onto it with white knuckles.

It's also not obvious that knowledge is important if you speak of awareness.

Of course it is. Knowledge is to become. To have something within awareness is to know it. (Note, not be aware of, which would be dualistic.) But each to his own. Capital-'M' Mind works just as well.]

No it isn't. What is inevitable is the freedom of choice.

If you want to get anywhere, you will have to break through your fear. And you refuse to do this. You are making excuses. You are afraid of being separated from your body.

Knowledge is to become. That's too limited.

How so? It doesn't preclude changing things. And delusion is revealed by seeing the nature of the experience through this. There is a difference here that we're jarring against: There's a difference between the recognition of the state of things, of dissolving boundaries to experience this directly (basically, getting rid of the "snap-to-object" property of Mind/Awareness, getting rid of the power of your Platonic types), and of actually destroying the universe, the 'X'.

I am not. I am afraid of losing the universe as I know it, of having no future, etc.

Why are you afraid of this? You write as if this is what you're aiming for anyway (the destruction of the universe). If you destroy the universe, you won't destroy the fundamental "you".

Don't you have a yacht to manifest ;).

But I want to sail my yacht on the waves of infinity, the disconnected Nows of Platonia, to be both the ship and its wake, the Caused and the Uncaused! ;-)

Q: Is that so? I thought you just wanted an ordinary wooden yacht like this one.

At a minimum, this - just while I'm still messing with only four dimensions.

Q: I notice your story is changing wildly from time to time.

In what way? It's pretty simple, if convoluted, and I've gone backwards more than I've gone forwards, particularly in my representation of how it hangs together, but that's just how learning works. Happy to discuss anything. You, meanwhile, seem... to talk ahead of the game? ;-)

Of course, **there is no time.**

Q: You, meanwhile, seem... to talk ahead of the game? ;-)
Not at all. I keep my eye on the prize at all times, even as I address my current state. This does require a broad mind, sure. I can't just ignore my human condition and dream about the prize or vice versa, think about the now and ignore the prize. My contemplation must be wide enough to embrace convention and that which is beyond convention. It must embrace my current fears and the desired state beyond fear. This is how I train myself.

Well, that all sounds very nice. :-)

Being a little more serious... To be honest, I keep switching between whether to force change or to let it happen in its own time.

You can switch perspective instantly - detach from your perspective - and that takes care of identification in the obvious sense, but you're still left with, as it were "convention" in your experience. You can be 'enlightened' as in, see how things are, but then you are left with making changes to the structure of your experience. You don't need to do this, you can 'live from the knowledge' despite the content, but why wouldn't you?

'Overwriting' works and is powerful but has after-effects, and isn't necessarily pleasant initially (you know this). 'Deciding' and detaching lets things unravel in a spontaneous way, and is not unpleasant, but it does take "time". So I'd say, attachment to "yachts" is indeed my thing. I don't have fear, so much as I have attachment.

I think that knowledge has different levels of penetration, acceptance, and stability.

Yes, all true. I can reliably return to the 'right perspective' at any time, that's not a problem. And when I relax, or sit back, that's the default perspective now. In this way, you have the "mental objects" you've accumulated, but they don't affect you in the same way as someone who hasn't a) had the realisation and b) adopted the perspective. But in times of stress...?

And in an emergency, do I remain detached? Actually, I'm better in an emergency than in boring times at this. That's when I fade out, the 'tension of boredom'. Less and less so as I've been doing my exercises (because there's less to "fall into"), but that is definitely a thing. Although I can directly enter dreams if I commit to it, I don't have persistent awareness if I don't. I should be present at all times in the sense of carrying over, but I'm not. And that's the test, isn't it? Can you bring this out into the world?

So either fatalism or flippancy, and all this I find bad.

Well, flippancy I'll admit to. Hmm, I'm probably on the fence a little at the moment, because I do know what works, but I'm uncertain now on how active one should be. Until recently, I'd say the active approach always, but having experimented with reducing the level of action to its absolute minimum, in an attempt to get to the very root of 'Will' (as I thought of it at the time), I have dithered a little. In actual fact, the reason it has left me undecided is probably because they're both the same thing: actively dissolve barriers, or create the environment, thus increasing the efficiency of the second approach, due to the elimination of resistance. Make sense?

I don't mean just fading out. Fading out, detaching from the situation, that's nice.

By fading out there, I mean losing the perspective. So when I'm bored, lacking in energy it's like I'll get distracted, and fall into mental objects. Yes, this view should be one's first 'port of call'. Break your ankle? Your first thought should be to reverse it. Car crashes over the barrier? Just reset time.

Actually, you've unintentionally pointed out something that I do too: Your solutions are still inspired by the idea of being a body or in a solid environment - e.g. "levitating", "teleporting" - or that it wasn't under your control in the first place. In other words, ambitions could be much higher than this. I don't use it nearly enough. I go through phases of doing the 'nightly rewrite' (Goddard style), but then forget about it. Similarly, each day you should decide what's going to happen before you set out, but again I forget it. So I might have the perspective of 'being the space' - the correct identity - but not the perspective in its active form, that of directing the experience. That's what I'm trying to work on.

What do you mean by "create an environment?"

Not great phrasing. Two meanings: Firstly, there's dissolving barriers verses just overwriting your bodily space, etc (going directly for what you want). Then, more advanced, would be to directly change the scene around you, and within you, more completely.

Cause right now I do feel very narrow-banded with all that convention and solidity on all sides of me.

Do you experience that solidity as a 'felt thing'?

... then during a high emergency she'll pull off a miracle.

I've studied a bit of that for a while. Mostly they occur as 'reality shifts', not deliberate. Actually, probably deliberate in the sense of a reaction, but without understanding of what was being done. So more of the order of a 'prayer' that gets answered. Again, a motivation for my 'just decide' approach, since a prayer does not involve effort - but it does involve focus, mind you.

And I want to be more creative.

I'm pretty creative generally. Probably more creative than practical, actually, by a long way. This can be debilitating as well as empowering, because I do get sidetracked. I see this 'work' as a way to focus this more, hopefully.

Don't leave me hanging.

See later - - -

Those are all really cool exercises.

The point is, there seems to be a tendency to forget these things. 'Everyday life' has a sort of force to it, a gravitational pull against the unusual. Which of course is one of the motivation for dissolving, etc. Anyway, I figured that if I couldn't yet rely on operating actively from this perspective during spontaneous situation, then at least I could do the before/after and manage 'reality' that way. Just because you can't do it all yet, you can still leverage massively what you can do. As you said, it's all a bit easier when our lives are comfortable. Well, let's make use of that then. In those comfortable moments, we take advantage and set things up in anticipation of the uncomfortable moments when we won't be on the ball.

This is a pretty God-like level right there.

Yes, yes it is. It's a complete commitment to and leveraging of the power of subjective idealism + magick. Fast travel seems to be a good starting point. But then we think, well, that's still within the conceptual framework of a spatial environment that I am somehow 'traversing'. Do I need that? Except that it is an enjoyable experience or whatever, to mostly live that as your base level. Y'know, like sitting down on top of a mountain and enjoying the view, the experience. And the aim of this is to have enjoyable experiences (because there is nothing else, as I see it). If instead I view everything as a configuration space - that is, a set of all possible Nows (like the link I included on time), a Platonia, that I can navigate.

Solidity and the felt thing.

I still think the 'felt-sense' thing is the vital aspect to this. That sense is the way we get 'under the hood' of, say, the appearance of the senses, into the global sense of structured experience. That's where it arises from. Changing that is what changes apparent experience, because they are the same thing, through different perspectives/angles/senses.

For creativity, you just have to let loose and try stuff out. It's a "letting happen". I was going to recommend a couple of books, but then I realised that what happens is we just read about creativity then. Get a pad and a pen, and just start doodling and see what comes out. There's a "feel" to that which is the same "feel" for other creativity. Despite what I just said, Edward de Bono's books (Lateral Thinking and related) have some approaches for a more, deliberate and rules-based angle on generating new ideas though.

Ornamental

Yes, a great way of putting it, but it can miss something fundamental. Experiences aren't all just visual fancies, there is meaning involved too, felt meaning. That's what makes life worth living. Something occurred to me reading your response: I may be misreading, but I think you seem to be quite focused on the negatives of life, of being a human life that is, and seeking to overcome that? But there are positives too, and the purpose of pursuing this stuff should be towards a positive rather than escape from a negative, I think. Actually, I think that orientation is probably vital to success and speedy progress.

Right now the only reason I live is because I know I can rid myself of this heavy and sticky meaning I don't want.

No, no, change the meaning, or generate experiences with better meanings! Often the meaning isn't truly bound to the experience, as you might think. You are giving "humaning" a bad rep it doesn't necessarily deserve! ;-)

The 'overwriting' exercise is of course about stripping meaning, or rather habitual, historical meaning - but that doesn't mean there isn't going to be a 'felt-sense' associated with experiences in future. It's just going to be of a clearer, more direct quality.

Q: No, no, change the meaning, or generate experiences with better meanings!
I am doing this and it takes me away from humanity and Earth. My heart doesn't belong here friend. I am sincere. I think I will probably die soon and it doesn't bother me one bit. I won't miss anything and wouldn't want to be missed by anyone.

Aw, rubbish to that. You realise that, at a minimum, you can just become a different character in the meantime? It might take a long time to delete mental objects overall, but you can assume a 'posture' at any time.

Q: I already became a different character. I am no longer a human. That's what's different about me. Now that I am not a human I am also working on getting out of this place. I detest this planet and all that stands upon it. There are good aspects to everything, but for me the bad makes the good worthless. This is why I am so into regaining control over my own mind in the first place! Don't you get it? If I loved being a human, why the fuck would I want more mental power? Why would I want more personal power? For what? I need all that to get the fuck out of "here." Where "here" is this state of mind that produces humanity, Earth, and all this shiite.

I do get it. That's why I say what I say. But you are wrong about "the bad".

Q: I can't be wrong about it. My feelings can't be wrong.

You are wrong about feelings not being wrong, sorry. Stick with the overwriting, see how you do. The very idea that you would pursue this approach with the idea of escaping something - be that humanity, or a more local difficulty - shows you've got a couple of things to delete, before you can get what you want. You will have to go into these things anyway, in order to dissolve them, as I'm sure you've realised, because that's how it works.

(Overwriting can't occur at a distance, from "here" directed at "there"; it only works if you are present and co-located with the aspect you are overwriting as part of the larger space.)

Q: You are wrong about feelings not being wrong, sorry. Stick with the overwriting, see how you do.
I just deleted this line. My George never said this. How's that?

Deal! :-)

I guess that really, I meant that if everything can be adjusted, then feeling can be arbitrary and adjusted too. That make more sense, better worded? But then, I'm really talking about "feelings" rather than "felt-sense" there.

Q: I love hating humanity and Earth. I don't want to adjust that. It's the motivation behind all my efforts. That's what gets me up in the morning and that's why I don't slack off in contemplation and meditation.

Humanity appreciates your efforts! :-)

Q: I just recently (relatively) realized a bad habit I have. I get bored, so I look for entertainment. Ideally I should make use of my own mind as an entertainment source. Instead I tend to look for the products of convention such as books, games, watching cartoons or movies, etc.
I probably don't want to quit cold turkey. But it would be reasonable if I could entertain myself for 1 hour just by using my mind. And I specifically mean entertainment here and not contemplation. So this mind-entertainment time should be as close to playing a game as is possible, for example.

Have you read Nikola Tesla's biography? One of the things that inspired me to try and make 'mental machines'. Instead of making prototypes, he would create his inventions in his mind and set them going. He would then return to them, months later, and examine the components for wear and tear, then improve his design and set it going again. That's a level to aspire to. Anyway, I used to avoid taking an iPod with me, and instead generate music in my mind (I've always been into electronic music, used to write a lot) as an exercise. Or when travelling, close my eyes and replace the sense of my surroundings with a different location as vividly as possible. I never really made the leap to see the full possibilities, but there's no reason why that couldn't evolve into playing your own internal FPS, or No Man's Sky.

Nice... but then what kind of game should you play? I think it really needs to be a game. Observing a static image is not my idea of gaming. Being able to play an RPG or an FPS in my mind would be fucking amazing! And it's massively more immediately attainable than controlling "physical" reality, which is still my goal. ;)

:-)

Right, this is attainable. :-) The link I included was to No Man's Sky, which is a procedurally generated space exploration game. It's basically an infinitely explorable world, seeded randomly. So having all that appear "just in time" as you were exploring would be pretty powerful. However, I'd quite like do an internal Parkour game, because of all the physical sensations that this would involve. A nice challenge, beyond simply having something you were exploring 'visually'. Also, internal versions of adventures like this.

Interesting. I don't do parkour, so there is no reason to think I'd be any better at it inside a visualized space.

Are you serious with that response?! That's the whole point! You'll be great at it! And you'll be able to fully realise it, with dedication. Do you think Nikola Tesla knew what it was like to be a cog, or a component, or that he had direct experience of all aspects of his machines? You are drawing on a larger 'reservoir' of structures and knowledge than your own, personal ones. That's how you can lucid dream a whole world, and have that world surprise you.

Maybe I can invent a visualization game for each of the 6 senses. I think astral projection is almost like an RPG already, and so is lucid dreaming.

Indeedy! This is basically semi-lucid-dreaming, if you think about it, by being 'parallel-aware'. You start simply. How I started was, when I was studying, I used to drink juice out of this red plastic mug with a handle. So, when taking a break, I'd created this in my imagination visually, and then try to 'feel' it too. that, and I had this symbol, a circle held within a triangle, white line drawing on black background, which I'd flip and rotate whenever I was bored. It didn't take too long for those to be 'real'. Note, it helps if you, while doing a relaxing exercise or whatever, reinforce your abilities by 'deciding' them to exist.

In principle I should be able to reach some kind of divine inspiration that teaches me parkour, but I am not sure I want to invest energy into that specific type of imagination. I just don't want to parkour I guess.

You're right in that: If all this is you, then all the knowledge and the sensations are already enfolded within the space you are experiencing. You can be a master guitar player, speak French, parkour to your heart's content. Or... not, if you don't fancy it. But if you are serious about this, the abilities - which, remember, just correspond to summoning a particular experience - are all there, already.

Now how do we attach a score to this? :) hehehe I mean, you're talking to someone who still likes conventional video games.

Heh. Right, I'll set it up some trophies and unlockable content based on how vividly you render the cup! If you get to the top of the leaderboard, you get can upgrade to the cup of a carpenter.

Q: Lol, no sound in the video clip, so there was no point in putting it there, imo. Pay attention.

Darnit, wrong one. But I'm sure you get the reference. :-P

...

More the question: how many human years has he got to go? Answer: lots and lots... ;-)

Actually, we aborted this part of the thread and moved over to the other branch, if you are looking to continue reading.

...

Q: I'm filing this exercise under "interesting stuff I may want to try later." But I agree 100% with your "decide" message. The trick is to stop deciding small stuff, like money, house, sex partners. I have decided I no longer want to be a human. I am dreaming big. This planet is too small for me.

Well, the main "decide" is to "decide to be the awareness in which this experience arises". And it works, instantly. Then it's all yours.

EDIT: Also, why not decide the small stuff too? It's not like there's any effort involve. You just "get it" for free. And if things don't go your way, delete them and replace them. Another way of saying this is: inserting new facts into your world

...

A1: This post is super old and has less up votes, but bro if you are seeing this, you were right, literally just decide and have faith in that decision and it's all yours, everything, even the impossible

The Patterning of Experience

The Patterning of Experience

This is just a quick bullet-point summary of the memory-pattern-based view of experience, plus guidelines for selecting experiences. I have a more expanded description but I haven't written it up yet (and it's probably not required here). You might use it in conjunction with the Imagination Room metaphor and the Imagining That post to help provide context.

The Static

- What you really are is an open space of awareness.
- Dissolved into the background, implicitly, are all the patterns that ever were, although they are only very subtly present and barely activated.
- Your background felt-sense is the global sense of all the patterns you are holding on to (the facts-of-the-world).
- All sensory experience is the effortless and spontaneous arising of patterns in alignment with the felt-sense. The shifting of the felt-sense is how we actually select experience.

The Dynamic

- The content of the senses and your apparent history have no necessary impact on what happens next, if you are detached from them.
- All that matters is the patterns you are holding onto right now.
- If you trigger a pattern it will subsequently arise in your experience (both thoughts and senses).
- Recalling or experiencing part of a pattern in any way triggers the whole pattern (and to a lesser extent all associated patterns) via auto-completion.
- Every imagining is a 1st-person pattern and all bring about an experience:
    - If you imagine doing something from a 1st person perspective, you are imagining “me doing this” and you will later experience yourself doing it or something like it.
    - If you imagine doing something from a 3rd person perspective, you are imagining “seeing myself doing this” and you will later experience someone doing it or something like it.
    - If you imagine an owl in front of you, what you are doing is imagining "seeing an owl". You will subsequently see owls. Everyday people call this "synchronicity".
- The pattern will overlap with other patterns you are holding onto. This is why it does not immediately become your experience. It is immediately true but your other patterns fit it into a time framework.
- The more detached you are from sensory experience and the felt-sense, the more swiftly and completely the pattern becomes experience. If you had no time-pattern at all, it would be immediate.
- Note that an emotion is a sensory aspect. To hold onto an emotion is to trigger or retain all patterns which have that emotion as a part of them.

The Angle

- Define and assert yourself as the open space of awareness in which sensory experiences appear.
- Remembering that all imagining is in the 1st person and is the triggering of a memory-pattern which will come into experience - you should always imagine from your own perspective.
- Patterns are manifest immediately from the perspective of time. “It is true now that this happens then.”
- Ultimately you should aim to detach completely from the sensory experience round you (what seems to be going on) and from the felt-sense (which is a summary of the facts-of-the-world you have accumulated).
- The more detached you are, the more you can simply “just decide” on something (the partial imagining that is the “decision” will trigger the whole pattern via auto-completion).
- In the absence of complete detachment, allowing the decision pattern (which will typically just be the feeling of the decision) or an imagined situation (a sensory visualisation of the desired experience) to intensify before letting it go will prioritise it over other patterns.
- It is fine to re-decide or re-imagine a pattern provided your decision does not contain any temporal-but-non-specific details of the path of manifestation, even if just implied. Otherwise it will be essentially recreating your future pattern again.

...

Q: What do you mean exactly by "background felt-sense"? Do you mean this sort of "noise" that you can feel filling the gaps? And I'm very curious to know how you got to the conclusion that it's the global sense of all the patterns. Also, I don't know if you've posted it somewhere already, but I would really love to learn about your experiments with manifestation.

You can directly experiment with this. First I'm going to say: you are experiencing your entire world right here, now. All of it. You tend to thing of the big shining images, sounds and textures as it, and then emotions and feelings, but that's just the unpacked part of the whole thing, which is here too as a sensation. But it's obscured, like the sun hides the stars. You use it all the time. It's everywhere, but you find it by going to that feeling roughly in the centre of your body. Very subtle. Go to it, with a question in mind, the answer comes from there. Your intuition comes from there. Your whole body experience actually arises from this. It's the entire patterning of the Imagination Room, you might say. When something changes about your world or in your person, that's where the shift occurs.

Q: Yes, I know this. This doesn't answer my questions. Or perhaps I misinterpreted some parts of your post. When you're talking about the "background felt-sense", you mean a particular sensation (or a particular type of sensation), right? I've just never really experienced a collection of all of my reality-shaping habits. I've only experienced them one by one, as I caught them shaping my reality.

Actually, it was probably me that misinterpreted your question. And it's the area to be expanded in future.

I've just never really experienced a collection of all of my reality-shaping habits.

In truth it is always contextual in terms of what is clear, right? It is always responsive and unfolding. But everything seems to be in there if you go looking, vagueness comes into focus. I don't think you can experience all of your habits separately and all at once. That would be like trying to experience all colours separately but at once - you just get white.

Does that make sense?

In the post I was mainly trying to highlight that you can't make changes (personally or in your world) if you are restricting the movement of this - e.g. the feeling that comes up associated with an intention and you resist it or push it or whatever.

What is actually a habit?

A very good question!

I say, today: An experiential pattern, the whole pattern being triggered from part of it, just like with any memory pattern. Which is why the way to stop a habit is to disrupt the pattern by dissolving the emotional aspect of the trigger, or breaking the sequence (can do this via imagination, summoned from the felt-sense?). It's no different to, say, thinking of the start of a favourite song and it then continuing in your mind. Only this time the result is played out spontaneously in the main area of your imagination, as it were.

Is it an on-going intention?

In a way, it is right? But I think "intention" has become a difficult word since it gets used as something in mind that you're then going to "intend". Maybe we could say: An intention really is just a pattern of experience you've created, either a one-off (you create a temporal pattern which manifests something in the future) or something more general (you create a pattern which manifests in certain circumstances) or a "fact" (a static background pattern that filters everything else).

(If I'm understanding you correctly...)

What I'm trying to figure out is, why do habits make it seem like we've forgotten how to intend? Does this mean that intending is also part of the pattern?

I think it means that people never knew how to change their experience anyway. Sensory experience is arising and as it unfolds they are imagining nothing useful. People simply don't realise how the work. They try to "do" things by summoning up muscle tension patterns, or ineffective verbal thoughts patterns, or actually focusing on the troublesome pattern more.

Want to kill a habit? Activate that pattern and activate a neutral pattern (such as the experience of complete empty space) at the same time - or some other stronger pattern. If you generate a strong emotion then that can help. (The Overwriting Yourself process is about getting rid of residual perceptual patterns in this way.)

Intending is deliberately "deciding", but deciding is simply activating a part of a pattern and having it auto-complete. What makes out an "intending" from another memory pattern? It's: the temporal pattern. Activate a sensory event pattern and a temporal pattern at the same time, and you've effectively updated your "timeline" (whatever you want to call it) with that event.

And so on.

So, this is always about summoning a memory pattern or two in order to strengthen them so that they shape your subsequent sensory experience. Mixing patterns provides context and organisational structure. We've already got some pretty deep formatting - such as temporal, spatial location, all sorts of other abstract frameworks, our own body pattern - we can leverage. And there's all those accumulated facts-of-the-world too. The infinity aspect can get out of hand pretty quickly, so I always treat something like the Infinite Grid concept as my baseline. Experience works on an "as if" basis, so whatever metaphors you adopt, your experience will seem to fall in line. Using this knowingly keeps things in hand - rather than going on meta-adventures via synchronicity. Choose your fictions wisely!

Q: Can you rephrase the last bullet? I'm having a difficult time grasping that

On the felt-sense? To experiment, literally place your attention roughly in the centre of your body, perhaps nearer your lower abdomen. And wait quietly, to feel what is there. The feeling is what you might call the "global sense" of your whole situation. It's much easier to do than to describe! Give it a go and get back to me if you don't have any luck. Eugene Gendlin's Focusing technique is based on something along these lines; you might find it interesting to look that up.

Q: No I meant: "It is fine to re-decide or re-imagine a pattern provided your decision does not contain any temporal-but-non-specific details of the path of manifestation, even if just implied. Otherwise it will be essentially recreating your future pattern again."

Ah, right. The idea is that if you just think "I will see owls", without specifying any details, then "owls' is overlaid across time. If you keep thinking "I will see owls", or "owls are cool" and "I really like owls" that pattern doesn't get disrupted. However, if you thought "I will see an owl on Tuesday", and then start thinking "no, owls on Wednesday" or "will I see owls on Tuesday?" then you are mangling what you've already laid out. You are revising your pattern.

Q: I see, so consistency in your thoughts is preferable?

Yes. Passing thoughts are fine, let them rise and fall. With intended thoughts, though, you should stay consistent, because you are effectively rewriting yourself each time you do it, creating a muddle if you keep changing your mind!

Q: Thanks for this recap.
Your background felt-sense is the global sense of all the patterns you are holding on to (the facts-of-the-world)
So if I understand this correctly the background felt-sense is the knowledge of what your world consists of? Memory of places and people, senses, forms, etc?
All sensory experience is the effortless and spontaneous arising of patterns in alignment with the felt-sense.
So that which arises is limited to that which you perceive as possible. Is that what alignment with the felt-sense means?

The background felt-sense is (as I tell it) all the persistent facts-of-the-world you are holding onto. Obviously there are levels to this, patterns upon patterns. Something I've noticed is that even when there are stuck sensations elsewhere in the body, they are referred by this central sense. Which makes, um, sense really!

So that which arises is limited to that which you perceive as possible. Is that what alignment with the felt-sense means?

All experience arises from the felt-sense. If that is your world and you are navigating through it, then you are basically exploring the world as dissolved and summarised in your felts sense. You can do a little experiment. As you go about your day, exploring the world and exploring your thoughts, notice how you do it. Despite what you might assume, you actually seem to navigate by feeling your way along. In quiet moment, settle your attention in the centre of your body and explore the sensation. Ask it questions and see what you get. The entire state of your world is potentially available for exploration. If nothing else, it's free transformative therapy on tap! :-)

(Quick response, but this is "the" topic, although having a model of it is not entirely necessary for getting on in your world...)

I've begun to get more and more familiar with this sensation. I consider this to be the source of all of it, am I wrong in stating this?

This is how I view it. Everything is in there. It's an area that would benefit from some proper coverage! I've not really explored how best to describe it.

I'm calling them other sensations but perhaps "the sensation" is the amalgamation of all sensory experience.

It's all patterns, your entire state. When you go exploring through levels and such, that's where you are exploring. The perceptual sensations (images, sounds, textures) appear spontaneously as you unpack patterns-objects from there. For fun perhaps we could view it as our Global Lightbee which projects everything in our Imagination Room. I'd love to hear your thoughts on this, especially how you feel we are perceiving ourselves at all? I view it currently as the Self created other (or perceived exterior) in order to have the necessary contrast to perceive itself. It depends on what you mean by "ourselves". If you mean the thoughts, bodily sensation, etc, we identify with, that's just a habitual pattern. Think: how do you work out which bits of experience are "you" and "other"? By spatial proximity, by whether there is a feeling within that spatial proximity, by the timeliness of response between you "asking" and "receiving" and the case of inner-outer distinction it's subtle things like whether "other people" seem to respond to them.

These are arbitrary.

As soon as you experiment with synchronicity and intention, you realise that it's just all imagery arising within you - the undivided open aware space - and you are categorising different images-objects-patterns according to their intensity and location. When you come to the idea of the floor of the Imagination Room, or the Global Centre of the felt-sense, you then view all of this as just spontaneous imagery from an exploration of that.

I'm more curious how we're able to perceive period?

I think on the one hand it's impossible to answer (EDIT: I offer no other hands, it turns out).

All we can say for certain is:

- We are a consciousness.
- Experiences arise within and of that consciousness.
- We cannot experience ourselves "doing" or "selecting", which implies that we "take on the shape" of experiences.

We can only think in terms of 3D sensory images, we use metaphors to extend that, but we can never truly think-about these things - such as what we "really" are, how did experience come to be formatted the way it is, and so on. Thinking about those things creates a self-patterning chase of one's tail that we can't get out of. The reason for that is that we think experience and think about things using the process that that experiencing and thinking follows. As I said elsewhere:

Even worse, the more you try to get a handle on the whole synchronicity thing itself, the more incoherent, confusing and "meta" they will become. It's like a dream trying to work out how "dreaming" really works behind the scenes, and just ending up with... more dream, only this time about the subject of "dreaming". - TG

Whatever you think, formats your experience. There is no "how it is", only what we assert. All we can do is choose a pattern which is stable but flexible, and use that as our base. Experience behaves "as if" there is a static wholeness that we are exploring. And it behaves "as if" we bring aspects of that wholeness into experience by "remembering" them. I think that's as far as we can go.

I feel that there is static wholeness, but how are we able to explore the wholeness as though it is separate and to form these wild patterns that vary and differ?

We let ourselves feel separate from experience by designating one part of it as "us" and hold onto it, letting the rest change. Even "being the background" is a subtle version of this, albeit the most flexible version there is, and the one I go with, because it effectively attaches identity to "the consciousness" rather than "the world".

TL;DR? Stop trying to work out how things supposedly are, instead just decide how you want them to be?

(Going to tag on a thought process in the next comment...)

(From elsewhere, but relevant perhaps when it comes to asking what we can truly say about our experiences, what is permanent and fundamental, and what is changing and so cannot be. Maybe other Oneironauts might find it a useful exercise.)

Exploring Direct Experience

Here's how I have proceeded before, from empirical evidence:

- It appears that am a conscious being of some sort. No matter what happens in terms of content, this persists. I seem to have no permanent structure. It is the one certainty that does not need interpretation.
- During waking hours this conscious being it seems to have the experience of being-a-person.
- Within my perspective there appears both thoughts and perceptions as a seamless experience. I don't perceive either to be external to my being, however I notice they are of two levels in terms of behaviour or impact and I make a distinction between "private/inner" and "public/outer" as a result.
- I notice that I am not simply a passive experiencer (although through experimentation I notice I can just let things happen "by themselves"), I can also "intend-imagine" changes in my experience.
- Having noticed that this waking experience seems to be associated with a body, and seeing other bodies, I infer that there may be conscious beings associated with them, having a similar experience. (However, having noticed how my own activities can occur spontaneously and without direction on my part, I quietly note that I can never be certain that activity equals an experiencer.)
- I notice that I am the occasional recipient of information that is beyond the context of my present experience. Sometimes intuitions about the current situation, but at other times knowledge which implies that situation I have not yet encountered are in fact already created in the background and awaiting my experiencing. This and various other things remind or suggest to me that I am not in fact a person so much as having a person-experience - I am not of this world but I have allowed this world to arise in me (or something like that).
- Exploration of phenomena such as synchronicity reveal that the inner/outer distinction I use for convenience is not as solid as I usually assume. They suggest that usual assumptions about the unfolding of events, coherence of narrative, and our simplistic "world-sharing model" are probably not solid either. However, since phenomena such as synchronicity get "meta" very fast, with an affect akin to exploring your own memory-patterns, it is best not to involve oneself too deeply.
- **All experience I have seems to arise within and of and be made from the consciousness that I am.**

Now, from this we are left with what I think are unanswerable questions or meanderings one has while exploring the above:

- What am I really, really? I can only know what I'm not. I seem to be just impersonal consciousness.
- I experience being a person or a mind, but I am not one.
- This "world" I connect to - does it exist only in this consciousness?
- Am I connecting to something or am I imagining something? Perhaps I am taking turns at being each of the people in that world, only I cannot remember being one when I am being the other.
- The previous point might explain why sometimes events "bend" in my direction in unlikely ways and even at the expense of others. I am that world's God having a person-experience, however so is everyone else in turn (and being-a-person limits one's "powers").
- The world might be structured so that every person-experience is responsive in this way, because its "sharing model" is not as simple as "people in a room, choosing the consensus decor together".
- If I have an OBE or NDE or (to a lesser extent) a lucid dream or (to a maximum extent) when I die, am I disconnecting from that world and connecting to another? Or is it revealing that I have basically been having a custom dream all along? Or is it revealing that there is always a next moment to experience, at the same level, and this never ends?

Of greatest interest to me is what the "world-sharing model" is, if indeed this is something that can be pinned down without encountering the synchronicity mind-formatting problem (that the metaphor you adopt tends to filter your experience). Are you and I both here at the same time, in the same place, in a straightforward manner?

Anyway, from there we end up with the Patterning of experience, the uses of metaphors such as the Infinite Grid to help us format ourselves better, and so on. Another version of that "patterns + eternalism" view which can be used for "as if" exploration:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world.

You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each moment is an immersive 3D sensory image. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention.

This process of navigation could be called remembering. Practically, this would involve summoning part of a record in consciousness and having it auto-complete by association. This would be called recall. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

Q: So let's say I imagined a desired experience in 1st person, and then I detached completely from it.
I then go about the following days acting on my intention (in alignment with my intention of experiencing the desired pattern) without any expectation whatsoever.
Would this interfere with my desired pattern manifesting itself? I'm asking this to find out if actively acting on something that i have already imagined will interfere with the pattern manifesting itself.
Hope you understand my question.
Cheers :)

So I think you're asking: if you intend something, and then later keep self-consciously acting to try and make it happen, will that work against you?

Generally, you do the intentional act (imaging here, water-pouring elsewhere) and, since the world is literally updated at that moment you just carry on with your life, knowing that the change has already been done. Since your body movement is as much a part of the world-pattern as everything else, you'll let that carry on as normal too. If you happen to feel the urge to go somewhere or say something, you let it happen; there's no purpose in trying to work out what to do. "Don't interfere", is the phrase to have in mind, because interference amounts to re-intending. However, since your main intention was probably a much more strongly activated pattens than your little interference, you tend to find you result really tries to push through into experience, whenever an appropriate gap or context arises.

Q: Quick question, what's a time-pattern?

It's the organising concept or pattern of "time", in the same way as "space" is an organising concept. The idea being that neither time nor space are existent "out there"; both are part of your "human experience formatting", in the same way as the senses are.

To expand -

Just as you might pass your attention across things (spatial objects) in a pattern of "3D-space"; so you pass your attention across the events (temporal objects) in a pattern of "time". The patterns are defined and format experience, like the colour spectrum is defined and formats experience - they place structure upon and as content. Unfortunately, the idea that a spatial scene exists and is defined even when we haven't fully viewed it, is ingrained in most people, whereas the idea that a temporal scene exists even though we haven't fully looked at it, is not. In both cases it's better to say that the formatting or environment-context is defined, but the content is not.

Multidimensional Magick

Introduction

This might be of interest. Several groups of people have tried "world jumping" in the past, using different systems of thought or concepts. Links below are about an approach called Tesseract or Multidimensional Magick. I've quoted some of the key paragraphs to save you wading through the whole lot. I'd suggest that the details of the process described in the main document aren't so important - it's just another version of the approach 'relax your hold on yourself and the world, allow it to change'. More interesting is the larger context.

Meanwhile, everyone should check out the movies Coherence, The One I Love and Safety Not Guaranteed for inspiration and 'the feel'. Further suggestions from comments elsewhere: Ursula K. Le Guin's The Lathe of Heaven and the recent pilot for The Man in the High Castle based on the excellent Philip K Dick novel. Ari Folman's movie The Congress also captures the notion of alternative simultaneous worlds.

Ebony Anpu & Tesseract Magick

One approach to world-jumping was Ebony Anpu and the Hawk & Jackal system of Tesseract Magick. You can read some thoughts about him here. One Tesseract story comes from a personal recollection:
I know that I promised not to tell a tesseract story, but since tesseract magick was probably Ebony's greatest contribution to the technology of Thelema, and because (though a trivial incident in itself) it served to convince me of the evident power of magick to transform one's universe I will include it here after all. I had for some time been hearing incredible reports about the efficacy of Ebony's tesseract workings. Being rather skeptical by nature I was somewhat dubious and didn't at all credit the reports I'd heard. One day in late 1987 or early 1988 I was visiting at 41st and Opal where I'd often go to rap with Ebony, listen to him play his magnificent, bluesy fuzz guitar, and share some sacrament. The conversation turned to what I'd recently heard about his tesseract workings. He laughed at the reports, but he didn't deny them, and he offered to take me through a tesseract ritual so I could see for myself.
"But you have to be ready for your universe to radically change.", he said. "Can I control how it will change?", I asked. "'fraid not", was his succinct reply. As I was rather satisfied with my universe at the time I declined his offer. "Well, let me just show you what it involves.", he said, and I agreed that just having it explained couldn't do any harm.
So he went over to his desk and brought back a slim calligraphic manuscript. As we sat on the sofa he showed me, step-by-step, how the Hebrew alphabet could be arranged to form the geometry of a tesseract (a "four-dimensional" cube; sort of to the cube what a cube is to the square). As he finished up the explanation he flashed his characteristic smile, devilish and angelic all at the same time, and said, "Oops, looks like I took you through it after all!". I wasn't upset by this, I didn't believe in it anyway, so I went home without expectations or anticipation about how my universe might change.
That night I set to making dinner, but when I turned the knob to light the burner under my pan of water for the pasta, the burner behind it went on instead. I had been living in this apartment for close on five years. The inner knobs had always lit the front burners and the outer knobs had always lit the back burners. I got one of my room-mates to come and see. "But that's the way it's always been.", he said. No one else remembered it the way I did.
Later that night I called Ebony. He laughed, but he seemed impressed, "You must really be doing your will if that's the only change your universe needed to balance it."
Considering some of the horror stories I've heard related I'm grateful that a switch of the oven knobs was all it took to convince me of the reality of magick!
-- Some memories of Ebony, Frater Faustus

Multidimensional Magick

Later, the Tesseract approach was extended to become the rebranded flavour known as Multidimensional Magic, as described in this document. Some excerpts:

We used to call the Multidimensional Magick section Tesseract Magick, after the first of the major innovations in Magick developed by Hawk & Jackal. Since then we have begun doing work in dimensions beyond the fourth.

On the overall effect:

There are phenomenon that we should warn you of. Time will sometimes be perceived in a different way immediately before, during, or after a Tesseract.

The effect can be sudden shifts in time or space. Driving a hundred miles in less than 20 minutes. Going through the same stop twice in the same direction on a public transit system. Losing the entire day, someone once skipped their birthday. Distortions in space. Being able to perceive beyond a closed door to the extent that you walk into it. A universe where the sky is red and has green cracks in it. Universes where there is no radio or TV on the air, and there is a smell of ozone in the air (jump again immediately!) People can change eye color, hair color, height, weight, or personality.

Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in.

On jumping and other people:

Only those that jump with you can be counted on. Everyone around you and every social circumstance can change rather dramatically in the most highly vectored jumps.

On post-jump stabilisation:

Usually in a few minutes, though it may sometimes take a few weeks, your new universe begins to harden and become more cohesive. You quit being able to see through walls and time-space distortions become more manageable. Hey don't try to drive until you get used to these effects. Cars have been wrecked. But again lives have been saved as well.

I remember an emergency jump when I was in a car wreck on a skyway, I must have fallen 5 or 6 stories before I felt the jump, and then instantly I was back on the roadway sliding upside down toward the opposite guard rail. I had a broken shoulder but was otherwise all right.

On over-specification:

Don't try to manipulate your new universe too much. Micromanagement can really screw things up. Think about it, what if you tried to consciously control your adrenals or the production of endorphins, or every other hormone or drug made in your body, it can be fun but do you really understand how every thing about how you works.

When you are God, and you are when you create a universe, let the automatic systems function normally unless there is a abiding need to interfere, then be prepared for much more than you predicted.

-- Multidimensional Magick, Fra. 137 [http://chakraactivation.com/MultidimensionalMagick.pdf]

TL;DR: I provide links and excerpts from documents which describe an approach called Tesseract or Multidimensional magick for jumping universes.

...

Well, the tesseract process is super long, but it is basically symbolic anyway (of course) - by representing a 4d space to yourself and by intention 'summoning the experience or feeling' of traversing it, you are essentially just accepting that it is possible and allowing it to happen. Belief matters, unfortunately (where "belief"=entrenched habits of your world). The 'mirror technique' is really just an approach of detaching from the mirage of your current surroundings, and so letting the underlying patterns shift. You can be more efficient simply by practicing lying down and completely abandoning yourself and the world, and using assertion. You can choose a nice metaphor (for me it's blankets and folds, or mirages and dunes in the desert, or it can be tesseracts and hypercubes) to represent the 'jumping' to yourself, or you can simply intend new facts into the world. It's basically "releasing a hold on the patterns of the world, and intending-allowing".

EDIT: Of course, there is an effect by which established routes by "others" assist your own changes. So the fact that the tesseract system has been set up will assist your own efforts.

it's easy to see many similarities ...

Yes, it's all the same thing. It has to be, if you think about it. If what we do is based on the truth of the world, then all approaches that produce results must be based on the same principles. I suggest that the main principle could be described as: "decisions and permissions".

I'm inclined to wonder about the relationship here between manifestation and dimensional jumping. Are they really different? ... Prayer, 'The Secret', focused thought-energy...

In truth, I think you can just brush aside all the explanations. Explanations are routes to allowing change, but they are not actually the mechanism of change. Let's just focus instead on what you actually experience. You do a ritual - 'jumping' or 'focussed-thought' or whatever - and subsequently the apparent world seems to change. Say you want a ticket for an important game of Your Favourite Sport and you perform your favourite bit of magick. Two types of result may be possible:

- Maybe the something you want comes to you by an explainable route - a friend rings up and he has a spare ticket for the game because his wife has left him, great!
- Or maybe your world changes in narrative-breaking ways: an object (a ticket for the game!) simply appears out of nowhere; it's just suddenly there on the coffee table. Meanwhile, friends change eye colour and character; geography drifts; the world rebalances.

The only difference between the two is that the second one is an experience that doesn't fit into our usual story about the world. Really, it is simply a shifting of experience in the same way as the first. The latter simply makes it more obvious that there is no solid, fixed underlying to the world. An implication of this is more dramatic: That whatever physical or mental actions you seem to take don't actually matter and have no effect. All that ritual and visualisation means nothing - well, except what you take it to mean. And that's the key. All change occurs by simply deciding-and-allowing. Meanwhile, the apparent world is always seeking to return to a balanced state. Resistance (identification, beliefs, expectations) prevents this. Intending a change in one aspect will naturally result in a realignment of other aspects, because to get any result at all we need to loosen our hold. Actions simply provide an excuse for allowing; it is how you give yourself permission.

TL;DR: The ways things work is always by "decisions and permissions". You don't notice this because you rarely allow yourself to change radically, or decide ambitiously, in a way that will result in dramatic shifts.

Q: TriumphantGeorge, I read your description of Tesseract process: "... by representing a 4d space to yourself and by intention 'summoning the experience or feeling' of traversing it, you are essentially just accepting that it is possible and allowing it to happen. Belief matters, unfortunately (where "belief"=entrenched habits of your world)." This sounds a lot like Neville Goddard's teachings, in which (among others) I've immersed myself over the last couple of years. Do you think? I'll look into this perspective on the technique. (Although there's a point at which all the studying must stop, and Faith must rule.) :)
For sheer inspiration, I recommend Kidest Om. Just putting that out there.

I think that, fundamentally, all successful 'magick' is of the "Neville Goddard style":

- Detach from the current facts and experience.
- Assert new facts (until the corresponding felt-sense arises...)
- Profit!

How you represent the change to yourself doesn't really matter, so long as it involves relaxed detachment and it generates the felt-sense of the new 'reality'.

Although there's a point at which all the studying must stop, and Faith must rule.

Right. Something that happens with those chasing 'the truth' and those chasing reality changes is that... they end up just talking about it. Putting off the doing. And you can understand: implicitly, everyone knows that realising the truth (dreamlike reality with no solid foundation) or changing experience (transforming the dreamform) corresponds to a sort of death. Everyone wants what the want - except most don't, not really.

Kidest Om: New to me, will check.

Q: Hey, I have a question. If I want to intend that, say, I enter a dimension where my favorite video game is finally released, could I also intend-allow that all of my friends have the same personality? I'm actually fine with my entire physical world changing, I just want to be able to have the same friends, and of course, the same me.
Edit: Could I also will that, say, a sentimental object stays the same, but allow everything else to change?

I think that making the firm decision (and fully accepting it) is enough. After all, this is what you are doing in daily life anyway. Holding onto some things, letting other things unravel and change. With this approach, you are just letting go of more. Perhaps to make it easier, you could try imagining it in a slightly different way. Rather than imaging jumping dimension via a leap into the void, imagine that right now there are two paths. The left-hand path, no game. The right-hand path, in a short while there will be some new information that shows all is well. The rest of the universe remains untouched. Get into the right frame of mind. Step onto the right-hand path. Meanwhile, I'll be so disappointed if The Last Guardian really is not happening. Because The Shadow of the Colossus is my favourite game of all time.

I'm making the firm decision that The Last Guardian is in fact coming out to store shelves in a month.

Yeah, but you know what'll happen don't you? Magick has a habit of taking your requests literally. So you better be very specific in your phrasing.

For example:

YOU: "I want The Last Guardian to be on store shelves in a month!"

UNIVERSE: In a shocking development, The Guardian newspaper goes into bankruptcy, publishing its last edition one month later.

Q: I wonder if I could make a servitor to automatically re-define the intent of my spells based around its context...

An intermediary usually solves the problem. Actually, what usually happens is that all relevant meanings arise!

* * *

DimensionalJumping Misc Posts

Sleep Out Of Jail Free

...

Q: I had something like this happen way before i ever heard of dimensional jumping. I was living in Reynosa, Mexico and there was a shootout. I was in my car a block away stealing wifi, and all of a sudden bam, Full on machine gun fire, but no RPGs or anything like that. Was a couple blocks away. Was over by the time I got home to take cover. Had to stay inside and keep low for a few hours because we didnt really want to deal with the federal police searching our house and stuff. There were apache helicopters flying overhead and the army driving around and shit. My girlfriend still says that all really happened, even though it wasnt in the dimension we are currently in. Supposedly the following is a dream. For the next week, there were daily shootouts. We were pretty much hiding in the house constantly only going out when neccessary to get some food. Ratatatatatatatatatatatatata a couple times a day. Was pretty scary. There was a concrete wall on both sides of our house and it was way back off the road behind another building, and the machine guns would make this epic echo.... Then i woke up and it was just a couple hours after the first shootout. Was it realllllly just a dream? it felt so real...

Interesting! To, to be clear, is it that:

- You and your girlfriend both experienced the first shoot-out.
- The subsequent week of daily shoot-outs seems to be a dream you then had.
- But even the first shootout wasn't real as far as your current dimension says, even though your girlfriend agrees with you that it did happen.

The first and second points are true, but the third was wrong. The first shootout was definitely real.

Ah, right. So, the first shoot-out is real, then you experienced a week of shoot-outs but wake up - meanwhile, your girlfriend says there was only the first shoot-out. Must be disorientating to wake up from that!

It DEFINITELY was disorientating. And my girlfriend has had dreams that lasted for months before, I never did until this. A lot of strange things started happening to me a couple of months before I met her too....lol

Ha, sounds like your girlfriend is literally a pixie dream girl! :-)
Don't let her wake up, or you won't have existed... ;-)

Aww.....What's a pixie dream girl?

It's become an abused TV trope now but originally it was a romantic character who was quirky and other-worldly "like a real-life fairy".

Relevant Experiment: Facts Are Now

Redditor /u/UniversalChairs has submitted a post elsewhere linking to a recent study of the Wheeler Delayed Choice experiment:

To put it very simply, a particle (in this case an atom that has the physical properties of weight and mass) can behave either as a discrete particle or as a wave ... this experiment proves that whether the atom behaved as either a particle or a wave can be decided after the fact.

What it really means is that, in effect, the atom didn't behave one way or the other at the time. However, the observations you make later decide if reality will behave "as if" it had. What's the relevance to dimension jumping?

Well, it highlights that what really matters here is what you experience as true, now. Directed jumping involves detaching from the current observation while intending, or "asserting", that a new situation is true. Asserting a new fact in this way is like creating a fake observation, such that subsequent experiences will be "as if" it were true. The insight that comes from this: imagined experiences are of the same form as sensory experiences and, if intense enough, have the same weight (create a memory in the universe as fact) as sensory experience. See the Imagination Room metaphor as an illustration. You can read my full take on this in my comment to the main post (it's worth reading the rest of the discussions also). The key observation I make:

The only rule is that the apparent world remains self-consistent as an entire pattern.

If an "observation" is made, the apparent world will appear consistent with the observation from that point onwards. In this subreddit, we suggest that both sensory experiences and imagined experiences count as "contributing observations", differing only in their intensity.

...

You could possibly send yourself into a hefty delusion if you dissociated successfully and heavily too many times.

I say we are mostly safe because the "world-pattern" remains a unified whole, it's just that tugging too hard on one part obviously involves indirectly shifting the rest of it. However, whatever you fully intend - or imply with your intention - is guaranteed to produce an experience of some sort, even if it's just lots of thoughts or a dream about it. You could end up with a half-magical, half mundane experience. After all, it's perfectly possible to dream that you are insane. So...

Do you think this is why people say not to jump too often or too "far"?

What's important is that you don't intend conflicting things - adopt a single metaphor and stick with it. If you view it as "swapping dimensions through a mirror", stick to that. If you view it as "updating your dream", stick to that. And then let it go. In my opinion, we want to stay with a really streamlined "technical" metaphor that doesn't imply much else. e.g. If you start thinking there are "other you's" that you swap places with, you might imply to yourself that these others really exist and might linger or cause problems, that you might not fully switch, etc. And you will have experiences that are consistent with these thoughts. So keep it simple, keep it focused, don't think about it too much: What you are doing is literally "giving yourself a new observation", one which implies facts of the world via the metaphor. I've linked this before, but the Dream Views article on persistent realms is worth a read, because it illustrates how creation-by-implication works (albeit in a more flexible starting environment.)

EDIT: Added some extra sentences because I was in writerly mood! :-)

Q: A summary please?

For the main takeaways, just read the quotes in the post - but for the experiment, it amounts to (very loosely speaking):

- Passing a helium atom through a "switch" and then to a detector.
- The "switch" is such that it can correspond to the helium atom being a wave, or a particle.
- But the switch is randomised after the the atom passes through it.
- This means that the "wave or particle?" result depends on the measurement, and not the switch.

In other words, "wave" or "particle" are properties which belong to the observation and not the atom. It's a bit like discovering that the brightness of the sun really is a property of which pair of sunglasses you are wearing, and not the sun itself.

TL;DR: The world is your accumulated observations of it. The world itself has no inherent properties.

Q: So the Fiction- is as real as we'd make it (ish), this sounds a lot like romance

Well, if I was blueprinting a universe, I'd definitely have a healthy dose of romance built-in!

The Buddha Makes A Jump

From an article over at Science and Nonduality

We may read about the “emptiness” of reality and be perplexed by what this means from a conventional perspective. However, in the context of an interdependent co-arising universe, the fullness of one moment vanishes completely only to be replaced by the fullness of the next instant of manifestation. All that existed in the preceding moment disappears completely so all things are truly empty of an enduring, physical existence. This is a subtle and foundational insight for a wise relationship with the complete dynamism of reality.
--The Buddha Awakening, Science and Nonduality

Okay, this is a bit of a different angle, but if you are interested in such things then Buddhism has quite a nice description of how "reality" dissolves and is recreated every moment. This provides a way of thinking how dramatic changes can occur in your experience almost instantly: the continuity of experience is something that you do; it's not a property of the universe itself necessarily. By letting go of that continuity, with an intention in mind, we can jump more directly to our desired situation than would otherwise be possible using a "stepwise" approach.

Recommend reading the article in full for the quotes, if this is your kinda thing.

Constantine Dimension Jumping

Last week's episode of Constantine - an excellent TV series based on the Hellblazer character John Constantine - had a storyline about alternative dimensions accessed by candles and reflective surfaces. And a great character called Ritchie who had certain inter-dimensional benefits, having studied the "principles of other planes"...

Spoiler-filled recap here. [https://collider.com/constantine-recap-season-1-episode-11/]

Hopefully your own jumps will be less... traumatic.

An Empty Dimension

It's gone rather quiet on this sub.

Is that because 974 subscribers have now successfully jumped to alternate dimensions? Only I am left.

Technically, there should be one final post from a subscriber in each destination dimension, documenting that subscriber's success after landing in that dimension. But there isn't one on this sub. Is that because this dimension isn't desirable to anyone, so nobody has jumped here?

I am sat alone, in the dimension all the other dimensions have nicknamed 'the Departure Lounge'...

* * *

Oneirosophy Misc Posts

A Line Of Thought

I've been looking for simpler ways to describe the essentials of The Patterning of Experience, ways that don't require too much background. The core insight of course remains that "what we are" is a conscious space or perspective. Beyond this, though, it's how to describe content and change in a way that's practically useful. This bullet-point summary was part of an experiment for getting people to move their bodies effortlessly (streamlining the Alexander Technique), visualise more easily (summon rather than create), and provide an intuitive way of thinking about generating deliberate synchronicity. Posting it here in case others find it of use.

We recall things into existence.

A line of thought...

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It’s like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to recall them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and “manifest” wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)

**Manifestation vs synchronicity...*

- An ’intention’ is simply the name for a pattern which we want to see incorporated into our life.
- It can be non-sensory, since it can be the overall felt-sense of the pattern, without it necessarily being expanded into the sensory.
- What separates an intention from recall is the introduction of a specific spatial and temporal context plus, typically, a subjective viewpoint.
- This marks the difference between experiencing manifestation (including body movements, thoughts, “results”) and synchronicity (the appearance of the same patten across unrelated situations).
- If you can recall (conceive of) something, you can experience it.

See also this related comment below: All Thoughts Are Facts

...

An alternative formulation of the same thing, for those who like to envisage the nature of a persistent state of all logical possibilities which is being modified by re-emphasis:

All Thoughts Are Facts

On using the world-as-thought perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D-sensory immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is literally adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

...

For the world having no depth, /u/Utthana just summarised this nicely:

There's no objective reality hiding behind your experiences just waiting to be experienced. It manifests when, and only when, it's experienced.

For the context aspect: it's that things will usually arise in circumstances which "make sense" according to your expectations. The looser your acceptance of the world, the broader the definition of acceptable context becomes. In terms of intention being non-sensory: the felt-sense is that "global meaning feeling" associated with things. For instance, when you decide to win an arm wrestle (silly example) then you may or may not have a visual-auditory-textural visualisation arise for that, but the "unpacked felt-meaning" of that instead.

Additional: For what you are trying to so, you basically want to: not do it. You want to recall the target state while forgetting the start state. Just as when you get out of a chair, you should do so by recalling the state of being stood up without first re-remembering sitting or moving in stages (let experience flow "by itself" towards the shape of standing). As a general help, you might find it useful to recall the experience of being a completely open, unfilled space. Remember that the "memory" already exists, you are just bringing it unto sensory experience.

Q1: As a general help, you might find it useful to recall the experience of being a completely open, unfilled space. Remember that the "memory" already exists, you are just bringing it unto sensory experience.
Interestingly enough, I actually have a conventional memory of being an open space, in which I almost immediately found (created) the feeling of self. I used to think about it like a memory from the womb or something.

Interestingly enough #2, there was a recent thread about childhood memories of "experiencing nothingness".

[QUOTE]

POST: Did you ever experience nothingness as a child? Pure empty space? (/r/Glitch_in_the_Matrix)

Q1: When I was a kid ; six or eight or so, I was prone to ear infections, and when I went to bed at night my ears would ring incessantly until one night the noise stopped all at once, and in its place came a flood of emptiness; a vast emptiness that threatened to swallow me from the inside. I screamed, and ran to my parents' room, probably terrifying them. It happened again the next night and the next, until I stopped being afraid and started paying attention, and that's when I realized that what was filling my head every night wasn't nothing; it was everything. For whatever reason the universe, every galaxy, every star, and all the seemingly empty expanses in between, everything had chosen to pack itself into my mind, and it very nearly drove me mad until I learned to stop fighting it and just embraced it as it was - an infinity resting between my ears for a while. I wish I could tell you that the universe and I became friends after that, but the universe doesn't make friends. I am no longer afraid of the void at least.

Q2: yes! I've had the same exact experience when I was kid when I'd think about the afterlife. I'd just think about what if we just become nothingness, then I'd visualize pitch blackness and feel really strange after I snapped out of it.

*Q3: I experienced it 2 years ago. I kid you not, it was the most blissful experience I have ever felt. In the void you understand **you are nothing and you are everything.***

[END OF QUOTE]

Some interestingly seem to be "further into the background" than others. I haven't nailed why latency is variable yet. Thoughts?

I think of it as being that their "amplitude" has faded over time and so they need some more "summoning" - in much the same way as a distance memory may take a little allowing in order to have it come back to full strength.

I'm not entirely sure what you're trying to convey with "wherever context permits", but theoretically, any experience can be instantly manifested anywhere, in any way.

Agreed - but if you specify a time and location, for instance, then you have deliberately narrowed the context. The notion of "context" here is pretty open, see the little example I've attached below. Context is also about the association a situation brings, and so on. (EDIT: I've added an extra sentence to my post to make this clearer; thanks for highlighting the ambiguity.)

Non-sensory is far easier for most people, I suspect. Might not have been a few hundred years ago, but is now.

It is. Which is a problem when combined with the "only visual-auditory-texture is real" as their assumptions, because they don't understands they are making changes, or they try to "experience themselves doing" which can get in the way. And yes, it's interesting that "to concieve" is associated both with giving birth, creation, and with ideas and notions. (For instance.) And when you give birth, you are doing so to something that already exists - you are just bringing it into "the world". That word alone tells us pretty much all we need to know it seems!

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

Q: An 'intention' is simply the name for a pattern which we want to see incorporated into our life.
Interesting, so do you think our ability to be able to name it (whatever we're recalling) is of much importance then? At the very least I'd imagine it'd help. I'm thinking though that there are a plethora of minute or subtle experiences, or even distant ones (in a sense of compatibility with our current pattern we're in) that we don't have a name for. How do we go about recalling those ones?

I think naming helps, because a name or word is inherently part of the pattern it 'represents' and triggers it. (If it didn't trigger, you wouldn't know it, because to know it is to experience it, at least at low intensity.)

If you can conceive of it, you've party recalled it. If you can't conceive of it, it doesn't exist for you anyway?

Rick Archer interviews Rupert Spira

Buddha at the Gas Pump: Video/Podcast 259. Rupert Spira, 2nd Interview [http://batgap.com/rupert-spira-2nd-interview/]

I found this to be an interesting conversation over at Buddha at the Gas Pump (a series of podcasts and conversations on states of consciousness) between Rick Archer and Rupert Spira about direct experiencing of the nature of self and reality, full of hints and good guidance for directing your own investigation into 'how things are right now'. Archer continually drifts into conceptual or metaphysical areas, and Spira keeps bringing him back to what is being directly experienced right now, trying to make him actually see the situation rather than just talk about it. It's a fascinating illustration of how hard it can be to communicate this understanding, to get people to sense-directly rather than think-about.

I think this tendency to think-about is actually a distraction technique used by the skeptical mind, similar to what /u/cosmicprankster420 mentions here [*POST: The depths of the skeptical mind.*]. Our natural instinct seems to be to fight against having our attention settle down to our true nature.

Overcoming this - or ceasing resisting this tendency to distraction - is needed if you are to truly settle and perceive the dream-like aspects of waking life and become free of the conceptual frameworks, the memory traces and forms that arbitrarily shape or in-form your moment by moment world in an ongoing loop.

His most important point as I see it is that letting go of thought and body isn't what it's about, it's letting go of controlling your attention that makes the difference. Since most people don't realise they are controlling their attention (and that attention, freed, will automatically do the appropriate thing without intervention) simply noticing this can mean a step change for their progress.

Also worth a read is the transcript of Spira's talk at the Science and Nonduality Conference 2014 [https://web.archive.org/web/20180312044814/http://non-duality.rupertspira.com/read/the_new_science_of_consciousness]. Rick Archer's earlier interview with Spira is here [http://batgap.com/rupert-spira/], but this is slightly more of an interview than a investigative conversation.

...

Q: I think this tendency to think-about is actually a distraction technique used by the skeptical mind
This is exactly what I was and have been battling with this past year. Getting the skeptical mind (ego?) to stop worrying about things that don't matter and start allowing things to flow naturally. Whenever the flow starts my skeptical mind kicks in and blocks it immediately. Very frustrating. There's something you should try: Make sure your attention/focus/presence isn't centred on your head/neck area. That's where tension and resistance and fight-flight tends to kick in, plus the upper chest. Instead, try to start with a pretty open,wide attention, lightly centred on your abdomen. Then when you get a "reactive kick" it won't have quite so strong an effect. Another thing that can happen is that we keep "checking" or at least slightly holding on to ourselves. Working towards an attitude of full commitment/abandonment is the way forward.

Of course, all easier said than done, because it's a wee bit scary. :-)

I'll have to work on that. Moving my presence anywhere but in my head is pretty difficult.

Yeah, you can't do it. Rather than move it, maybe it's better to say expand it - to reach down further into your body. You'll be tempted initially to try and do this muscularly somehow but a bit of practice and you're good.

Sorry, hard to describe!

Makes perfect sense. My last two telekinesis sessions have lined up perfectly in the timing of your comment to emphasize your point. Interesting how the universe functions. I will expand on that idea. No pun intended. I have noticed that I have to do some muscular work before I can settle into a mind space that allows me to feel, sense, experience the sensation of physically making contact with my wheel and getting it to turn. It took me a full hour to get into that mind space most recently. About five or so months ago I could get int that space within the moment of sitting down to practice. I really had a bad time a couple months ago and it set me back. Now I'm working to rebuild what I once had though I do feel as though my progress is better than it was before though I need to regain the control.

Well, the universe moves all at once - it's sneaky like that. What prep do you do? Is it all concentrating, or do you a 'releasing' exercise beforehand to get rid of the day's debris?

I have begun doing a chakra prime and then grounding and aura charge before proceeding. The reason why is because I drained myself to the point of depression around October last year. I am trying to make sure that I am always filled with external energy. The chakra priming is done by expanding awareness and then absorbing energy and then pressurizing all the extra energy into a chakra. I do that twice per chakra because that tends to allow me greater sensitivity of my chakras. Then I sit for however long I feel I need and meditate until I start feeling a disconnect from my body and my focus can be at its greatest.

If it works for you, sounds good. I didn't really spend much time exploring that side. Perhaps just lack of dedication. :-) Although I have experimented with localised body areas (different areas of the "brain area", etc) not really anything more formal.

But also it felt like "effort" and, knowing I was already operating from a tense background, I figured I'd try and get to the most open, relaxed starting point I could. I began doing a 2 x 10 minute daily releasing exercise (lie down, let go completely and absolutely, let mind and body and attention move as they want) and then mixing that with something more active (latest post is on that [*Overwriting Yourself*]). The final idea being that, if I hit a base state, then intention would naturally call upon the appropriate approach; the routes of "manifestation" would be more flexible, as it were.

I feel that in the end all the same things get tackled no matter what the approach though. You'll usually get drawn to the next thing, the right thing, if you're paying attention to your progress.

...

Q: Has Spira realized he has a free will yet? Or is he still droning on and on about choicelessness?
and that attention, freed, will automatically do the appropriate thing without intervention
Not necessarily! If ordinary untrained people stop controlling their attention, their attention will simply drift toward the status quo, which will not be a good outcome. Effortlessness is only a workable option for highly realized beings. Everyone else has to uproot bad habits through some amount of effort, and yes, control of attention.

I disagree that untrained people's attention drifts to the status quo. What it actually does is constantly jump and attach itself to sources of pain that need resolved, so they wilfully choose distractions. It keeps moving! That's why people have to really concentrate on tasks, because they've got a backlog of things their attention wants to... attend to and release.

Precisely. That's what I meant by status quo. This kind of choppy experience is habituated into the mind and is effortless actually. So without effort, this choppy flighty back and forth is what you get as someone under the influence of materialism and its attendant concerns for the body, social acceptance, etc.

No, it is very effortful - the effort of avoidance. It's subtle, but always there. If you truly give up, then it settles out after your "stuck thoughts and incomplete movements" resolve themselves.

If what you say were true, then stopping would be easy and natural and then everyone could become liberated in one afternoon reliably, like a machine.

It's not easy, because it can be quite unpleasant, and it's also transparent - people don't realise they are compulsively forcing their attention (deliberately contracting and deforming themselves) or compulsively creating distractions, because the thing with avoidance is you often don't know you are avoiding. And the thing with effort is that if it's constant, your can be quite unaware of it - until you stop. "Seeing the nature of things", I can give you right now. Unravelling your accumulated patterns, wide open attention that never shifts? Longer. There's nothing to be done about it, but you do need the courage to do nothing. People will find any excuse to avoid doing, say, a daily releasing exercise that involves simply lying on the floor - because they know things will come up. And they'll feel fear. Letting go completely is required in order to retrieve your power, but everything you've ever run away from will be waiting for you when you do and will hit you if you hold back even a little bit.

If this deformation required effort, they'd notice! They don't notice it because it's effortless.

You're wrong. Habitual effort becomes the normal background. Clench your fist for an hour and you'll not longer notice it. Try to open your fist subsequently and you'll feel pain; it'll be easier to stay clenched. If you instead let your fist go, stop holding onto it, then it'll gradually release.

That's one way. I call that non-conceptual relaxation. The thing is to practice non-conceptual relaxation you need to be highly realized already and you have to understand how it's different from ordinary relaxation.

There's nothing to understand. Just stop messing with your attention (although realising you are controlling your attention is subtle; however, that is what 'realisation' actually is). Yes, minor movement is helpful - Tai Chi, for instance - mainly because it sneakily expands your attention to fill out the body space and beyond. It's actually a theraputic technique: drawing attention from the head-space and other locations, into the body. Lots of "character conditions" are effectively localised attention. (I found some good info and techniques in The Psychology of the Body, Elliot Greene, which is written for massage therapists. Worked well.)

However, still, these - like Alexander Technique "instructions" - are basically cheats for getting you or someone else to expand (or rather, cease contracting) your spatial awareness. Because for most people, telling them to do that directly wouldn't make any sense to them. It's a metaphorical fist, you get the idea: opposite action does not dissolve or undo the original action.

You don't really understand the nature of habit

Habits are memory traces in "mind", and persist unless you allow them to release via recognition and acceptance, or you overwrite them. You don't need effort, just intention. What form could effort possibly take? What is effort made from? Every object in this room is a habit.

This makes no sense. Volition isn't separate from my being and neither is attention which is a partial function of volition. I can't stop it anymore than the Space can stop allowing objects through it.

How does it make no sense? People interfere with their attention in an attempt to manipulate themselves instead of simply intending, just as they tense their muscles in order to move when they could simply direct themselves in a more general sense and let the correct movement happen.

To interfere with your attention you have to be as though outside your own attention. Attention must be alien to you. There must be a separation between you and attention.

Ah, this where we're going wrong. I'm assuming we're talking from the point of view of the background already, not a "person". Effort is imaginary, from my view. Or better: it is the experience of intending something contrary to the existing momentum. You don't do effort, it's a sensation you have.

It's much easier to just go to the doctor and fix a tooth

Easier still, the dentist! But why did you have the problem in the first place?

There is no separation between me and attention, or me and that table. Attention is a subtle object, a deformation.

For example, you walk at night and there is a scary noise. The easy thing to do is turn away and go the other way. What takes EFFORT is to NOT turn away, but keep going even though that's not what you'd rather do. So you push yourself into a situation that's unpleasant. That's the necessary effort. And even yet, even in the middle of all this, has there real effort been made? No! The whole process is effortless in just the manner you say. Effort is just a sensation. There is only effortless intent. You decided effortlessly not to be a coward and followed through, like a star flying through space, without effort. But on a human level this is known as effort.

An imaginary hammer might seem to hit an imaginary nail, but it builds towards nothing. "Effort is a sensation" - yes, it's actually the sensation of resistance, of existing established patterns, rather than the sensation of doing or overcoming. Attention is an object, it has shape and is relative. It is regularly removed, as in dissolves into the background. Most people fall asleep at that point.

...

He doesn't touch "first cause", but without it you can't release state into choiceless awareness in the first place. Initial understanding comes from a brief cessation of creation. At which point, interfering is optional, you can just let momentum roll, or create consciously.

This is maybe more your bag: [http://www.nonduality.com/dep.htm]

I prefer this: [http://lirs.ru/do/lanka_eng/lanka-nondiacritical.htm]

TL;DR? It's Friday night.

That won't do it justice. It's better to just ignore it, the same way I ignore your link. :)

Ha, you'd like that link; it's all about being God. With no tricky Indian words whatsoever! ;-)

I'm a little bit like Spira in that when talking about this I prefer that we both use our own words. The only time I use links is usually if a) I don't have the time to discuss it properly, or b) I am arguing with a dogmatic Buddhist who needs an authoritative source, and then I'll give them a link to the doctrine. But the best way to talk is directly, from our own person, based on our own understanding and experience.

Quite so. The limits of text, here, however can be a bit of a restriction. The interview highlights the battle involved and the value of in-person dialogue, the persistence of deep assumptions. Talking in person is always a "feeling out" which is quite difficult to replicate in other modes. Why when it is so obvious are people resistant to the truth? Because it is not obvious, and in fact plainly wrong, to them.

Q: You know, I think Spira does say a lot of really helpful things. But I'll never forgive him for talking about choicelessness, because he's actually ignoring a very important aspect of experience, which is volition. I am guessing he sees volition in purely negative terms and wants to eliminate it. He doesn't see that volition can also be liberative and skillful and be the cause of liberation rather than an obstacle on the way to it.
Talking in person is always a "feeling out" which is quite difficult to replicate in other modes.
Maybe. I like text almost as much as I like to talk in person. But I do like to talk in a format where we can quickly exchange information. So for example, if I really wanted to talk, I'd prefer IRC to this, because IRC is much more immediate in terms of my ability to respond.
Why when it is so obvious are people resistant to the truth? Because it is not obvious, and in fact plainly wrong, to them.
What's obvious to them is that they are a body, and that body must be kept alive, and to keep it alive, they need to remain in good social standing, among all other things.

I think you misunderstand the choiclessless awareness thing - or I place a limit on it. One or the other. Anyway, I see it as you can experience choosing and doing but you aren't actually controlling it (that's theatre), but we do have free will but at the very base level of being: we can change the shape of ourselves by ourselves, reform our experience directly at the root. That's not choosing or willing, that's becoming. Yeah, everyday people quite like breathing and stuff. But also, the concepts you inheret you tend to literally experience as true in your dream-world. It pre-informs the partitioning of experience into content. That's why magickal traditions focus on belief adoption or belief circumvention.

It's willing and choosing. You just don't get it. That deep level is always operative and is never absent.

It's momentum and occasional intervention. Our pal Neville had that susses: Deterministic paths occasionally re-directed by conscious overwriting.

You shouldn't talk about will as though it's distant from you or not at the very core of your being.

Not at the core. What we call "Will" just is your being changing shape. Willing implies there's a "you" and a "target", when that's not the case at all (except conceptually, when thinking-about).

Otherwise it may seem crazy to change your beliefs and unjustified.

But of course, our beliefs are all around us, so that (once understood) is justification enough.

Q: It's momentum and occasional intervention. Our pal Neville had that susses: Deterministic paths occasionally re-directed by conscious overwriting.
I don't buy it. That's not how my will functions at all. The closest I get to determinism is habit, but habit isn't 100% deterministic for one, and two, occasionally because volition is after all global, a huge shift happens that's not just a minor adjustment.
Willing implies there's a "you" and a "target",
Absolutely not! That's where you go wrong. It doesn't imply that at all. That's just how you conceptualize your will right now. Eventually you'll see that's not true, because volition completely transcends personal identity. That's why I keep saying you aren't really George, just play one on TV. And I do mean YOU, so in some sense there is a person, but it's not the kind of person you think. Not necessarily a human and not even necessarily a social person, but still a person with choices to make.

I think you are too focussed on Will as "continuous manipulation", or that's how it seems. How tiring and effortful! Take a step back and see the imagery of the moment unfold, and as the play proceeds, give occasional directorial instructions. The focus is on enjoyment, and occasional enhancement. (This is choicelessless + creation.) Kick off the domino sequence, put your finger in the way if you want it to topple elsewhere. A power that requires constant maintenance, moment by moment effortful re-creation, is no power at all. Will as you describe it does imply separation and strain. Grasping. Fighting. Desperation. Personal identity is an occasional thought plus a persistent sensation. Both are just "object content" within experience.

What do you mean by "too"? Like overly? Who is the judge? On what basis is such a judgement delivered?

I am the judge! :-)

My thinking about will is so different from yours that you should not make any assumptions about my will based on yours. So don't say my way is effortful.

That's how you make it sound! Exactly as if you are trying to overcome something. Destroy something and overcome something. But there are no such things. Perhaps it is just your phrasing. So, I don't see volition as effort at all, simply a decision, a seeding and a redirecting.

You're not powerful enough. You're like a flea on my back George. You telling me to stop or do this or that is lunacy. You can keep doing it if it pleases you, but I see all such effort on your part as something akin to spitting at the moon or batting at the space. It's pointless. You have no authority or charisma in my mind. So the only way you could get inside is through a good argument. If you don't have a good argument, you really don't have any other open pathway.

Hmm. I think you misunderstand the understanding that I am assuming. It is you who are speaking from a partial personal perspective.

Of course I am speaking from my perspective, which like all perspectives has to be partial due to its exclusionary quality. I never deny this.

The key word was "personal". That is your error. You are still identified, still fighting the world, keeping it separate, but not realising.

Making a distinction between personal or other kinds of perspectives is pointless.

It is vital in terms of communication, the context changes the meaning. How can you fight your own habits? They are you. You can change and become, but you can't fight yourself - that implies and persists the same patterns. Fighting recreates the foe. And if you are fighting yourself, you are fighting the world. The world is just a mirage arising from the contours of your own memory traces, your own habitual structure, as subtle patterns in awareness. Freedom is the ability to change one's shape, to shift one's contours, to temporary or ongoing effect; there is no other freedom.

For example...

Seems like rather a long way round. Why don't you just change the subtle underlying pattern directly

If you see the world as being an internal image that's true

Where is "internal"?

"Freedom is the ability to change one's shape, to shift one's contours, to temporary or ongoing effect; there is no other freedom." Of course.

This is fundamental. There is "what is the nature of experience" (patterns in and of awareness) and this (how the patterns and so the world can be changed). When changing one's shape, one might feel resistance and call this "effort", but that is a sign of the stability or depth of an existing pattern, coupled with your identification with it.

What's directly and what's indirectly? I don't know how to make a distinction like that. On the basis of what is such a distinction made?

You're talking about messing around with the mirage; just change the landscape! It's like trying to change the movie by drawing on the screen or talking over the soundtrack. Just update the script!

To create or amend habits by generating experiences, thereby leaving trace memories, is the long way round. Just change the traces. On effort: it's not a good thing, or not. One shouldn't aim to create the experience of effort particularly; it's just a byproduct.

The thing is I am the director and the actor. I can't just change the script. I have to then read the new script, memorize it, and learn to act it properly to my own satisfaction. This isn't a lazy process.

Nope, you are the whole production. You don't need to do any of that, just adopt the new form. Change your nature, see it unfold.

It's not long. In fact, being in a hurry is the long way around. Where's your patience? I am ready to do this for 10 aeons.

That's your choice, so that's what you'll get. You've chosen that story! Think I'll enjoy my more straight-for-the-goodies fun.

Nobody makes effort for effort's sake, jeez. But if you say effort is a byproduct, you're saying it's not important to focus on it in your attention at all, ever. That I disagree with.

People do exactly that all the time, thinking effort is causal. Why focus on effort at all? Attend to the desired form, that's it.

Because when one attends to the desired form, there is resistance in the form of fear, habit, etc.

So what? Just accept that and continue. If you want to remember things, insert that fact directly. It's a good example, and does work.

...

TriumphantGeorge, a question: in that article it is implored that we cease the will of creation for a moment. How does one do this?
Edit: Daily releasing exercise / meditation?
Edit again, nvm I feel like I've got it.

Yeah, just... stop.

Intersubjectivity

Intersubjectivity is a key term used in philosophy, psychology, sociology, and anthropology to conceptualize the psychological relation between people. It is usually used in contrast to solipsistic individual experience, emphasizing our inherently social being.

In our own dreams, the whole dream is 'us' and our intentions manifest fairly directly (although there are cases where strange things do happen); we are 'sole creator'. The experience is of being a 'dream space' but identifying with a 'dream character' who acts as the perspective centre.

In waking life, although our personal experience is identical upon examination ('awareness space' with content arising in it and identifying with a perspective character), the world tends to be less obviously flexible and we assume that there are other 'people' sharing the world with us - who themselves are experiencing an 'awareness space' with content arising within it.

The only observable difference between waking and dreaming is really the sluggishness of the environment in response to our intentions, the rest is imagined. But I still find the 'multiple perspectives' thing quite tricky to get a handle on. Sure, I know that I am not a person, I'm a 'space with an imagined dream character', and in that sense on equal footing with the other people I encounter (avatars?), but I've yet to come up with a really satisfactory way of thinking about this.

Any ideas?

(Non-duality writer Greg Goode brings up this issue in a presentation on Common Stumbling Blocks to Non-Dual Realisation which is worth a read, here. [http://heartofnow.com/files/images/greg.talk.conference.pdf])

EDIT: The discussion below has also expanded into notions of intention and free will, and the implications of this for intersubjectivity.

...

Hmm, I'll need to think about that a little; seems interesting.

Our expectations are internal to our being, they're not something we can look at the way we look at chairs.

No, but the world we experience does reflect our internal expectations and biases - we live ourselves through our 'external' happenings?

Q: The only observable difference between waking and dreaming is really the sluggishness of the environment in response to our intentions, the rest is imagined. I think that's true in general, but I've had lucid dreams where I was certain I was dreaming, but I still couldn't manipulate squat for the life of me. I haven't had many such dreams, but I've had at least two or three or so. The biggest difference between lucid dreams and ordinary waking is our expectations, I think. We expect different things from dreams. This isn't observable in the environment per se. Our expectations are internal to our being, they're not something we can look at the way we look at chairs.
But I still find the 'multiple perspectives' thing quite tricky to get a handle on. Sure, I know that I am not a person, I'm a 'space with an imagined dream character', and in that sense on equal footing with the other people I encounter (avatars?), but I've yet to come up with a really satisfactory way of thinking about this.
I explain this via subjective convergence and divergence. Because subjectivity is just a point of view, these points of views have the same flexibility that mathematical points do. They can converge and diverge arbitrarily. I want to note I am only comparing flexibility of relations here. I'm not saying subjectivity is a mathematical point.

Yes, that's why I included "although there are cases where strange things do happen". Sometimes you encounter other characters who seem stubbornly like 'other people' rather than part of your dream, for instance. One possibility is that, although in general your dreams are 'seeded from scratch' - they are fresh and borne in a new 'space' - this is not always the case. Sometimes you are joining as a perspective in a pre-existing environment. Like connecting to an online gaming experience. This raises the extra question: If we are a 'space', when we dream are we connecting to existing 'mind-realms' and sometimes seeding them, and why are we apparently by default connected to this particular 'waking' one?

(Robert Munroe, the OOBE guy, in later books starts connecting to other worlds - he thinks - to the extent where he revisits the same place and 'person perspective' later, and finds that their lives have moved on as if they were still playing out in his absence; the worlds are persistent and independent, apparently.)

But intent is a powerful thing. If you think you are connecting, it will manifest just that. So in effect, you might as well be connecting if you really believe you are. So there is that too.

There is that. That's the thing: expectation is pretty powerful, and hard to disentangle. And expectations often seem "obvious".

To me expectations are the most devious things ever. I often discover expectations when I didn't think I had any, at the least opportune moment usually. I certainly have hidden, subconscious or maybe even unconscious expectations that I haven't unearthed yet. I am pretty sure of that. They're sneaky as hell and they hide very well in the background of my mind where I can't find them easily.

They act as filters, sometimes dangerously so. Sometimes it just won't occur to you to do something important because of your expectation that it isn't possible, or it simply isn't included in your worldview. For instance, I am really interested in the 'making decisions' process, because I think I actually didn't really make decisions for the first chunk of my life; rather, I experienced sequences of thoughts. I wasn't intending to change course. This didn't matter, until 'environmental events' derailed one particular project

because I didn't keep on track, and I didn't really know how to maintain it.

It's important to remember that relaxation is intentional too.

Yes, and this brings up another line of thought. I followed the Alexander Technique for a while (my can't-recommend-it-enough book here), and many teachers talk about "sending messages" to yourself to release your neck, and so on. Martial artists such as Peter Ralston similarly (although much more knowledgeably; that book is a guided exploration of what it is to be a person).

Basically by "send messages" they mean intend, but most people don't know how to intend. All they know is how to move their muscles, directly and clumsily. Hence all those tense-up-and-release relaxation approaches. Not needed: just lie down and intend to be completely relaxed until you unravel bit by bit and get there. You are just moving yourself from a universe where there is tension, to one where there isn't.

Q: Intent is very hard to understand because we tend to have misconceptions about it.
For example, we tend to speak of intentions as if they were separate little bits. In reality intent is one uninterrupted flow. Intent has no starting point in space or time, no ending point, no transition point, etc. All the changes in intent are imaginary and somewhat arbitrary, but as imagination they're also real. Intent is also multi-level sometimes (maybe often).
So for example I do a contemplation like this. I relax my arm on the table. Then I raise my arm. And I lower it. As I do this, I ask myself, when did I intend to raise it? My real answer is, "as I intend ongoingly so it is raised ongoingly." But my question demands some kind of singular atomic burst of decision, but that's not what happens. So my question almost wants me to say that I intended to raise my arm at 15 hours 15 seconds, and starting from 15.5 seconds to 20 seconds my arm was raised. This separates intent from action. This also atomizes, chunks intent into a single burst at 15 hours 15 seconds. But is that how I really intend?? NOOOO!!!! I don't do this!!! I can stop my arm at any point during raising it!! Intent is ever-ongoing!! It is ever-smooth! There is no burst! Intent doesn't precede anything. Intent is concomitant with action. In fact, intent is identical to action. Real intent is indistinct from the dynamics of experience. It isn't something that precedes or follows or exists on par but somehow separately from experience.
Also, there is no obvious point where I decide to raise my arm. Raising the arm looks like a clear distinction. First relaxed, now raising. Seems like there is a difference. But there is no point in time when I can say the arm is no longer resting and now it's only raising. There is some ambiguous interval where it's maybe both resting and raising or it's unclear? But the transition is smooth. There is no sudden jump. So no matter how suddenly intent appears to change, its real character as I see it is smooth and there is no single point when we can say now it stopped doing this and started that.
We don't know how to intend because we intend all the time, but we cover up the function of intent with our bogus ideas about how intent works.
Intent is always: perfect, effortless, spontaneous, smooth, beginningless, endless, flowing.
And now I want to mention the multi-levelness of intent. This one is simple.
For example, I decide to play a game of chess. As I sit at the chess board, that intent is ongoing. I also intend to move individual chess pieces one at a time. In truth this is all one smooth flowing intent. But conceptually we can say it has two levels: 1st I maintain ongoing commitment to a game of chess, and then 2nd, in the context of that commitment I move the chess pieces according to the rules to which I have committed myself to. All this is concomitant and ultimately it's impossible to strictly separate the intent to play chess from the "individual" intentions behind each move. However, it helps to talk about intending to play chess, and then to also separately talk about the individual chess moves. That's just one example of how intent can be multi-layered.

I'm with you and not. To some extent here you are inferring intention when what is really happening is the continuation of an existing motion as a complex momentum towards an intended goal. I'd simplify this by saying: intent cannot be experiences for experiences are results; intent is injecting a goal into experience. It can be ongoing, or a flash, or whatever. It can be an instance of "free won't" - just halting a direction experience is moving in - or setting a new target, immediate ("raise my arm"), short term ("off to the shops to buy milk"), or long term ("become King of the Monkeys").

It's like making a wave in water while being the water: rippling yourself. You can then adjust the ripple's propagation by rippling in the opposite direction, or adding more detail, or whatever. You might feel a sense of resistance when you change the direction, but other than that it's an effortless process with control of details unnecessary - wu-wei?

We're probably just arguing over language here. Momentum = ongoing influence = intention. I would have been better saying changing my intention or changing my goal to be clearer. And yes, experiences always flow towards your intention. (But one does or can infer one's intentions from the experiences that arise, because you can't actually experience the act of intending itself. That's how you discover you have hidden assumptions and so on.)

I guess I was trying to get away from the idea that the ongoing influence of intention would require some sort of continual maintenance or effort; it doesn't. Resistance and effort is only encountered when you are conflicted. Am I a bit clearer there? It's always "all you" so you're never uncontrolled or running wild and all over the place, in that way. However, it should be effortless if all is well.

Q: No, this would place intent somewhat ahead of experience. It's concomitant. The intent is not in the future. You may have a future state you want to arrive at, but the actual flow is always controlled ongoingly. This ongoingness requires intentional presence at all times. It means intent cannot be removed from action to be either before or after, or you'll get a situation where some action happens by itself without intent, and then it can't be controlled in that time. Well, nothing is ever "by itself." "By itself" is not a valid state of anything, ultimately, even if it appears so. Do a little thought experiment. Imagine that you arm is raised, but don't raise your arm. Now think that it will be good to raise your arm and that you should do so, but again, don't raise it yet. This gives you the end goal, but no action. Why not? Because even though you have conceptualized a goal, you haven't moved to it yet. So intent is not really the goal. Intent is deliberate and choosy movement, change. It's choosy because you can always choose something else at any time. You can abandon your goal. If actions had to move toward goals, once you had a goal, you'd be forced to complete it. Because you can also abandon goals, goals are not intent per se.

I revise my statement, and say "flows-with"!

By 'goal' or 'intent' I don't mean a conceptualisation of it, I mean an absorbing or becoming of it. It's not an aim, although that's how we might talk of it afterwards. Let's explore with perhaps more important examples: magick. A classic New Thought way is to "adopt the feeling associated with having attained your goal" and then wait for thoughts, actions and events and environmental changes to occur until that goal is your present experience. How does your notion of 'intent' fit in with that? As I see it, I could view this as having 'changed myself' into the person with that outcome and now it's just unfolding.

Would 'intent' be better phrased as a sort of 'mental posture'? Because it's not an action itself, but language forces us to frame it as such.

Intent is not physical action exclusively. Intent is mental action of any kind. Or you can think of it as mental orchestration of action instead of action. But orchestration happens concomitantly with action.

Hmm, interesting. So, taking my example, I would say that I only need to 'intend' adopting the feeling-state corresponding to my desire (the intention and the adopting are the same thing really, I just 'adopt the feeling state' really). Then I leave it alone, and the world lines up. (In a dream, the change might happen instantaneously, but in waking life, it doesn't.)

At any point I can 'intend' again and have my experiences flow differently. The core idea here is in this "feeling" - it's the "global sense' of yourself and the world. What would it feel like if this were your experience? It is the feeling of "your shape" at this moment. In this view, "intention" isn't action at all as such, but it is "with" action, it is the decision of what your action means. The action itself doesn't matter. Summoning a feeling is probably the simplest action you can take, non-physically and non-mentally. Hmm, I am not being as clear as I'd like.

Q: Yea, because look at the big pancakes of intent here. During dreaming, you let go of objectivity to a large extent and you no longer adjust your expectations toward what you might think is a neutral standard of some sort (this is what objectivity is). In your dream world you think there is just you, so there is no neutral standard that you commit to. "Commit" is an important word, keep it in mind. Since you have no commitment to constantly adjust your experience toward a neutral standard, it flows instantly or very quickly with your intent toward your goal. When you are awake, things are more complicated. When you're awake you then have an unshakeable and abiding commitment toward some seemingly external neutral standard. You no longer think it's just you. You think whatever changes happen now have to be witnessed and approved by, and be participated in by multiple observer-participants in addition to you. This is your commitment to convention. So whatever other commitments and intentions you try to generate during magick, they happen in the context of that prior commitment to convention. Guess what? That context is not magick-friendly. The whole point of that context

is to make it look like experience isn't owned by you! If it's a neutral ground, you can bring some changes to it, but no huge change can be done by you without some cooperation of others. You can move your body around by yourself, and that's about it. Anything more fancy requires cooperation. In other words, the whole point of that commitment to convention is precisely to prevent magick. So if you try to use magick as an ordinary human with a commitment to convention, which most humans maintain unshakably, then it's likely to either fail or work super-feebly. What you really want to do is something crazy. You want to abandon your commitment to convention. No more neutral ground. You absorb all of this waking phenomenal reality into yourself as your dream. It's no longer a democracy. Now it's just you, just like in a dream. Now things are not fair anymore. Now you've made yourself a tyrant. Now you can use your magickal intent. And now without your commitment to humanity (convention) you can make things happen as quickly as in a dream. However, because all this is done in a kind of inhuman state, it would be scary as fuck, because as you do this, you wouldn't be doing this as a normal human. When you abandon convention you're basically at least temporarily leaving your "I am a human" card on the table. You're not acting with human limitations, but then you're kind of like a beast or a deity. You're not human. For most people this is too freaky to even contemplate, never mind actually experience.

I agree on the commitment thing. It's the, erm, magic ingredient. I used to use the phrase "fully intend", but there's no decent way to say it. Essentially, it just means step forward without a care for doubt and have it happen. Still, this loops us back to the intersubjectivity thing. Now, I know I can have other people behave differently, and for recent events to be effectively 'deleted' so I can have another go, and so on. And I know I am not a "person".

I am all people? Am am none, I am the people, the environment, the space in which the environment residues, and "that" in which the space appears. What are you? What happens when "we" both reshape ourselves (i.e. the universe)?

Let's say you perform a powerful spell where you take control of the world as your dream and you kill me. Poof. From your POV I am gone. But from my POV nothing happened to me. So I can't see the you that knows I am gone in my world anymore. So our subjectivities diverge. In my world I get a copy of you that never performed the spell. And in your world you get the world without me in it.

Yes, **this**. Taking this further, by making it less extreme, if you and I "intend" different things, do our subjectivities diverge so that we both have the experience we desire?

And the "you" that I am left with, what is that? It's a "you" without anybody looking through that "viewport"?

You want to settle your mind on what I am, right? But truth is, there are so many versions of me that whatever you settle on as me is also me. So if you decide no one is looking through this viewport, that's possible. That's within the continuum of what I could be. If you decide I am not a pzombie and I am looking through the viewport of this body, that's possible too.
We always try to eliminate ambiguity, don't we?

Yeah, this is the core of what I am getting at with the "intersubjectivity" topic. It also helps tackle some of the moral issues that players in the game might come up with. My previous approach to this was to think of ourselves (myself, yourself, whoeverself) as "extended beings" across all possibilities.

So, if we think of a (rather multi-dimensional) grid in which all possible moments, all possible experiences, are laid out, each from my 'viewport perspective' - well, I am extended across all of them, but I am only looking into one of the locations at a time. The history or 'timeline' of myself is the path I travel across that grid, moment by moment, choice by choice. I tried exploring this idea through the perspective of time travel a while back - taking this more extreme example of 'changing the moment' to try and bring out the issues and details - but actually I think it just confused the issue, because of course people wanted to discuss actual time travel mechanisms a la sci-fi.

Time is a very interesting topic. I see two types of time. Conventional time. That's something like today is September the 7th, 2014, 3 hours, 3 minutes. This kind of time we try to all agree on. This time pertains to the supposedly neutral common ground, the objective realm of the Earth and the "physical" cosmos, etc. And then there is subjective time. Subjective time can include things like your past lives, dream time dilation experiences, and other time dilation experiences, etc. Subjective time is your own time as you experience it and it can dive into and out of conventions of all sorts, loop back onto itself, etc.

I think 'time' gets to the heart of things, because what we often implicitly mean by magick and manipulation is a discontinuity in our experience. A jump from one moment to another moment that would not normally follow from it.

Conventional time is surely imaginary?

...

Let me put it this way. Goals don't set themselves by themselves. That's why intent isn't the same thing as a goal.

Yes, that's fair enough. Goals are a conceptualisation or representation of a desire. It has no 'motive force', just as simply owning a photograph of a nice fast car doesn't create any momentum towards you actually owning one.

Precisely

With this stuff, there's always a hurdle of developing a common language with which to discuss it. So let's have "goal = conceptualisation or image". So, can we say that "intention" is the meaning that is attached to a particular act, be that mental, physical, or something else? Or even more broadly, "intention" is the meaning we attach to a particular change. This means that intention itself can't be experienced alone; it is not a thing, it is almost an applied interpretation, live.

(We're returning a little to Alan Chapman's idea here, that it doesn't matter what you do as your magickal act, it's what you decide it means that counts.)

I agree that intention cannot be experienced alone. That's why I keep saying how intention is concomitant with change/action. Another word we can use for intention is permission. So if I intend to raise my arm, I permit myself to raise my arm. If I intend to relax, I permit myself to relax. So allowing, permitting can be thought of as intent. A synonym. Does that help?

I think we are essentially agreed. I don't really mean 'assigning' as a label attachment - that returns us to conceptualisation - so much as doing-with-purpose. It's simultaneous. The language is introducing a duality here where there is none. Another way I see this is a 'releasing into a direction'. When we walk forwards, we release ourselves in that direction, as an analogy. I believe intention is the fundamental thing. It's a muddied word. Are we better to just jump in and say it's free will and we have free will because we are the fabric of experience, and so can shape ourselves however we choose?

Excuse this extended quote, but it's from a decent recent book which tries to capture some of what we've been discussing, without me having to type too much (Bernardo: see this as promotional!):

==So, in the context of all these metaphors, what is it that makes mind move?
Notice that the answer to this question cannot be a phenomenon of experience, since experience is already mind in motion! Whatever the primary cause of the movement of mind is, it cannot itself be a movement of mind. Thus, we cannot find the primary cause in physics, biology, psychology, or any area of knowledge. The difficulty here is the same one behind the impossibility to describe the medium of mind itself: since all knowledge is a movement of the medium of mind, that which sets mind in motion cannot be known directly. But we can gain intuition about it indirectly, by observing its most immediate effects in experience and then trying to infer their invisible source. Our ordinary lives entail unfathomably complex chains of cause and effect: one thing leading to another, which in turn leads to another …and another, along the outlines of a blooming, unfolding pattern that we call the laws of nature. But at the very root of the chain of causality there seems to be something ineffable, tantalizingly close to experience, yet just beyond it: freewill. Whenever you make a decision, like choosing to close your hand into a fist, you have a strong sense that you were free to make the choice. But usually that sense comes only after the choice is made –immediately after – in the form of the heartfelt certainty that you could have made a different choice. The direct experience of freewill, however, remains ambiguous: before you make the choice it is not there; and then the very next experience seems to be already that of having made the choice. The experience of making the choice seems lost in a kind of vanishing in-between limbo, too elusive and slippery to catch at work. It is as though freewill were outside time, only its effects insinuating themselves into time. Yet, freewill can be so tantalizingly close to experience – perhaps arbitrarily close – that many people are convinced that they feel the actual choice being made. Personally, despite having paid careful attention, I have never managed to satisfactorily 'catch' this elusive experience in an unambiguous manner. I can't prove it is not there, but I hope to have evoked enough doubt about it that you are open to the possibility that choice itself is outside experience. We only really experience the prelude and the immediate aftermath of choice, never the making of a choice. Though I am aware that this is the trickiest element of my entire argument – resting, as it does, more on introspection than logic –I contend that freewill proper is the primary cause of all movements of mind; the freewill of the

one subject of all existence. Freewill can never be experienced directly: it is the driving force behind all experience and, thus, never an experience itself. But we can infer its existence from the retroactive sense of free choice that we have immediately after making a decision. This sense of free choice is, so to speak, the 'echo' of the primary cause reverberating within our psychic structures.

- From Why Materialism is Baloney - Bernardo Kastrup==

...

This is junk, sorry. Choices are not important. Never confuse volition with choices. I was talking about this before. Volition is not something that comes in atomic little localized bursts and I explained why not.

I would tend to just use "intention" for all of the above, with context adjusting the meaning. The reason is that it's the most vague version, which doesn't necessarily imply "doing" or "gripping", which to me gives the wrong sense. All of them just mean "directing the content our experience" in some implicit way, surely.

Whenever you make a decision, like choosing to close your hand into a fist...

To be fair, here I think he's just trying to point out that you can't experience the doing, the "first cause", so people retrospectively tell themselves a story to fill the gap. There are moments of redirection and interference, however, when we change course. Calling them "choices" or "decisions", those are just best-effort words to fill in an event that is ungraspable as an experience.

This is confused. I don't believe this at all. I already explained what problems I see with this narrative and I don't feel like repeating myself. His fault from my POV is that he's chunking intent. Intent should not be chunked.

Hmm. I agree there is no real "stopping-and-doing" but it's difficult to discuss this without isolating examples, even though that isolation is false. So I'm giving him a pass on this, for now. ;-)

I'll give it one more try. Every moment is a moment of choosing. They're not some rare and special moments that happen only once in a while. Now take all the moments and erase boundaries between them. Now you got what I call "intent" or "volition."

I know what you're getting at, that's why I said there's no "stopping-and-doing". Although conceptually this is fine, I find I don't really experience each moment as a moment of choosing, when I examine it. I think that I could if I were more attentive and present, but I don't. I seem to drift in and out of that over time.

But I do! :) I experience it! :)

I think this is part of the point of this sub, and of Dream Yoga. You have to examine your experience in order to change it. You can have that experience if you hold on to yourself. Really entering into a Dream Yoga view, though, surely you would have the opposite sensation? Just a thought. Funnily enough, arm experiments like that were something I did do when following that Peter Ralston book (Zen Body-Being), which is all about exploring how you work. There's a 'pre-feeling', then a movement, that is ongoing. But the key is my attention is on it. Meanwhile, my foot is tapping up and down and I haven't noticed, and I'm frowning with one eye slightly closed and I haven't noticed.

Think like this: if you think there is a unique and specific moment of choice, then what is this followed by? A choiceless moment? And then what? Another choiceless moment? At what point will your ability to make choices come back?

You can make choices at any time - i.e. interfere with what's happening. The ability never leaves, provided you are present to the moment. But you need not ever interfere. Zen Buddhism is much concerned with the arising of 'natural action' as a response to the environment, for instance, without 'doing' or 'choosing'. You are not required to manually control yourself each moment. You can do so at any time, but equally you can step back and let things happen. In fact, you probably live most of your life this way without noticing.

Then there's is Jiddu Krishnamurti's way of describing 'choiceness awareness':

==*Krishnamurti held that outside of strictly practical, technical matters, the presence and action of choice indicates confusion and subtle bias: an individual who perceives a given situation in an unbiased manner, without distortion, and therefore with complete awareness, will immediately, naturally, act according to this awareness – the action will be the manifestation and result of this awareness, rather than the result of choice. Such action (and quality of mind) is inherently without conflict.*

- Choiceless Awareness, Wikipedia==

...

The only way you can't be present is to choose not to be. In other words, you end up always winning here, no matter what.

Attention is a filter, not a torch-light. But, it can get stuck and localised, defaulted. A key practice is to dissolve that boundary, expand back out again, I have found.

When you don't interfere you are still choosing moment by moment to maintain a space where things can happen in a disowned context.

This isn't an ongoing choice though. Once you've 'stood back', you don't need to keep re-choosing it, maintaining that position, once you have practiced this for a while. At first you do need to maintain a space because your default attention might be highly localised; but this will loosen by itself eventually, quicker with encouragement.

Think about the state of the muscle in your tongue. When you move your tongue during speaking, do you interfere with it? And when you stop moving the tongue you stop the interference? This makes it sound like your tongue has its own mind and its own desires that you interfere with.

You don't interfere in such detail, or should I say "choose/direct". The choices you make tend to be broader than that, and everything falls in line. Just as when you stand up from sitting, your body coordinates itself, you don't have to manage all the muscular movements individually - or at all. By interfere, though, I'm not suggesting a separate 'interferer' and an 'interfered with', although you can artificially experience one.

Nonsense. Sorry. There is no independent reality. Because there is no independent reality, there is no free-of-bias anything.

There is the 'relaxed position' of things, however. What you get if you stop forcing your experience. This isn't about there being a 'real underlying reality' or whatever - just about 'mind' (or whatever you want to call it) being left to settle. Note though, a relaxed mind isn't necessarily an unmoving, unchanging mind - just as a pool of water will still have its original ripples once we stop disturbing it.

Besides, isn't a torch-light a filter of sorts too?

Attention is a filter in the sense of being a masking process. The key difference in the default state implied:

- With the torch-light metaphor, the implication is that the default state is nothing - no content - and we have to actively, with effort, shine our attention on things to gain information.
- With the filter/mask metaphor, the default would be wide-open awareness, and what we're doing is contracting that to have our attention limited. Furthermore, with a mask your attention needn't be a simple 'circle of light', it can be distributed at different intensities across experience - for instance, people have a tendency for their attention to jump to the objects in a room, and be unaware of the spaces between.

All choices are ongoing

Okay, this is our way out. I would agree that choices are ongoing, just not that they are necessarily continually, actively made or re-made. If that make sense. Meanwhile, we could rephrase relaxation as a release of attachment, if that's better for you.

Would your filter metaphor...

The filter metaphor of course also allows for a focusing and active constraint. It's "the win" because it gives you the benefits of the torch-light metaphor (narrow attention) with the benefits of open awareness and of structured attention over space. (It also corresponds nicely with some research on 'attentional styles' and perception etc.)

Wide open awareness means awareness that is open to possibilities. One such possibility is absolute nothingness.

There are two senses in which attention can be wide open. One is in the sense of right now, taking everything in as it is in 3D-space and more - including the underlying background awareness for everything. Then there is 'what is possible', also opened up. So, yes.

Filtering suggests that you aren't meddling with anything...

I see where you're coming from. It's the 'creative aspect'. The filter doesn't imply that what's outside the filter is safe from influence and manipulation. It is a filter of attention which overlays awareness. Awareness itself is unbounded. There is another thread to this of course: The creative aspect of attention. In a lucid dream, I open a door, and without fail there is something beyond it...

Then it's not so bad, but I'd wager you'd be dominated by the presently apparent phenomena in this mode.

Not if you have direct experience of the open unbounded space. The idea of the filter is that if you release it, you are unrestricted in that way. You would experience the phenomena in context - the context of a dream-space.

Filter metaphor suggests that objects of attention exist before the act of attention attends to them. That's how materialists think.

Not really (just). Berkeley's idealism, for instance, doesn't suggest that experiences don't exist in some way separate from an individual attending to them. He phrases it as everything being witnessed by "the mind of God", by which we really mean that there is an unbounded consciousness, of which each of us is a part, or a witness via a perspective.

I don't conceive of myself as filtering something...

If all possibilities exist, and you are only experiencing one, then you are filtering, not creating. But this is really just how one thinks of it. We've moved along here somewhat though, from what I initially meant.

Two sorts of filtering, then:

- **Filtering of the 3D Present Moment Experience**: Here I am, right now, experiencing this moment. I don't feel that "I am a vast open space", I feel more enclosed than that, more constrained. If I let go, however, I find that my "hold" on the experience loosens and opens out. If I keep doing this (over a long time) my 'attentional profile' gradually expands and opens. Alternatively, I can force this by actually stretching out evenly into space. This removes the distinction between "me" and "my environment", letting me feel the dreamlike nature directly. This is something I have deliberately experimented with.
- **The Filtering Of Possibilities**: Enfolded within every moment and every space is 'all possible moments'. Like a configuration space with all possible combinations; we are at one location in the space at any one time - we have filtered down all possibilities into a single current experience. The current experience is the 'unfolded' one. This is more a way of conceptualising possibility.

The latter might be better viewed as a creative act, an implicit or explicit one. The first one was really what I was referring to. I assume already that "anything is possible".

I'm not a part. I am the whole thing! And so are you.

Yes, it just seems we are a part, because we have a perspective. Just because I am not constantly experiencing all my memories all the time, for instance, doesn't mean they are not enfolded in me. (Not a great analogy.)

You see the need, though, for things to be 'enfolded' somehow? Because we both need creative access to 'the whole thing'? All time, all space, all at once?

Extra thought: we are not actually 'located'.

Creative access = opening the filter = dropping inhibitions / restrictions. It's always access to yourself, of course.

Additional Question: What's your problem with advaita/non-duality?

Now, there are some authors I think are pretty rubbish (Tony Parsons, for instance), and many of them don't get how free will can be incorporated, even though to me that just drops out of it naturally. However, it does seem to me that most are striving for a similar thing at root - i.e. to directly experience that there is no separation between you and your environment, you are "all this" and there is no underlying solidity beyond that. Meanwhile, most idealists are happy discussing it philosophically, while never actually **living it.**

I dislike Advaita teachers because they promote choicelessness and absence of free will.

I agree that will is paramount. In fact, one of my concerns about subjective idealism as commonly treated is that it doesn't adopt this fully, due to still holding onto the notion of 'objects' and encountering rather than being or making. Will forms perception, it is inseparable from awareness, because the Will is about changing awareness. I think it's the "Neo-Advaita" people that are particularly bad (that one can't say anything, basically!). We should probably separate Advaita from Non-duality; there are people in the latter camp who have a better grasp of things.

This isn't what I want at all.

If you and the environment are not separated, 'merged', then it's surely saying that it's all under your control - there's just experience under Will (or "ongoing choice" as we phrased it). Better to say: you don't merge, you just recognise that there was no separation. Of course, it's up to us whether we want to experience 'being a body with magical powers' or 'being this whole room and changing it how we want'. I want that cup of coffee over there to change into a glass of water? Well, I am that cup of coffee, so no problem.

The feeling love thing, so not what I mean. I mean something more like, bringing/recognising your surroundings are under your influence.

The experience can feel like merging when it happens, but in fact it is just realisation. Delocalised experiences can be a mix of exhilarating and terrifying. Which is not unexpected: it feels like a threat of death, and in a sense it is. It's a big hurdle for this stuff, which is why most people are happier with servitors and sigils and so on for magick - an obvious intermediary that you are "sending out in to the world". People are resistant to OOBE-type events for the same reason. Separation anxiety?? :-)

I am so fucking glad I invited Triumphant George instead of Pavlina. I know Pavlina would not think of this cool thought even in a million years, sorry. You are superior to the people you quote, imo.

Why, thank you, most kind.

The technique I started off with was the 'rope technique', of which there are a few variations [http://out-of-body-experience.info/best-techniques-out-of-body-experience/]. But basically, you just relax and try to 'feel a rope in your hands' as you pull yourself out. It takes a lot of courage to push through the initial vibrations, and other potential unpleasantness. (If you haven't played with this in a while, it's worth a punt, just to see what happens now...)

Ah, this is astral projection, which is also very interesting. But in my experience it felt like my actual physical body lifted up. It was no AP. I was alone in the room, and I am describing an experience here. I hope no one jumps to any conclusions.

Don't worry, I'm a total narcissist really.

But in my experience it felt like...

Interesting. The whole area of resistance is a curious one. For instance, if we lose our keys we are happy to look over at a nearby table and see them there, even though there's no way they could have got there. However, the other way round - we look at the table and then they appear in front of us - we're less happy about. Even if we think it might be cool. So we filter out those possibilities, those "reality shifts". And this is before we've even begun deliberately willing changes.

I take all stories with a pinch of salt, but people do seem to get quite thrown by fairly simple changes [https://realityshifters.com/pages/yourstories87.html] because it raises other questions: in that case, if my world changes, do I take my friends along with me, or do I now have different friends?

This adds an extra level of caution to intentional acts.

Back to continuum of being. They're not the same or different. There are levels of difference and levels of similarity, but the exact relationship is ambiguous I think. We can of course try to nail everything down in an attempt to gain conceptual clarity. So we can say they're different, for example. That's fine too. But really nothing can force us to think that. It's just a choice.

Yes, but from the person's perspective, not having a philosophical framework to refer to, and mostly never having even thought about this before, they get pretty spooked. Some deliberate efforts at world-changing, like the 'Tesseract Magick' experiments (pinch of salt but interesting), make a definite point about bringing people along. Better maybe to say that aspect of a person?

Some of the ones in /r/glitch_in_the_matrix are apparently absence seizures: here, here, here. Or... is that just what the experience seems like because you didn't take anyone else with you when you 'jumped'? (If you look for an explanation, surely you will find one, such is the creative nature of attention.)

Even having a solid philosophical framework is only a minor advantage, I think.

It might make the difference between "hey, cool!" and losing it. But as we've covered previously, there's a difference between having thought about something and knowing and feeling its truth. People dabble with magick, having read all the stuff, and it's all fun and joy until demons actually do turn up!

"Better maybe to say that aspect of a person?" Better for what purpose? Goodness of this or that is relative to some aim, right?

My aim in saying "aspect" was because it fitted in nicely with my concept of "extended persons". As you say, we often strive for clarity, but if I just say "extended person" then the nature of that extension - multiple copies, multifaceted, holographic - can stay nicely ambiguous while still conveying the notion of being more than just "this version, here", and "aspect" sits well within that. No metaphor I've played with really fits. Which is to be expected, in a world of infinite possibilities... ;-)

This area is why I was questioning your notion (as I read it at the time) of choices being continually actively made, although I like "ongoing choices" or "continually active choices" as an alternative.

Because this version of me, typing at my Mac, is the "viewport version" as I see it, the one I am experiencing in my "space-that-is-me", and from this perspective all the other parts of my "extended being" as seen by other people are philosophical zombies. They are unfolding in automatic fashion, choices unfolding in tune with their trajectory and character, but not being redirected.

So you see the real yourself, while when I look at you I see a pzombie? I am not sure I understand.

Yes, effectively the "extension" is infinite, but it's simpler to visualise. For instance, I think of all possible moments as being a grid of 'viewports', with each square in the grid being a 'picture' of the view into that moment. Of course, that grid is infinite, and the adjacent squares aren't spatially located so there's no 'adjacent', and they aren't squares, and the 'picture' is actually an entire world from a particular perspective. It's just about giving myself something handy to refer to, while understanding that it is just a partial representation of something that, essentially, cannot be represented by its nature.

Thinking in terms of continuums helps me to avoid thinking about people as if they were substances.

This is key, and that's where the 'viewport' idea comes in originally (as a first stab at this). You see, from your own perspective you aren't here at all, you're transparent, you are just 'tuned into' this perspective on this environment. You are only a person from others' perspective. Playing with this, what "you" really are is "that which looks through the grid" or the opportunities it represents. I filter my attention so that I am only experiencing one particular possibility, one grid square viewport at a time. What "I" am to you is a picture, an image, which may or may not have a consciousness looking through into this part of the grid. Of course, as an "extended person" all possibilities are playing out in character, it's just that I am not necessarily attending to that part. If I am not attending, it's like I am a philosophical zombie, that part of me.

Typical, conventional people will see my vivified body as a person. They won't see my subjectivity the way I experience it.

They don't perceive your subjectivity, just a picture of Nefandi, moving about, implying a subjectivity. Whether you are 'really there' or not is not detectable from their point of view. There is also the issue that the particular 'you' they are experiencing as a companion in their world is something they themselves select, implicitly or explicitly.

Every POV is ultimately possible. That's the secret.

Yes, that's right, that's the thrust of the 'grid/viewport' metaphor effectively. On deeper analysis, the pzombie problem actually disappears because of this, but it's a handy way of imagining at the earlier level.

Sure, but it's not my problem. ;) It's their problem. I am fine.

Heh, quite. And this is not a bad point to make: since you only actually experience one 'selected reality' at a time, the rest is basically imaginary thinking-about, just a way to keep the possibilities alive within you. Thing is, once you make a jump, you can't get back, because the history of the jump is now part of this moment. You can perhaps go to a new moment similar to the previous, but that moment-prior is inaccessible with the memory intact, sort of by definition. If we delete aspects of the world (Lathe of Heaven), fixing it won't take it back really, the best you can hope is to make it as indistinguishable as possible. But then, how much control of the details is really possible?

What you say is only true if you don't want to edit your own memory, but want to keep your memory "straight" as it were, without any funny business, while limiting all the weirdness to the external realm. So you keep your subjectivity neatly organized and ordered, which means your memory is stable, while all the crazy jumps and magickal events are affecting only things you think are "external" to your person.

Yes, as you traverse 'the grid' I think you would want to retain the memory of your path, wouldn't you? Of course, you could never know for sure that you had done so, because the memory is also part of the world associated with your the grid/viewport position. I can't think of a reason not to want to retain an 'internal' trail of the jumps/changes made.

Boredom! The almighty reason for everything.

Well, eventually. That's the old story about God though, isn't it? God gets bored and so deliberately forgets himself to make it all exciting. How far can I push it? Further, more adventurous, more apparently risky. Finally, what would you dream? You'd dream this dream, of powerlessness. (The Alan Watts angle on it.)

Precisely. You don't think I chose the word "almighty" in "almighty reason" by accident, do ya?

Heh, good.

I'll tell you a little secret. I am in the process of creating a number of very powerful lords. Overall this will increase chaos in the apparent world. And that's because I don't like our world, and I am bored besides.

They won't stand a chance against my machines.

I don't think you get my meaning. When I say "lords" what are you imagining?

Video game reference.

Heh, not even close. I guess I'll let you remain ignorant. Looks like my secret is safe even though I told you what it was.

Haha, sequence error on my part (was just reading something and it made sense). Serves me right for being flippant. My second guess (vague memory, had to look this up) is Michael Moorcock's Elric saga. It matters not, of course, because perhaps tonight I will mentally edit this exchange so that I was right all along. ;-)

And: What's wrong with our (apparent) world anyway?

You're not in an occult frame of mind when you make your guesses.

This is true. I'm parallel processing right now. You're lucky I wasn't anticipating an apocalypse of New Zealand singer-songwriters.

"And: What's wrong with our (apparent) world anyway?" What's right about it?

Hmm. If there's something wrong with it, that really means there's something wrong with me. Or rather, something wrong with you, depending on your perspective...

I vote you. Because the world seems alright to me.

My world is not a democracy. But you simply happen to be right anyway. I don't like this world and I will change it. In fact, I already have changed it and will change it some more. When I am done, I will like it again. Who knows how you will feel though, lol.

Subjective decoherence will see me right, of course. In fact it already has, naturally.

That's not what I will see. ;) But you already knew that.

Quite! :-) Oh, but I still want to know what it's wrong with it, that you would change. (Beyond simply destructive fun, of course.) Out of interest.

Rampant philosophical materialism. Religion. Dogmatism. Property ownership.

If you hang around long enough and are successful, subjective idealism will turn into a religion! Albeit with only One follower. ;-)

Well, materialism, religion and consumerism have become the assumed structures of our time I suppose. They're all under pressure though? Property ownership will become a vaguer notion, but not without a massive copyright fight. (Once digital copying => 3D printing => generalised object instantiation.) It's the rebalancing of money-power that's the real worry. "I drink your milkshake!"

Perhaps you can help it along?

P.S. If you ever get the chance to time travel then, you might want to pay a visit to Edward Bernays, the father of modern marketing and manipulation. (If you ever want to get all het up, I recommend reading his book.) Also check out Adam Curtis for further fury. I've been looking into this stuff recently.

There is no "perhaps" about it. I've already helped it along. I guess I can help it along some more, but I also have my own personal interests. There is a hard limit for how much I care about this conventional world and this world's destiny. I do care some but only so much. And after that I really don't give a shit if the moon falls from the sky and everything burns.

Fair enough!

...

Q: From the Tesseract Magick link:
There are phenomenon that we should warn you of. Time will sometimes be pe rceived in a different way immediately before, during, or after a Tesseract. This increases in the practice though the fear and uneasy feelings concerning it go away in time and experience, rather like fear of flying. Precursor effects on reality are usually balanced by after-Tesseract events, and are often symmetrical with them. The effect can be sudden shifts in time or space. Driving a hundred miles in less than 20 minutes. Going through the same stop twice in the same direction on a public transit system. Losing the entire day, someone once skipped their birthday. Distortionsin space. Being able to perceive beyond a closed door to the extent that you walk into it. A universe where the sky is red and has green cracks in it. Universes where there is no radio or TV on the air, and there is a smell of ozone in the air (jump again immediately!) People can change eye color, hair color, height, weight, or personality. Only those that jump with you can be counted on. Everyone around you and every social circumstance can change rather dramatically in the most highly vectored jumps.
Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in.
This is gnarly. :) Notice the psychological link to suicide too? Once again we're back to the warning post.

Quite. I thought it might appeal. I have experimented a little, but nothing so Philip K Dickian has resulted. (Incidentally, this is one reason why Flow My Tears... is included on the reading list, along with Ubik. Now, there's a guy who had some experiences; he kind of blended his reality with his writings.)

Only those that jump with you can be counted on.

Yeah.

When I was in college I missed an exam once, which is to say I was sure the date of the exam had passed, and then I unconsciously made it as though I still had a few days until the exam. This was interesting, but also the only reason I even remember this is because of this conversation. That experience drifted away from my conscious memory pretty quickly. I say "unconsciously" because I didn't perform any kind of magick working or anything.

The memory part is often a problem. But luckily not just yours.

My favourite New Thought friend, Neville Goddard, has a good "pruning" [https://realneville.com/txt/the_pruning_shears_of_revision.htm] exercise which I really should remember to do more often: Each night, replay the day you've just had and amend it to your liking. Change all the errors to what should have happened; delete those disagreements. Reset the situation for the new tomorrow.

Go into a shop, ask for something. They don't have it? Go take a browse, delete that conversation and reimagine it. Try again. Change your feeling of the world into one where it is there. If you do this wrong though, through being inattentive or casual, it can go really wrong pretty quick. It's much easier to do forward work though. For instance, have tomorrow's exam contain the two questions you actually studied for. That's more everyday magick of course, but its apparent retroactive component can be a challenge for some.

Meant to add: I think things like this happen all the time, we just don't notice it, because of an apparent rule of self-consistency. That is, memories and the moment seem to fall in line. Perhaps the world does indeed get recreated each moment, in line with our direction, amendments as required/desired...

Q: Go into a shop, ask for something. They don't have it? Go take a browse, delete that conversation and reimagine it. Try again. Change your feeling of the world into one where it is there. If you do this wrong though, through being inattentive or casual, it can go really wrong pretty quick.
This is how I break locks on the doors to my apartment building, lol. What I do is assume the door can't be locked and pull it. I hate having to open the front door, basically. It's a hassle. So I just pull it. Sometimes the door is locked and when I pull it nothing happens. But I don't give up. I have a habit of pulling the door while assuming it can't be locked. Then what happens is I find the lock is broken, or the door is slightly ajar, or the lock mechanism failed to engage, etc. I even surprised the fuck out of my wife a number of times by magically opening the front door that wifey was sure was locked. haha.

I like the locks thing, nice. What I'd like: deliberate fast travel [https://realityshifters.com/pages/yourstories98.html]. (Glitch 'n' shifts sites are good for inspiration I think.) There's also that whole siddhis teleportation thing [http://tomkenyon.com/siddhis] for one day. A little ambitious for now, though.

The revision exercise is a good one, and it helps practice what I think is vital: generating the feeling that summarises something as being true/real. His Power of Awareness book is worth a read; I should add that to the list. His lectures tend to emphasise his Bible-as-instruction-manual-to-reality mindset, but his books less so. And it's free.

Q: I like the locks thing, nice.
Yea, it's tame when it works, so anyone can try it. Things like fast travel can be stomach-turning for some people. I don't know if I want to be practicing fast travel personally. I want to find a gradual path to these things. So something slightly better than fiddling with locks maybe should be next. Maybe, or maybe not even better, but just more similar stuff until it becomes routine.

A small, repeatable change of some sort. Things like the "prune the day" exercise are a good place to start though, just for general use, because of the apparent indirectness, but the measurable effects, in terms of unlikely reversals.

TriumphantGeorge Compendium - Part 3

Stanley Sobottka: A Course in Consciousness

This short dialogue [Deleted] provides a nice quick summary of how to get from "here" to "there" - a sort of "reality loosener" for times when all this stuff seems a bit too solid. The full course is quite interesting, a well put together survey of all the different aspects of science, metaphysics, and non-duality. I recommend it. It covers everything, even if you do not agree with its conclusions yourself, it will give your reference points for all the issues. Valuable material, even if it doesn't quite embrace the "subjective idealism + magick" aim of this subreddit:

When we realize that "we" have no control, there is a sense of freedom and energy because control is bondage even if we think "we" are the ones in control. This freedom brings with it the awareness of a power that is mysterious and profound, the power of Consciousness (God). Ironically, if "we" try to use that power, it disappears. This is a twist on the saying, "use it or lose it". Instead, it becomes, "if you try to use it, you will lose it". If "we" toy with the power of God, "we" will get burned by disappointment and disillusion, but when we realize that "we" have no control, the power of God, even though subtle, becomes awesomely apparent.

...

I brought the topic up over here [Control vs Letting Go] - albeit not being so direct so as to encourage discussion - and there were some interesting responses worth a look.

I would love to see a discussion of this here. My intuition suspects that the apparent polarity of control vs no control is itself a misunderstanding of something fundamental that underlies both understandings. But I don't know enough about it myself

The short version from me, to have control is/requires a release of control. We release ourselves into a direction, rather than push ourselves into a direction. That we feel that effort is required is a misunderstanding. For instance, we tense up our muscles in order to move, to 'feel ourselves doing it', but actually the tensing up gets in the way of our movement!

The Arm-Wrestling Exercise

Get a pal, challenge him (or her!) to an arm wrestle. Now, you're going to try two methods:

- The first time, put lots of effort into it. Really and try to win that competition! Use all your power, all your muscle!
- The second time - don't. Once in position, simply decide that you are going to win, and then leave your arm, your muscles, completely alone. Direct your attention elsewhere (into the space around you, onto the place you want to end up, the space behind your forehead - just keep out of your arm), and simply wait until you've won.

This illustrates that the attempt to control actually gets in the way of getting what you want, in this case. Make the decision, let the path unfold by itself. See here [http://doorsausage.blogspot.com/2009/09/what-fetching-suit.html] for an interesting tensegrity-based description of this.

Imagining That

Imagining That

WHEN we talk of imagination and imagining something, we tend to think about a maintained ongoing visual or sensory experience. We are imagining a red car, we are imagining a tree in the forest. However, imagination is not so direct as that, and to conceive of it incorrectly is to present a barrier to success - and to the understanding that imagining and imagination is all that there is. We don’t actually imagine in the sense of maintaining a visual, rather we “imagine that”. We imagine that there is a red car and we are looking at it; we imagine that there is a tree in the forest and we can see it. In other words, we imagine or ‘assert’ that something is true - and the corresponding sensory experience follows.

It is in this sense that we imagine being a person in a world. You are currently imagining that you are a human, on a chair, in a room, on a planet, reading some text. We imagine facts and the corresponding experience follows, even if the fact itself is not directly perceived. Having imagined that there is a moon, the tides still seem to affect the shore even if it is a cloudy sky. And having imagined a fact thoroughly, having imagined that it is an eternal fact, your ongoing sensory experience will remain consistent with it forever. Until you decide that it isn't eternal after all.

Exercise: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.

Next up: Teleporting for beginners.

...

There is no external. So, plot twist: there is no internal either!

Yes, everything is pretty good fun. :-)

...Got ya. Well, you'll probably already get a few more red cars in your life just as a result of reading that post. ;-)

The fun is in pushing to skip intermediate experiences.

Q: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.
There is value in making the visions vivid as well. What your saying is orthogonal to making one's visions vivid and visceral.

I'm really saying it'll come for free. I'm saying that the way to experience a vivid object is to imagine that there is one, and let your experience fall into line. You can't "vivid" the image directly, because it has no substance. But obviously vividity is desired.

But I don't think it's wrong to emphasize vividness first. It's gentler. What you suggest is a much stronger shift toward the crazy.

The exercise (as described) is for "mind" visualisation rather than external creation (let's not go there yet). I found taking that approach completely changed my results. Instead of trying to "draw" the image of a cube floating before me, I declared there to be one there - letting the "drawing" take care of itself. Because if something is there, of course I can see it. "Leading in", to make the desired result an obvious and inevitable conclusion. Harnessing the auto-complete function.

Especially with you talking about teleporting next.

It's a fun exercise. And if you are truly dedicated...

This wasn't obvious to me at all [mind level]...

They're the same. Sorry, I'm actually confusing things by typing away here on mobile (not least due to autocorrect). The post is about material-level visualisations (experiences) that you aren't even aware you've made via "imagining that". In short, your life as you (or "people") are living it now, usually without realising. "Imagining that" shows that we produce experiences by implying their inevitability according to facts we have accepted or allowed. The exercise deliberately doesn't differentiate; the process is identical. The only difference is... the immediacy of the change from an image to an experience, and the directness of the correspondence. Visualising will always lead to some result of some sort. What sort of fact are you creating?

"Imagine that" there is a cube in front of you. Does a cube intensify, materialise, condense, drop to the ground in front of you? Or do you walk into the next room to find that the TV is showing a program about 4D geometry and the history of the tesseract (thus giving you both the cube and the context).

How real does it have to get before it changes from being "triumph" to "terrifying"?

You're willing to take us as far as any of us dare to go, am I right? Or am I right?

What can I say? When you're right, you're right - and you're right. :-)

Q: "Imagine that" there is a cube in front of you. Does a cube intensify, materialise, condense, drop to the ground in front of you? Or do you walk into the next room to find that the TV is showing a program about 4D geometry and the history of the tesseract (thus giving you both the cube and the context).
The first happens, but the cube not only doesn't drop in front of me, it is quite faint unless I strain myself looking for it while making efforts to ignore everything else I am now experiencing.

Okay, I'm going to say: no effort at all. Relax, and quietly and continually assert the fact of its existence. Don't interfere at all with whatever arises in the senses. After all, when there is (say) an apple in front of you, do you try to make it more vivid? Of course not. The object is a fact, it's appearance is inherent - the images comes to you, you simply receive it. Let the world come to you. So again: focus on the fact of existence. Quietly assert the fact in a mood of expectation until it feels and becomes "true".

Q: After all, when there is (say) an apple in front of you, do you try to make it more vivid? Of course not.
That's not necessarily true. I sometimes do try to make it more vivid, which is why I have bad eyesight. ;)
Quietly assert the fact in a mood of expectation until it feels and becomes "true".
I do that all the time. I am smart enough to know the theory of manifestation, believe it or not.

Ha, I am of course not doubting the smartness of your manifestation, dear Nefandi! ;-)

Yeah, I used to mess with my eyesight/seeing all the time. A lot of this whole thing is because of that - realising that surely it is indirect, and sensory experience is spontaneous and effortless. Instant vision improvement. Because you don't see with your "eyes", unless you really try to. Anyway, you get idea. It comes back to what you were saying about still feeling that there is a difference between mind and physical. Well, it's really all imagination - images arising in correspondence with imagined facts. But if so, why does manifestation tend to occur via an intermediate sequence of experiences? Because we are highly resistant to sensorily experiencing a discontinuity. Continuity of experience is a very ingrained "fact". How to break down the barrier and realise that it's all just envisioned facts within your awareness?

One way is to explore direct creation and feeling the pushback. However, that does tackle an important assumption: that we assume that objects are in locations. Actually, a location is part of the property of an object. Including the object of "the person that is you". The facts of your location is an attribute of your apparent object. And that is why attempting teleportation is a good exercise. You don't go to a new location - rather, you change the location-fact of your bodily object and your sensory experience falls into alignment accordingly. The location comes to you.

we feel like everything in manifestation needs a "legitimate" history behind it.

Things usually need to be "plausible", even if it's a really shoddy surface version of plausibility that upon investigation involves crazy retroactive coincidences.

and the "pushback" shows you instantly what you're doing wrong.

Not that you are in the wrong direction though, but that you need to be with it for a while, let the resistance unravel and your world to resettle and remain coherent. Break through aggressively and you're at risk of... breaking yourself. Good points about motivation and so on.

Location is a relative property.

Maybe that was too precise. What I'm trying to say is that location is the fact of an object, not its environment or landscape. To move something, you assign the object a new place or indeed no place at all; you do not update the inventory list of a location.

Makes sense. But actually living with the consequences of having performed this is the hardest part.

Right. Even the smallest shift can be troublesome. This is a whole other level. Say you do the teleportation exercise and the image of this room fades from your awareness, to be replaced with the image of the room next door. What's next? An important outcome is, instead of just thinking about being an aware space and all that, you will actually know as a direct fact that you have no location.

Q: Break through aggressively and you're at risk of... breaking yourself.
Yes, and while this may not be my first choice, I don't worry too much if it happens, because there are benefits to be gained from that scenario as well.
An important outcome is, instead of just thinking about being an aware space and all that, you will actually know as a direct fact that you have no location.
At this point it becomes lived knowledge. This kind of knowledge is very hard to forget or to regress from. So it's very valuable.

Right, and I'd suggest that lived knowledge is the only true knowledge. All else is thinking-about. And of course, it's not just a matter of not being located; it's a matter of not being a person. We shall see who is up for dedicating themselves to the exercise.

Q: I'd suggest that lived knowledge is the only true knowledge.
That's definitely wrong. Aspirational knowledge before it is lived, when based on proper reasoning is also true. It's just not as strongly embedded in the mind yet and is not fully matured. It's wrong to say only oaks are true but acorns are false.

I'm going to revise my statement and say "lived from". You can live from knowledge and that is different to thinking-about. Aspirational knowledge is something you live from.

Q: Aspirational knowledge is something you live from.
T-G, people don't always drop onto the path fully baked, having made all the right beginnings in the right places. This can be (but doesn't have to be) a messy process. In some cases people don't actually correctly embrace their aspirational knowledge. They struggle with it. Sometimes they live from it for a second or two, sometimes they think-about it. But however anemic and pitiful their efforts at that stage are, that doesn't make the knowledge wrong.

Yeah - Things can sound a bit prescriptive and uncompromising in these conversations, but that's just an artefact of keeping things to the point. Of course, development is often muddled and confusing and evolving - this way and then that, feeling our way along - and sometimes scary. My thinking has historically been all over the place, for instance, and I have been mostly on the wrong track. But I think everyone finds what they are comfortable with and want to "live from" in their own time. But the extent that they live from it will dictate the extent to which it appears to be true in experience. They can adopt this or that, and this or that will then be there. There's no "what we should do". I mean, there's a healthy opinion that people should live their lives fully as given, and leave the underlying patterning well alone. Y'know, just enjoy the fruits! :-) Life doesn't actually necessarily require ongoing reality-maintenance; just some occasional fantasising and an open attitude can be sufficient for most. This stuff is for when we get curious about how much tinkering is possible.

Q: Life doesn't actually necessarily require ongoing reality-maintenance; just some occasional fantasising and an open attitude can be sufficient for most.
I agree with the first half, but the second half requires some kind of objective knowledge to make stipulations about statistics. Of course we may say things like that, but you're talking to me now. I say things like that to morons who are stuck in convention, all the while knowing that there is no such thing as objective common ground and statistics.

I think having the urge to explore things as we do on this subreddit is pretty rare. By "sufficient" I mean "happy not to go deeper". Y'know, without any morons there would be no geniuses! ;-)

Q: Sometimes I wonder if I would have rather been average among geniuses. But I am not going to artificially dumb myself down to achieve that. I'd rather magically raise everyone up. I tire of myself being nearly the only one who knows anything esoteric, along with say 5 or (generously) 10 friends. This is idiotic. I want there to be millions of people like me. I want to sometimes be challenged by stuff I haven't considered yet, instead of constantly reading about stuff I thought about 5, 10 years ago and 10 lifetimes ago, recycling everything for the n-th time. I don't want to burden people with being completely responsible for supplying fresh material for contemplation. I take responsibility for that. But it sure would be nice if I came across stuff more often that let me think, "Why didn't I think of that?" So basically I want to be a God surrounded by Gods in one limitless field of glory beyond glory. Instead of feeling small and lost, I will feel like this raging radiance of Godliness will be magnified beyond compare, where each God reflects each other God's Godliness and primordial perfections. To me this is superior to the second rate situation of me being the smart one surrounded by a bunch of 2-bit idiots, which is fun for 5 minutes but gets crushingly boring soon. Well, I am still pretty social, so I am projecting my personal desires onto my ideal social environment. Maybe it's a flaw.

Maybe it's like... everyone wants to be the cool, witty, smart, attractive popular guy. But if you actually become that guy, your life is pretty boring. Everyone laughs at your jokes, is amazed by your insights, wants to spend time with you, no achievement is required... but you're basically a broadcaster or a Presence for other people to enjoy!

Far better to be a wit amongst wits, and differently so. To know the most about music, and have a friend who knows the most about movies. Otherwise, there's sorta nothing to do or explore, no adventuring to be had. Like, the world is fun to explore together with a group of equals, supporting each other in different ways, being the other parts of you. If you're King Of The Monkeys and everyone is subordinate, all you have is people aping you.

Q: Otherwise, there's sorta nothing to do or explore
I wouldn't go that far. I can explore stuff right inside my own mind, indefinitely. I'm just saying, if you can be surrounded by brighter and more creative beings, why not? It's not that they're necessary for having fun or to have something to explore. It's just a nice option.

This is your own mind.

This can take time.

Absolutely. I'm not saying this will just happen. You might need to spend hours, days. But those hours must be spent without effort, keeping the assertion below the level of strain. And there might be all sorts of patterns criss-crossing in the way. Part of the process is that these will all appear uncovered and then fade. But you don't need to do any investigation and go looking; just by keeping focused these things will come up. You "sit with them" and acknowledge them, and they pass.

In general I have an unhealthy habit of confusing struggle with directedness that is pure intent.

I was really guilty of "efforting" and thinking that was how to make things happen. Still do sometimes of course. The whole "Just Decide" thing came from that. Unhurried patience and acceptance is the way, but it's not easy to stick to. It's much easier for things that you don't need to happen. If you can get curious about the experience that is happening along the way, that really helps for me.

"And there might be all sorts of patterns criss-crossing in the way."; I don't know what you mean by this.

Oh, just all sorts of intermingled assumptions and resistances.

On a related note, there are people who can't mentally visualize.

Very true. Although I'd add: at the moment, for everyday folks. I think lots of people only have 'felt' visualisation by default. That last link pretty much describes how it was for me. It took me a long time to be able to 'image'. I could feel-know the object in a location, but I didn't really see it there. I could feel its rotation and movement though. And trying to manually "draw" the image part didn't help. The approach of 'asserting' was what got me there really, although I conceived of it as a sort of autosuggestion. I got the idea partly from a NLP story where he basically just paced/led and told them that they could see pictures vividly in front of them when they desired. And then they could. (See Milton Erickson model for the general idea.)

I figured: Why need the hypnosis aspect? All that we're doing with that is accepting one suggestion which implies another fact. Creation by implication, like in lucid dreams. I can see the world around me, in both waking and dreaming life so nothing's wrong with the "mechanism" really. Why not assert that there is a bright mental object there, which of course means it would be vivid, and let the sensory aspect come? Start with the feeling of presence, and allow the evidence to appear. Of course, different for everyone. And that is basically hypnosis by another name. Thanks for those great links - there's probably a lot more we could explore here in this area. There's a whole thing about imagination and perception in general, and "letting the world come to you" rather than striving to manipulate and control the senses, graspingly.

By this do you mean allowing the manifestations occur in a way that is congruent, as in not a discontinuity?

No, not necessarily. I mean literally not straining to sense or see things. In my thinking: Change is an indirect thing: you update the facts-of-the-world and then your sensory experience falls in line with this. Sensory experience, being a sort of 'mirage' that is based upon those facts, is something you just let happen therefore; you can't actually interact with it. For the biggest changes, you need to withdraw yourself from the current patterns - particularly, withdraw your emotional involvement (because although it's just another sense, that maintains patterns more than anything). Withdraw yourself from requiring plausibility and continuity.

That's why you should go about being 'non-attached':

- There is no solidity to sensory experience anyway; it's the image that floats above the hologram, as it were.
- While you are emotionally engaged with the sensory experience, you are grasping onto and persisting the patterns that produce it. This prevents change.

Q: Thanks, it all seems so basic when you spell it out like this, and it is. I think I need a reminder that this stuff is not totally nightmarishly difficult. If anything it's rather humorous that we are in this amazingly magical world and some of us continually get stuck in our concepts and attachments, thankfully I feel that I am getting stuck for briefer and briefer moments as time goes on.

The problem is, any indecision you have is reflected in your sensory experience. If you 'kinda think' one thing but 'kinda think' another, that muddle will muddle your experience!

That is why looking for evidence doesn't work. The world (seems to) align with your approach to it, whatever it is. There is actually no "how it really is" behind the scenes to uncover, no secret structure except what has been accumulated as patterns over time. That's where the whole "faith" thing comes in - which really means that you should ignore what your senses are telling you, and continue to assert what you desire. Given this knowledge, what seems like a good idea is to assert the most flexible worldview possible. Stop thinking about stuff (that just muddies the waters) and declare things instead. There are lots of metaphors you can adopt for this - my favourite at the moment is The Imagination Room, where the transparent floor is patterned in such a way as to filter the 'creative light' shining from underneath, into a fully immersive sensory image; change the patterns=change the facts => change the image, but you are always in "the room" no matter where you seem to be. Set aside a half hour, sit somewhere quiet, and do nothing except assert silently and effortlessly that this is a dream world made entirely from your imagination and assumptions. Just focus lightly on this as a fact, and see what happens.

...instead I imagine the within is the unmanifest void of possibility and unlimited love.

Nice also, since it has an associated feel. The reason I use the room metaphor sometimes is that, unlike alternatives such as a 'holographic aware space in which images condense' (which might be more accurate), it has a sensory aspect which can be used as a reminder: We all feel the ground beneath our feet, and whenever we notice that it can be used as a trigger to remember - "ah, the floor through which the light shines, to create my experience". It brings us back to the understanding.

I do not wish to uproot the tree...

Which is exactly fine. Power is the ability to have the experiences you desire, and what you desire is your own business. Others may crave absolute freedom from all conventions and so on, but the real freedom is to choose the conventions you like, and within those explore the possibilities.

I mean, I made this system didn't I?

You made it, but you did it unknowingly. Now you can do it deliberately and with knowledge. Instead of trying to work out what's going on, changing your mind as you go between different metaphors, resulting in an erratic experience, you can now simply select the one you like and step into that one. Once things settle, it's likely you'll just want to enjoy it. Make occasional adjustments. Always 'skipping to the final result' means you don't have the intermediate experiences. Sometimes that's good; often those experience are where the living of life actually takes place.

Do we know that I did it unknowingly? Couldn't I have knowingly chosen to forgot in order to experience it in a novel way after having built it?

Quite right, in terms of the life you appeared in, at the point you appeared in it. Plan out the obstacle course, then deliberately forget the design!

I was thinking more that, having forgotten (perhaps deliberately) your own powers of creation, you have since then been making changes to your reality without knowing it. But now you know again, you can - um - be more careful with it. :-)

For me it's the same except I retreat inward to that interior space, sort of like where the observer of all this is, almost as though he is the one exhaling out forms and ideas into his television set.

That's good. Another I've used to remind myself is "two-way looking" - placing my attention both outward into the space in front of me and inwards into the space I'm "looking out from". This makes it easy to notice that it's all floating in a big infinite space. There's a literal gap where you normally assume "you" to be. (This approach originally comes from Douglas Harding.)

A Dream

Some Dream Reminders

"In a deserted place in Iran there is a not very tall stone tower that has neither door nor window. In the only room (with a dirt floor and shaped like a circle) there is a wooden table and a bench. In that circular cell, a man who looks like me is writing in letters I cannot understand a long poem about a man who in another circular cell is writing a poem about a man who in another circular cell . . . The process never ends and no one will be able to read what the prisoners write."
-- A Dream, Jorge Luís Borges

We each dream alone.

"The world I perceive is entirely private, a dream. The world you can perceive is a very small world indeed. And it is entirely private. Take it to be a dream and be done with it. Is not the idea of a total world a part of your personal world? The universe does not come to tell you that you are a part of it. It is you who have invented a totality to contain you as a part. In fact all you know is your own private world, however well you have furnished it with your imaginations and expectations."
-- Excerpts from Sri Nisargadatta Maharaj - Part Two - also: Part One

Wherever you go, whatever you discover, it is only... more dream.

Bonus Read

Tlön, Uqbar, Orbis Tertius, also by Jorge Luís Borges, is a short story depicting an unknown country where a conspiracy of idealism takes place. Excerpt:

"They cannot conceive that space can exist in time. The sight of a puff of smoke on the horizon and then of a burning field and then of a half-stubbed-out cigar that produced the blaze is deemed an example of the association of ideas."
-- Tlön, Uqbar, Orbis Tertius, Jorge Luís Borges

...

We might also ask how our dream is formed. Patterns arising and stabilising via hypnogogia is one way of describing this. Our ongoing reality may be thought of as no more than pattern triggering in noise, feeding back on itself.

Q: Right. I'm starting to view it like this too. The fact that the forms have evolved to be this vivid, this complex, it's rather... incredibly remarkable. Remarkable. Interesting. I like to take a deeper look at words sometimes and I feel that in this context the word remarkable is interesting indeed. The forms are so interesting perhaps, that we feel compelled to "re-mark" our world with them, to recreate new and novel forms to attempt to satiate our undying appetite for creation.

Thing is, the "re-mark" process kinds happens by itself, like water waves sloshing around a tank, bouncing off each other, leading to new overall surface patterns, always changing. The difference between many traditions and the oneirosophic approach is that, where others recognise this "self-happening illusion" as ourselves but encourage detachment and acceptance, we encourage detachment and occasional assertion: a "re-folding" of the material which constitutes us and our evolving experience.

Q: Nothing happens by itself precisely because of intent. And intent is ongoing, unlike what George says. In fact you can see if this is true or not by practice. Do some eyelid gazing until the images start to form. First don't try to control the images. Then control them. You'll see how "by itself" is actually an intentional state since you can intervene any time, so when you choose not to intervene, you're still involved, and what you witness is still partial to your way of looking at and for patterns. In fact controlling and not-controlling are ultimately identical states of volition that differ only in appearance but not in substance or function.

I cover this. It happens "by itself" as in it unfolds consistently with the present state. From below, I deliberately define terms:

On terminology: "intending" is the act of imposing a pattern onto consciousness; "the intention" is the form of the pattern being imposed. If you say "my intention is..." you are saying "the pattern I am imposing is..."

So the "intention" persists and has an ongoing effect, but you are not actively "intending" in an ongoing way to make the effect keep happening. Once you've made the deformation, it persists, provided any part of the extended pattern is active. This is important: superimposed patterns apparently evolve and unfold in time even though the patterns themselves (the accumulation of "intentions") do not change. This is why there is no effort in continuing to experience the world-pattern you have set up.

Q: I'll try to explain intent in words I think will make more sense to you. Take what you call "just decide" and stop limiting it to a single moment. That's intent. Of course you can intend to go for a walk and so on, and such intents seem like actions limited to specific periods of time. But it's wrong to confuse these for the metaphysical intent. These momentary intentions for this and that obscure the ongoing ever-living intent because they make it seem as though intent starts and stops, when it does no such thing ultimately. Intent is not entirely in-time.

Take what you call "just decide" and stop limiting it to a single moment. That's intent.

It's not limited to a single moment in "just decide", never has been. The act of activation takes place at a "moment" but the activation itself applies globally over all time and space (which also means the activation then didn't take place in a "moment", but there you go). It's a pattern which is overlaid upon the whole "world-pattern". There is no such thing as a momentary intent. All intention apples to all time. To the extent that your apparent past (i.e. future recall of memories) will change in alignment with your intent. Really, you are superimposing (or triggering) patterns upon patterns upon patterns. The superposition is what gives us the "world-pattern" and the apparent temporal segment of that (again a pattern) is what corresponds to the present experience. Like Moiré patterns.

My point is: there is no in-time act. There is an illusion of an act. =

We've already covered this before, I think, stemming from: We don't "do" things, rather we "have the experience of doing". You and I need a different word for intention. I use the word "act" and "activation" to indicate a self-shifting of the world-pattern which is subsequently experienced in the observations which follow. It happens as change but it does not happen in time (because time is actually a now-pattern upon which other now-patterns are hung; it is a flat thought-structure not an environment). All that stuff about starting, stopping, moments and so on are artefacts of thinking-about experience.

I am saying the initiation (cause) is not something in-time.

Of course. Forget time. The "act" is a shifting of the whole world-pattern, which consists of all time laid out flat (for visualisation's sake). The "act" is not experienced, only the experiences associated with the shift. The "act" leaves no trace and therefore is not in time. There is change but it does not occur in time, which is itself a structure of within the world-pattern. We are inevitably bound to talk about things using language and illustrations which imply to "parts", "location", "space" and "moments" in "time". This is simply because we think by using "shadow-senses". As soon as you have divided something into concepts, you are dealing with parts, and parts are distinguished by location relative to one another in conceptual space. "Act" is maybe the broadest word. "Intending" and "intention" are traditionally good because they can't be imagined very solidly, but (as you are indicating) they can all too often be associated with the "feeling of doing" localised in apparent time.

Q: We don't "do" things
We do. We just don't do them as conventionally imagined. I do things all the time. I move my hands. I walk. I stop walking. I DO things. Even when I don't do anything, that's a kind of doing. But, the source of my doing is not in-time.

I think you're pretty clear on what I mean, right? For clarity: When I put "do" in quotes it is to indicate that I'm referring to the conventional usage of the word "do". Implying that the causing of experiences is not as traditionally thought; there is no cause in experience.

Q: I think you're pretty clear on what I mean, right?
No clue. I never understood your opposition to doing. There is a reason why I choose to say things that I say. I don't say them randomly. I say I do things because I am saying: a) I make choices, and b) I take responsibility. I say my intent is not in-time, because I want to illustrate the following: what deforms convention is not itself a part of convention. So the structure of experience becomes deformed this and that way, but those deformations don't come from the structure that's being deformed. In other words, the experience is not self-deforming. Rather, intent, which isn't exactly experience, deforms experience. Intent isn't something separate from experience, but it isn't the same either. Like white on rice. White isn't rice but isn't separate from it either. In simple language, I am beyond convention. I transcend that which I manipulate.

Another tac: "Doing" implies a there is a thing doing and a thing done-to. "Intending", by contrast, is shape-shifting of reality "across all time and space". Some of that reality might be presently sensorily "bright" and therefore a change would be experienced, some of it not. If the world was a landscape, then our usual conception of "doing" would be getting a spade and digging around on the hill of the "present moment" to reshape it. However, the actuality of "intending" is that the landscape self-shifts to adopt a new topology as a whole, and any change of the hill of the present moment is a result of this. We tend to confuse this result with "doing".

I say that experience is inert, and has no own-power. So nothing experienced self-shifts. Whatever is experienced is shifted by something that is beyond experience and beyond convention altogether.

Exactly. Experience is a byproduct. Experience isn't doing anything, it is just the part of the landscape which happens to have sensory aspects. Only the landscape shifts and it shifts of its own self.

Ping-Pong Balls Metaphor

Imagine some ping-pong balls floating in a tank of water. (In this description, the water is already in a state of motion: ripples are moving along trajectories.) The ping-pong balls are all different colours. On one of them, a blue one, you write "me". The balls float about, bouncing off each other, due to the trajectories of the waves of the water. As the "me" ball bounces off other balls, you say to yourself "I did that". However, you did nothing. Now, you splash the water. The act of splashing in and of itself produces no change to balls, however it does modify the pattern of waves. The subsequent trajectory of all of the balls is therefore adjusted. At the point of splashing, the "me" ball might be moved ("I did this"), or it may not be moved for a while.

In this metaphor:

- The water is reality (or whatever you want to call it) or consciousness.
- The waves are the world-pattern as dissolved into consciousness.
- The balls are aspects of reality which have sensory aspects.
- The "me" ball is the misidentification with certain sensory aspects.
- The collisions between balls are "events" and the collision with the "me" ball are those events misconstrued as "things I do".
- The splashing of the water represents "intending", which is to change the landscape of reality, the facts-of-the-world.

Now obviously, we're having to use time and space here in the metaphor, whereas in fact the world-pattern is "static" and more akin to a set of superimposed patterns, dimensionless "facts" dissolved into the background. However, the purpose of the metaphor is to illustrate how the illusion of "doing" is brought about due to focusing on sensory aspects and identifying with part of that.

It doesn't shift of its own. Nothing does. Things shift when you shift. Or more specifically, your intentionality shifts.

Language tangle! The only thing there is, is you. The only shifting that happens, is you shifting. Hence the landscape metaphor earlier (the landscape changing its own topology).

In your metaphor there is own-power to the system that's independent of your involvement.

No, there isn't really: because the whole system is you. It is "the current shape of you". Which is what you've gone on to say. Bear in mind the metaphor is to illustrate a certain aspect! The reality has no moving parts, strictly, because it actually has no time element. But if you go all out then... you stop having a metaphor that illustrates anything.

Now both splashing and calm represent intending. In fact, in my version of your metaphor even the existence of the water tank, water, and the balls, represents intending.

Which... renders the word "intending" meaningless. That's why metaphors involve splitting things into parts for illustrative purposes. It's the whole "everything is consciousness" problem. The ultimate truth is basically worthless when it comes to discussion. The whole universe is, in the end, your "intention" overall, since it begins with the first pattern created up until the most "recent". That's not very helpful as an explanation though, given that we aren't at this beginning now. We could call each change an "additional modification" or "an update to the intention", but most people are more comfortable with "intention" referring to a change to the current pattern. We might talk about the "overall intention" of the system, though, to make this clearer.

Intending is ongoing instead of being limited to intermittent splashes.

I think it is better to say that intention is persistent, that its effect is ongoing, because intentions accumulate (superposition of patterns) and sum to the "overall intention". Intending is better reserved for the changing of the system to a new state. To avoid words like "acting" or "doing", which automatically imply subject and object, doer and done, to most people.

If the system was me, I couldn't be anything different from that water with ping pong balls.

I think you are just arguing against the structure of the metaphor, rather than what it represents. Strictly speaking, the whole of the metaphor is "you" and none of it has solidity it has simply "taken on the shape of" the patterns involved; the ping-pong balls merely indicate the current sensory aspects.

You even described it in your own words as "everything is on its own until you splash some water." I am saying, that never happens. There is no "until" in my view.

Again, you are arguing with the metaphor's structure rather than the meaning. Experience unfolds according to the world-pattern within consciousness until the world-pattern is updated. If your arms were frictionless and tireless and you windmilled them clockwise, they would continue "forever" in that direction until you intervened to reverse them (say). That intervention would be a change of state in the world-pattern; experience would unfold accordingly subsequently. The change would not occur in time, since the world-pattern retains no state in and of itself (although an apparent past may be a part of certain patterns). The metaphor necessarily uses division and space and time, because all thought requires those things. This is why we cannot speak of the whole situation, only aspects of it, depending on what particular thing we are talking about.

Intending means whatever you find is ultimately what you intended to find.

You cannot "find" anything. As soon as you intend something, it is done. Intending a change in the world-pattern, the intention is already found. I oppose your opposition! :-)

...Heheh, you're on form today. :-)

So, if all is consciousness which is me, and the shape of consciousness is the shape I adopt, which is the shape of the world - in its entirety and not just this present moment 3D sensory aspect; I am in effect experiencing the whole of reality right now - what else is there? There is no limit in terms of the possible experiences (including not-being-a-human) in this regard.

From the POV of metaphysics this is bad view.

I beg to differ (well I would wouldn't I?). Although of course the metaphor we're discussing is very much meant to offer a practical way of thinking, for usability, as you point out. You seem to be bound to some notion of an ongoing intending when the perspective inherently dictates there is no time, and therefore no "ongoingness" available. There is only state. Of course, we can adopt any position or standpoint, and experience things relatively, but fundamentally that's the deal. The "world-pattern" does not necessarily refer to "this planet" and "this body". The larger picture is one of associative patterning. More like a "memory block" of all possibilities (logically or actually, no difference essentially).

Consciousness is only the shiny property of mind, and consciousness displays only one single version of what all it could be displaying.

We're differing on our definition of consciousness then. I've been using it to be the "background awareness" rather than the particular content or structure. I agree on potential: all possibilities are implicit within that awareness. When I say you are experiencing the whole of reality, I don't mean that this sensory experience is all there is. I mean something more like the entire "logical space" is present and dissolved into awareness, of awareness, and is "being experienced" in that sense.

But there is a limit to what you can experience at one time.

I deny this - but only in the particular sense I mean above. This is why the "ping-pong balls" were the sensory aspect and "the water" was the entire structure. The point on "human formatting" vs "dolphin formatting" is good though. If they co-exist then you aren't aware of one and the other simultaneously; one does not "make sense" within the other.

Where your view is bad is it suggests inertia as something non-volitional.

There's no inertia at all, it's completely frictionless. Unfortunately there's a lack of physical-world things that can be used as a good metaphor! You are a "frictionless material" with no inherent boundaries or divisions which can change shape at any time. Think of a donkey! That was frictionless wasn't it? Your shape changed to be (partially) that of a donkey without any effort whatsoever. Think of a running donkey! Again there was no effort or resistance. The donkey changes direction! Did the thought-donkey encounter any inertia there? No. It's in this sense that I mean it. It's a completely non-physical change (as are all changes of course).

So intent is beyond time and ongoing, both.

Messy language. It'd prefer to say "has ongoing effect" rather than say it is ongoing. The intention is static but the effect is ongoing (even though that division is obviously arbitrary and language-based).

Configuration space is implicit in experience, but most beings don't realize it.

Foolish beings! :-) All agreed on that section, although there is an "extra bit" where I'd go into the world-pattern being the entirety, and being able to dice it according to certain configuration perspectives (e.g. divide it into "moments" or... whatever). But that's just getting metaphorically out of control.

Experience is mostly identical to formatting. It's not something that arrives through vision or hearing or touch. It's not a percept. Rather, the intuition of a configuration space is concommitant with the percepts when one is wise.

I say... we are always aware of the pattern. Just because it isn't experienced sensorily (image, sound, texture, etc) doesn't mean you are not experiencing it right now. "Felt-sense", baby. And as you indicate, another word for this is "knowledge".

[There's no inertia at all, it's completely frictionless.] Then go back to your older posts and reread them.

Bah, you're wanting each metaphor to be all things, and it cannot. Each metaphor illustrates only an aspect and is always accompanied by a "but". The ping-pong balls do not wait for input; the water is already sloshing (frictionlessly) and can be redirected.

Rather the material self-shifts into patterns, but in this metaphor, the patterns have no own-being.

Of course not, but (and remember there's a larger audience in some discussions) if we cut straight to the "not-even-holographic open aware space which is inherently non-spatial and non-temporal and is empty but also full of patterns" it's not very useful, is it? ;-)

We already agree on this area anyway. The only areas we disagree are: the patterning of the world and, the description for intention/intending.

Raise your body temperature by 20 degrees Celcius, NOW! Did it work? A bit more difficult than changing your thought pattern, isn't it?

No, it's perfectly easy. I can intend this no problem. And that intention (pattern) is instantly overlaid upon the world-pattern. However, it doesn't result in a particularly strong change in sensory experience, relative to the contribution of more established patterns (i.e. body is at body-temperature), habits of the world. If I were to "forget" some of those habits then the strength of the contribution would be subject to less cancelling out. All intending instantly creates the intentional pattern and it contributes from that point onwards. The extent to which the contribution results in a sensorily significant result is another issue.

[The intention is static but the effect is ongoing] I don't agree.

Intending instantly incorporates an additional pattern into the world-pattern. The experience you have is of the entire world-pattern. The apparent level of the intention in experience will depend on the world-pattern. Like Moire fringe patterning, the intentional pattern may apparently break through into sensory experience later as patterns align or open gaps:

Reused Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

...

Prelude

On dreaming, I think it's perfectly possible to have any experience whatsoever. Your disposition to be male is not a restriction, for instance. Nor do you have to experience a dimensional space, and so on. The threads between individual world-experiences can be narrow, and in reduced connections between patterns can make it difficult to navigate in memory between on and the other associatively. However, there is only one overall pattern and one felt-sense, because there is only one consciousness in which it all resides. The water sloshes "on its own" in the same way that if you set your arm swinging then (in the absence of friction) it would swing "on its own" from that point onwards, in experience. The experience would apparently oscillate (sensory: "arm movement") however the pattern itself would be static (dimensionless facts: "limit angle=45 degrees; period=2 seconds"). I do not associate intent with effort or bursts! How many times have I said "no effort is involved"? The shifting of a state or the incorporation of a pattern is a frictionless self-shifting which happens beyond time. There is no inertia.

Habits & Cravings

To me, habits are simply established patterns which contribute to experience. So in this regard, indeed your "maleness" may be a deeper pattern which tends to dominate your experience. Would you call "humaning" addictive, or merely established?

You description of next-step world-making, I agree with broadly speaking. When I talk of a "world-pattern" or similar, I exactly mean these established structures. Long ago (so to speak) these were shallow and malleable, but over time they have become more established. Some we recognise as obvious aspects of experience, others are more like "contexts" or "based formatting" - time and space themselves are such, as are shapes and colours, and so on. Later, we have "people" and the like. The established structures deepen and form the basis for yet more complexity. The "humanness" of experience is this formatting. The body itself isn't a part of this, but the sensory division of "a world" definitely is.

The world, the patterning or formatting of experience, is all in consciousness (what you call "the mind" but annoyingly for me that always suggests a container of some sort). A private memory-block of experience that we explore and evolve by that exploration. Observations implying facts implying observations, etc.

Intending is Easy - But

When I say that intending patterns is easy, I mean that the actual doing of it (excuse language) is easy. There's not trick to it as such. The trick is to choosing exactly what you want to happen so that pre-existing patterns don't result in, um, undesirable experiences. If you have deeply established habits (like being 38C) you're going to need to hold that pattern for quite a while and diminish the restriction. Unfortunately, breaking the habits that constitute the body might involve it dissolving before you get to your target. You're gonna need to re-conceive your body first, perhaps, as - say - a floating image with no content whatsoever. Tedious.

Yeah so - as you say - insane.

So those habits don't belong to the world, but to you. You aren't a feature of the world. The world, as it appears, is a feature of your private state, but your state isn't capable of change willy nilly. There are entrenched aspects that will not readily change until you work on them.

Completely agreed. Except that I'd say the habits are in the world and the world belongs to you. The "world" is the entire experiential environment which includes your body and all that also. All of which constitutes the private universe in you!

Don't think we need the "mindstreams" concept, do we?

...

So where would you fit intention into this? Hand that initially splashes the water?

Since the water is you and your experience, "intending" would be when you intervene to deliberately reshape yourself to a greater or lesser extent. The waves then continue sloshing, consistent with the amendment made, as if it were always that way. For instance, if you "reshaped" the waves such that a past event or fact was erased (by which I mean, a persistent aspect of the pattern which is influencing the current sloshing) then from that point onwards it would never have existed; there would be no trace of the former state. If you were to completely calm the water, you would be restarting experience from scratch, a new universe emerging from minor random background fluctuations.

So in this metaphor, the surface of the water is consciousness - and there is nothing else except for that surface (no depth to the water below and no extent to the surface above). And we can see that there is no definite permanent "past" or "memory" of any previous state of the surface as a whole, because we can choose to deliberately amend or delete any residual patterns (echo ripples) from existence, via intention.

EDIT: On terminology: "intending" is the act of imposing a pattern onto consciousness; "the intention" is the form of the pattern being imposed. If you say "my intention is..." you are saying "the pattern I am imposing is..."

I suggest maybe:

The background of consciousness is never completely empty of patterns. It is eternal. So in fact, all patterns are present and "dissolved into awareness" awaiting triggering.

Babies aren't "new things" they are "new experiences", however the patterns which become layered and emergent for those experiences have always been there.

Drinking the Transcendental Idealism

I've been reading up on Immanuel Kant's concept of Transcendental Idealism and I'm finding it quite an appealing take on the "world as mind-formatting" view. The exact interpretation of Kant's philosophy is still debated even now. With the ideas of Oneirosophy in mind, though, I'd say it takes on a clearer shape than it might otherwise. The essentials are: We experience the formatting of our own minds; sensory experience is not what things are in themselves; even time and space, cause and effect, are something we bring to experience. That we apparently share a similarly ordered world - what Kant calls empirical realism - is down to our minds being similarly formatted (as "human beings").

Kant at the Bar: Transcendental Idealism in Daily Life over at Philosophy Now (see EDIT) is quite a nice overview of Immanuel Kant's metaphysics, in a breezy read. Although I'd say it makes an error by referring to "the physical data our senses receive" at one point, for instance, it's pretty good at covering the basics.

Meanwhile, from the Wikipedia entry:
The salient element here is that space and time, rather than being real things-in-themselves or empirically mediated appearances (German: Erscheinungen), are the very forms of intuition (German: Anschauung) by which we must perceive objects. They are hence neither to be considered properties that we may attribute to objects in perceiving them, nor substantial entities of themselves. They are in that sense subjective, yet necessary, preconditions of any given object insofar as this object is an appearance and not a thing-in-itself. Humans necessarily perceive objects as located in space and in time. This condition of experience is part of what it means for a human to cognize an object, to perceive and understand it as something both spatial and temporal. . .
. . .Kant's view is better characterized as a two-aspect theory, where noumena [world as it is] and phenomena [world as sensed] refer to complementary ways of considering an object.
-- Transcendental Idealism, Wikipedia

The Stanford Encyclopedia has more coverage in its Kant article here, however much of the discussion is based upon interpretations other than the "two aspects, epistemological" version which I'm inclined towards.

EDIT: Turns out the Philosophy Now article is for subscribers, but AdBlock suppresses the block rather transparently. If that doesn't work for you, see in the comments instead.

...

Q: Kant was close to figuring shit out. He made a few strange steps that I'm fairly comfortable dismissing, but he was pretty close, and this is one of my favorites of his and something I referenced in that essay I wrote.
Space and time as a priori conditions for experience is really interesting to play with, and of course you'll find it's impossible to imagine anything non-spatial or non-temporal, so this conclusion comes fairly naturally to anyone inclined toward any variant on idealism. And the important implication is that space and time are neither properties -nor- substantial entities. So they're subjective, they're part of -you-, not anything apart from you.
And I think the idea of space and time being -you- is something which was kind of skipped over by... the thousands and thousands of Westerners who have studied Kant. Either because it wasn't processed fully, was ignored as crazy, or just found a niche in an otherwise mundane worldview they held.
Another thing to take away from this is the fact that there are some Western philosophers who actually do have some ideas to offer, and are worth considering. I've learned a lot from Western philosophers, even if I had to filter a lot out as well. /r/oneirosophy might benefit from a bit of a book club where we discussed some texts apart from those we compose ourselves. I've certainly arrived here only through the likes of Kant and Hanshan and the suttas. What reason do we have to think we all wouldn't benefit from discussing some texts like those?

Good points.

Kant was close to figuring shit out.

He may even actually have sussed it all out but been unable to convey it in the conceptual culture of his time. Definitely, I think many of the problems with Kant are problems of modern (and contemporary) interpretation. That time and space are basically part of the "senses" is a vital component. I can see how it got overlooked, because I think people never understood that this moment right now, in consciousness, is sensory, that there is no spatially-extended unfolding world beyond it that you are exploring. The facts-of-the-world are dimensionless. Instead, they tended to think of "this" spatially-extended world and then another world which was the source of that one. Getting that wrong leads to confusion about there being two things, or two aspects of one thing, and so on.

Another thing to take away from this is the fact that there are some Western philosophers who actually do have some ideas to offer, and are worth considering.

Things get lost to history too. In the early part of the 20th century, authors like E. Douglas Fawcett (The World As Imagination) and JW Dunne (The Serial Universe) were popular - particularly the latter, whose An Experiment With Time was well-known and influential. Such books are full of ideas of static time, collapsed space, and the observer as a consciousness who brings the dead world into 3D/4D life. Those ideas were the Brief History of Time of their, um, time. Really, insights just get rediscovered for modern times. Fashions of understanding come and go, based on power-struggles rather than correctness. Theories die and are forgotten because their proponents die and are forgotten. We not on a grand march of progress into the future. It may be that, since these metaphysical worldviews give power to every individual, they are naturally sidelined by parties who have certain economic interests at heart. Not in some sort of conspiracy, just that you pick the worldview that matches your desires, you then tend to promote that worldview, and when you become dominant in society then that is the worldview you will make dominant via education and law-making.

a bit of a book club

It's a nice idea. Maybe suggest it in a separate post. Historically, though, these things tend to lose momentum if too onerous (see /r/OccultStudyGroup for example) so would need to think of a good way.

Q: That time and space are basically part of the "senses" is a vital component. I can see how it got overlooked, because I think people never understood that this moment right now, in consciousness, is sensory, that there is no spatially-extended unfolding world beyond it that you are exploring. The facts-of-the-world are dimensionless.
This also jives with the "interface theory of perception" by Hoffman.
It's a nice idea. Maybe suggest it in a separate post. Historically, though, these things tend to lose momentum if too onerous (see /r/OccultStudyGroup for example) so would need to think of a good way.
I'm not a huge fan of those because you either need to have read the book in question, or take it as homework, which isn't always enjoyable. And some of the books people want to talk about are huge and difficult, and are no easy task to read. It's not like reading cheap science fiction when it comes to some of these books. They're mind-benders that sometimes make it slow to read them.
I think the best way to do those is informally, once in a while, impromptu. So if /u/Utthana feels like talking about a specific book, he should make a post about it, ideally with a link to a free copy of the book so that interested parties can read it, pick a quote from it and put the quote in, then type some kind of response or a reaction to the quote, and ideally say something that could inspire or provoke further discussion. Then I don't see a problem. Just don't expect everyone to join in, because not everyone has the time or energy to commit to every possible book. But in some cases you may meet people who've already read your book and are ready to talk about it, so then, why not talk about it? Seems fine.

Agreed on the book thing. Good observation about Hoffman connection - yes.

Q: Just for the record I want to mention that Kant's brand of idealism cannot be called "subjective." So Kant's idealism is not quite what I would call oneirosophy-grade. I think Kant believed that his mental constituents were in some sense given to him from on high.

Hmm. I think it's open to interpretation a little (there being at least three contrasting ones). In my reading: The phenomenal is subjective, however he then suggests our "formatting" is the same, hence we have similar experiences (an intersubjective "empiral realism"). Not because externality exists in that way, but because we are that way. This accounts for other people reporting similar experiences - but it doesn't necessarily need to imply that there are other people in the sense of multiple formattings. It can be one formatting, one experience, multiple perspectives. There doesn't need to be simultaneous distinct observers. But yeah - I think overall it's a nice description (because of its handling of space and time), but as always we take the useful bits and adapt them, put aside the rest.

Q: What I am saying here is that I don't think Kant believed his personal will had 100% scope over the experience. In subjective idealism will and experience are matched 1/1. In other idealisms will is adulterated by outside factors, even if it's all mental. In other words, subjective idealism is the only kind of idealism where your mind really is your own.

Right, the influence or connection between experiencer and formatting isn't really pursued, as I understand it. It might equate, but it doesn't recognise that we can manipulate (really: reshape).

Q: It might equate, but it doesn't recognise that we can manipulate (really: reshape).
The situation is far worse than this. It's not that we can manipulate. We can't avoid manipulating. Drastically stronger claim. And Kant is not pursuing this at all, because Kant is not a yogi or a tantrika or in western lingo, a wizard I suppose. As near as I can tell our choice is to manipulate unconsciously or to manipulate consciously. But non-manipulation is not on the menu.

Maybe say knowingly or not, rather than consciously? It's not that we are doing something we aren't aware we're doing, it's that we are doing something but aren't aware of its impact. (i.e. That all imagining establishes patterns which shape subsequent experiences,)

Q: Maybe say knowingly or not, rather than consciously?
Sure, that's fine.
It's not that we are doing something we aren't aware we're doing, it's that we are doing something but aren't aware of its impact.
What you say is I think somewhat right, but there is also a lot of non-awareness, so "unconsciously" is also a good word. Then once you're conscious you're doing it you can still underestimate the impact.

Also, many people don't realise that "feeling" is an imagining too, which triggers its associations. So for them that does seem "unconscious" - so perhaps there are two areas to highlight: doing stuff without realising the impact, and also not realising you are doing stuff.

True Will & Subjective Reality

In the magickal writings of Aleister Crowley and Thelema, the concept of True Will - appears - fundamental:

The ultimate goal of a Thelemite would be to understand and perform their True Will. The concept postulates that each individual has a unique and incommensurable inherent nature (which is identical to their “destiny”) that determines their proper course in life, that is the mode of action that unites their purest personal will with the postulated course that preexists for them in the universe.
The idea is that to the extent that one is pure in their will, one is carried along effortlessly by the momentum of the universe like an expert sailor allowing the current to carry the ship along its intended course with minimal effort.
In Crowley’s ethical treatise Duty, he identifies True Will with the Nature of the individual.

Could we call this "what we really, really want" vs what we think we want, perhaps? In his book Head Off Stress architect, author and mystic Douglas Harding put it:

In fact we can distinguish three areas of intention or will: (i) what you think you want, (ii) what you really want and (iii) all the rest, what you're up against, what the Universe wants. Now if it should turn out that this third and immensely larger area is what you really, really, want, and you not only contain the world but intend the world, that you want it all - (i), (ii) and (iii) - to be just as it is, why then you would be happy indeed. If you were wholeheartedly to choose the whole lot, all your stress would be laid to rest.

Unrestricted Freedom? Going With The Flow?

If waking life is an unbounded dream in the same sense as a lucid dream is, then our ability to create change in line with our ego is unrestricted. However, if there is some deeper structure to us - that what we might like to do isn't necessarily what we should do in a more fundamental sense - there may be limits, due to a pre-existing momentum. We might in anger want to tear up the world, say, but that desire is actually an indication of our sense of separation (not truly feeling at one with the rest of this 'dream') and so is not our True Will; we will not be successful in having strong results in that direction, results that persisted. Similarly we would only be able to resist certain actions and paths for so long, before we were "made" to follow them or do them. The universe would play nice with us initially, but eventually get impatient and nasty - - -

An analogy might be that we are whirlpools in the river who can by force push ourselves in any direction, but it's always going to be easier to follow the rivers path. Or waves in the ocean born with a momentum in a certain direction, with our power only being to tinker with the details of the path and the amount of suffering along that path.

A main concern would be one of listening and paying attention as well as directly manipulating, to try and pick up on this 'momentum' - because a with-momentum route would be the most efficient and most likely route to succeed.

True Will: True in Experience?

In your experiments with magick and subjective reality, have you found any problems getting what you "want" vs what you "should do", or a sense of a direction that things want to go in? Or do you see this as a completely flexible reality that the observer can potentially direct in any way they want? Have you come up against, or benefited by recognising, such a thing as 'True Will'? Or is it just a morality-based, human-centred concept with semi-religious origins?

...

Q: good to see some thelema being brought up here, i was hoping we could get some western mysticism in here. And to your question i have noticed there is a kind of resistance from the universe to get what you want versus what you should do. But i have found that depends what part of the universe you ask for these things. If you are in tune with the more angelic energy it wont necessarily give you what you want but it will give you the essentials that you need because it wants to make sure you dont interfere with the aspirations of your higher self. If you are in tune with the demonic it will give you exactly what you want, but this is dangerous because the demonic doesn't care if your wish is actually harmful to yourself or detrimental to your bigger goals. For example if you ask angelic entities or energies to help you find a mate, they will first turn you into the kind of person who can have a healthy relationship before making it happen, where as demonic entities or energies will give you some one even if you are clearly not ready yet and it may mess up your life. So demons answer want you want where angelic entities give you what you truly need or should do. I dont know whether or not you guys like the idea of external deities, you can think of it as certain parts of yourself, but thats the best way i can frame it for now.

Interesting. I guess you could look at the "angelic" path as a request with the flow, and the "demonic" path as a forcing. And it does highlight the problem that, if you try to work out by surface thinking what you want and how to get it, then it's not possible to anticipate the subtleties. Only the larger universe can take that into account. So angelic=grounded/wide view, demonic=ego/localised?

How do you think of "external deities"? If we're talking subjective reality then "everything is mind", supposedly, however some things are perceivable within our 'phenomenal space' and others are not. External deities tend not to be (although this isn't hard-line). Hmm. And what does "bits of yourself" mean in subjective reality?

Q: im not really sure how i perceive these beings because although i am a subjective idealist, im not certain on solipsism or which degree in which to apply it. My experience with working with spirits is that they are higher dimensional beings in the literal sense, or as personifications of base energies in the deeper universe, hence why people have different experiences and interpretations of them. Of course maybe internal vs external is a duality altogether and even if you say everything is internal you still imply the existence of the opposite of external like up versus down. So i would say they are both external deities and internal aspects of our deep inner minds simultaneously.

Simultaneous, yes. My stab: We can follow subjective idealism without solipsism if we recognise that what "we" identify with as a person is a "dream character" and that is of no greater or lesser status than the other "dream characters" we encounter. In this sense, everyone is a part of our larger selves (the whole world). Then, spirits can be seen both as external beings and as aspects of ourselves - as can everything/everybody else.

I think paying attention is key in order to learn one's intentions.

That's what I was getting at with the "listening" idea and of a "momentum". If this is "all you", then maybe the whole thing is your True Will. Although you might try and fight against it (that momentum) out of ignorance if you aren't paying attention and don't recognise it. (So that would be about finding and eliminating resistance then, I suppose.)

Q: The way you formulate it is not good because it can easily make people think that the status quo is our True Will in some way that we can't do anything about. This universe of limitations is our True Will, but when we rid ourselves of the universe as it is known, that too will be our True Will! Now, if you say it like that, there is no chance of getting it wrong.

It's not an easy thing to formulate really. Essentially, we are talking about our Nature. There are things you want and things you don't want. There are things you don't realise you want or don't want, because you are not sufficiently aware of your true identity. As you become mindful of your thoughts, your body and the environment and its ground (of everything) then you know. The universe (the content) always moves in (or attempts to move in) the direction of this fuller knowledge, whether you yourself are aware of the knowledge or not. Which is why releasing blockages, etc, is part of the process, in addition to any magickal/intention techniques. You can always have whatever you choose, but do you really want it?

This universe of limitations is our True Will, but when we rid ourselves of the universe as it is known, that too will be our True Will! Now, if you say it like that, there is no chance of getting it wrong.

There's a whole debate on what 'True Will' means in Thelema, because 'will' can be thought of in different ways, but the conclusion is probably 'True Nature', which keeps it away from individual acts of will.

"which keeps it away from individual acts of will." Which is both sad, and imo, not Thelemic anyway.

It's an attempt to separate the vague notion of "free will" (that you can do anything you want, including go against your own desires) with your God-like Will. But then, if you act against your desires, that's still your God-like Will surely! I'm undecided on the best way to think/talk about it. Maybe it's just because two worldviews are being mixed together.

I tell you what I feel when I interact with you. I feel like lots of times you keep me down, you keep me ignorant. But first I have to knock four times.

Really? It's not intentional. Usually I'm just 'feeling out' the best way to write things that I know non-verbally. I let this stuff slide for a while, so I'm kind of rediscovering some aspects as I go, and converting it from how I used to describe them, and realising new stuff along the way. Also, I find that I'm often not clear initially what you mean because you think of things in quite different terms from me, until I get the "a-ha" moment: that corresponds to this, okay. For instance, the "enfolded/unfolded" stuff, and use of the

word "universe", it just takes a few spins round to get us talking about the same thing, and then we make progress and things speed along.

Duh. :) Godlike will is not limited in any way.

Yeah, but you see what I'm getting at? Of course, everything we experience is because we create it, however we can deliberately will for things from ignorance, because we don't know our true selves well enough (beyond simply intellectually knowing it). Just because we are God, doesn't mean we are completely conscious of ourselves, due to limited attention. We can Will from the perspective of God, or Will from the perspective of an individual. That's why there's a point to doing exercises for awareness and so on, so that your perspective becomes more and more God, less individual, and so your intentional meddling becomes closer to "God's Will" rather than "ego/individual's Will".

Is it possible that in an effort to take my own assumptions as your starting point, you actually downgrade my view? As in, you think I hold assumptions which it turns out, I do not?

Hmm, perhaps. But I think it's more that it takes a while to understand what you're getting at, in my own terms. I could just write a screed in my own terminology I suppose.

Yes! But remember with that stuff, it turns out later that you understand that super-order is not possible ...

Well, there was a super-order, then a super-super-super... until infinite granularity.

But you were spoon feeding me assuming I am an idiot.

No, it's just how dialogue works. I talk about "implicate/explicate" as my basic explanation, we get on the same page, then it's like "wouldn't there be a super-order or not", well yes-but-no in the limit. Limitless potential, yes, but it matters that it's folded inside the current experience, and you only get that if you go through the steps (otherwise you have a need for an external 'observer' to keep everything existing, all that). Really I am just 'replaying' how I went through it myself, I suppose, prompted by the discussion. If was writing a post or essay, then that's different, because I'd think the whole explanation through first.

You assumed I was average, that's why.

Hardly. You seem to have a great handle on this stuff, and coming from another direction, so I get a new way of seeing it I wouldn't have thought up myself. You are also much more direct/ambitious with it than I would think to be, which is great. Pushes it along. If I've come across as condescending or something, I really apologise! I don't see this as explaining, I see it as exploring.

So we can make mistakes, but it's our sacred right to make mistakes.

Yep.

Only if you say "I am God" will you be right.

Agreed. It's like "you are the dream" vs the "dream figure" or even "all the dream figures" or even "all the things in the dream".

Only when you do it. I do better than you. I go faster and I am more direct. As a result I don't waste time and I tend to end up with amazing results.

Well, good for you then! ;-) Although from my perspective you jump to conclusions - or rather, attractive viewpoints - without building towards them. If we don't do the steps, then it can become more an act of faith. That's why we need to do some exercises/experiments. In truth, "waking life=lucid dreaming" is a hypothesis that needs testing. That's why I wrote the True Will post: what are people's actual experiences, separate from what I want it to be like?

Precisely. Why build? If someone is lost, they can ask a question.

That's easier in a one-on-one context, rather than over comment threads. Having said that, we approached real-time so it was probably less of an issue!

In your True Will post you were suggesting that the universe offers a pushback of some sort... suffocating fatalism...

Yeah, that post was a prompt. Regardless of what I think, what do people actually experience? And how does that correspond to their progress? In the post I included three links to different interpretations of 'True Will', to keep it broad. I didn't want to defend a position, I wanted people to tell me if they experience pushback, and what they attribute it to if they do. (Be that the 'universe', bits of 'themselves' that they haven't integrated, lack of confidence, misidentification.)

Yeah, I have what I think is how it all works. But we don't generally have complete freedom, because we are fragmented. That we can requires some work, some exercising. You'd agree, surely? Bold confidence and expectation can work wonders, but I still ain't teleporting about the place, y'know?

Listening is meddlesome. And manipulation is effortless.

Listening is a creative act (whether it is perceive something apparently persistent or not), but if the intention in listening is to hear what your 'larger self' has to say - by which I mean, the bits you've not yet expanded to include - then that's what you get, right?

Until we're actually fully expanded, and directly experience ourselves as everything on a constant basis (rather than just 'know' it) there is still going to be the sense of an apparent 'other' to our 'self'. Dunno about you, but I am not constantly identified as the "the background awareness" quite yet...

That post was a turd.

Heh.

Then why was there so much leading material?

Ya gotta frame it. I present the idea, the implied challenges, which is one of restriction, or at least one of optimal path. And really, I don't know if we are restricted or not. I have had some experiences where 'this' was the thing to do; I was told.

I wouldn't say "fragmented." In my lucid dreams I feel the world as just as external as I feel this world here. But I can still manipulate it freely.

That is a good point. But this is about knowing. When you truly know something, rather than think it, I find that I feel that truth. In fact, at the point of lucidity (assuming I didn't enter directly), that is the sensation that changes. And when I get those 'Dream Yoga' moments out and about, it's the same: the nature of the experience changes somehow. 'Feeling' isn't perhaps the best word, because I don't mean a bodily feeling or an emotion - it's a felt-sense or felt-knowing. It's the difference between definitely this is transparent like a dream to just seeing it that way mentally. That's what the expansion-type exercises are about; reaching out to that. (The 'looking inward' thing gives you the same flavour though, at least as a starter.)

Why did you frame it with so much fatalism?

It's not actually fatalism, it's presented (from sources) as a 'higher path', and an optimistic thing to strive for: alignment and effortlessness. But there is a negative aspect to it, if you just want a wide-open dream, if there is a pre-existing direction to things, which is what is implied.

Leaving suggestions only as suggestions I am supremely honest with my experience. I can't report a suggestion to be something other than a suggestion and remain honest. To report a suggestion to be something other than just a suggestion is a speculative act.

Yes. This is the essence of reflective experience, acknowledging the transparency.

We aren't restricted by anything substantial or external.

No, not substantial or external, there is no evidence for that. However, the restriction doesn't take the form of an underlying substance, if it exists, it takes the form of not being able to simply adjust your experience to match your intention. And for whatever reason, people report that you can't.

Felt-sense or felt-knowing... I agree.

I think this felt-sense in combination with knowing 'where to look' is fundamental to the endeavour. The idea of a felt-sense/knowing is pretty alien to most people, although some related work has been done in psychology that almost gets there by Eugene Gendlin, which has a philosophy based on 'implied steps' and unfolding.

It isn't likely to be transformative.

When people hit 'realisation', is it transforming or is it discovering? The effortlessness is that of following the path revealed once blockages are cleared, not just an 'avoidance of discomfort' path.

That wasn't clear to me in your post. While you weren't talking about substance explicitly, the wording you used was highly suggestive of it.

Hmm. I could have been clearer then.

In other words, you can't intend to be a well-adjusted member of society and also omnipotent. These are mutually contradictory intentions.

Yeah, I know what you mean. I just saw Lucy. But, I don't see why you can't flip between the two, or create two perspectives at once. In fact, you definitely can, if it's to mean anything at all.

From my POV, if you discover something, but it changes nothing about your experiencing and it doesn't introduce new capabilities into your life, then you didn't discover anything, or you discovered something in name only.

I'd say you discover more about your true self, which is transforming because your subsequent thoughts, actions, experiences and so on will now be informed by that expanded identity.

So what I am saying is, you can do anything, but it tends to have implications and consequences. If you're flipping here and there, it implies a lack of commitment.

Commitment is important, it's true. Maintaining parallel perspectives is probably not very meaningful other than a fun experiment to try.

... and be visible to others.

What others?? :-)

Q: What others?? :-)
I meant your ideas of them. Not genuine others. Like dream people or the people in your hallucinations.

Of course. ;-)

Super-Simplified Models of Reality

One of the outcomes of Oneirosophy is that, since all experience is effectively dreamlike and is you, we recognise that models of reality are pretty arbitrary and pattern-based. However, we do usually feel we need of some model or metaphor in order to contemplate and direct our experience. And indeed, it is discovered that a fully absorbed model itself behaves as an "active metaphor" which shapes our experience. I was briefly musing about what the most basic but useable version of my idea of reality would be, ending up with the text below. What are your own "super-simple" or "rule-of-thumb" models?

TG's Super-Simplified Reality Model™

Think of yourself as an open holographic conscious space.

- All patterns are present right now and active right now, dissolved into this space.
- Nothing is hidden or elsewhere; such patterns are simply not activated at an intensity level that is noticeable.
- Meanwhile, there is no time or space, other than as a formatting pattern.
- All content is ‘imagination’.

To bring something into experience, we imagine or recall that pattern. We do this simply by intending to do so. Everything else is then completely automatic.

- The first step is to decide to enter a state of detachment and absolute allowing. This is to cease the re-activation of current patterns and allow them to yield or subside.
- Optionally, one may also spend time imagining an open empty space, in order to clear oneself of residual experience.
- From then on, one does intending-imagining to trigger experiences you want to have.
- Our identification should be with the open space, rather than with any particular piece of content that appears within it.

...

I like that you put a trademark this time.

Haha, well Nefandi and I were joking about my particular turn-of-phrase, so I thought I'd make it official. ;-)

Your observations on language and socialising are spot on. The hurdle they produce is that the language implies and triggers a being-a-person pattern (felt boundary and location) but it also directs and narrows your attentional focus. A useful way around this is to adopt the idea of "letting the world come to you". Rather than focusing in on things with one sense or another - e.g. "concentrating on what someone is saying" - sit back a little and have perception arise by itself. This will feel different to your usual mode: rather than (say) grasping for seeing, and therefore seeing images, you will tend to perceive objects and meaning, without effort. This is great for eyesight improvement; a related article can be read here.

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*Q: I couldn't find the exact link but I had it saved in a word document (that's how good it is people!)
Daily Releasing Exercise

- Twice a day, 10 minutes, lie down in the constructive rest position.
- Completely let go to gravity. Give up totally, play dead.
- If your body moves or thoughts come up, let them be. Just let them release without interference.
- If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.
- At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.
- In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.*

That's the chap!

It's basically the passive version of Overwriting Yourself plus the experience of Just Decide. It's simple and effective. It feels good and it involves nothing more than not-interfering, so no excuses!

[POST BY Nefandi]

1. It's hard to say this is some kind of final version of what I use, but here it goes: Possibilities are limitless. All conceivable and a vast array of currently inconceivable states of experiencing are possible to attain and maintain indefinitely.
2. Manifestation = current intent - prior intent.
3. Intent (or will) is always effective, even if there are no currently visible effects.
4. Intent is structured conceptually. Conceptuality is neither evil nor something one could rid oneself of, but if one fails to understand the nature of conceptuality, there is a possible downfall there.
5. Everything matters because everything is effective, provided it's still supported by your will in some way. That tiny mundane memory from 30 years ago? It's still affecting who you are today and it even affects the quality of your meditation. If you don't like this, you have to transform your memories, or their meanings. If you leave things at status quo, expect their effects to last indefinitely. Thus, even stupid and mundane events from 10 lives back can be affecting you today. Good news: nothing is lost. Bad news: nothing is lost. Good news: everything can be transformed. Bad news: things don't necessarily transform of themselves, so passive waiting is often a waste of time if transformation is what you want.

And then I always reflect on my value ladder:

1. Wisdom.
2. Power.
3. Compassion.
4. Imagination.

In that order of importance.

[END OF POST]

That's a nice summary, especially the note about memory.

Outside: The Dreaming Game

BACKGROUND: A description of an exercise I originally came up with elsewhere, but I think it could be useful to folk here too. In subjective reality, we would be both the player and the creator for the content.

Inside Outside: The Game

If everyday life were an apparently massive multiplayer video-game, then dreams would describe how the mechanics of such a game, which is called Outside, operate. (See related subreddit which expands on this concept.)

You are not actually the character you play in Outside, rather you are an open "game-space" which connects to Outside and adopts a particular perspective in the Outside game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery. Generally these worlds are more flexible than Outside, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes. Because Outside is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to Outside whenever other connections collapse.

Outside Inside: An Exercise

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or illustrate it via a thought experiment, to be done '1st person', as if you are having the experience:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. Outside is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: intentional change, is actually your influence. The rest is just part of the game experience. There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm. When you eventually complete Outside, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

EDIT: See here also for a good article and a couple of comments which point out the "dream-like" nature of subjective experience.

...

Q: Intention is just the preprocessor for rendering

In a game-world defined by belief, expectation and accumulated knowledge.

There are as many people in dreams as in the waking experience, so that theory is wrong.

Some dreams. Some dreams are just you. Some dreams are lots of people. Stability seems to vary accordingly. But, y'know, it's all open to experimentation.

If that's true, you're a victim of the Outside.

Outside turns out to be your 'larger self', the dreamer, the dream - of course.

I think if the differences exist in how populated the environments appear, they are not big and they vary from person to person.

True. It varies. There's definitely some "conceptual momentum" in more populated dreams/realities.

So why keep it a secret until later?

Because that's what the world does.

Although to be clear, from evidence alone the world appears within you. The 'space' is your larger Self, the content isn't necessarily authored by your smaller self alone. It's co-authored.

From experiments: waking, lucid dreaming, OBE, it seems that there are persistent worlds that you are "tuning into", dreams where you are sole creator, and waking life... which is co-created more stably than most. In effect, there is only one creator (Big Self), but there are many apparent small contributors (small selves).

Q: Although to be clear, from evidence alone the world appears within you.
Only if you look very very carefully. :)
The 'space' is your larger Self, the content isn't necessarily authored by your smaller self alone.
The smaller self is authored by the same force that authors the so-called "outside." The smaller self doesn't actually author anything and has no independent motive force. This independence of will is falsely imputed onto the body and the smaller self. There is real free will, but it's not centered in the human body or around it.
In effect, there is only one creator (Big Self), but there are many apparent small contributors (small selves).
I agree with the first half but disagree with the second. There is only one creator, the big self, and you are ultimately that big self, end of story. You're not actually TriumphantGeorge, you only play one on TV.
From experiments: waking, lucid dreaming, OBE, it seems that there are persistent worlds that you are "tuning into", dreams where you are sole creator, and waking life... which is co-created more stably than most.
I think it's better to say we get tired of grasping onto this style of experiencing and detune. So it's not so much as tuning into other realms of being, as detuning from this coarse experience. Upon detuning some quite random and often nonsensical dream takes place. Dreams can be made less random, more meaningful and more sensical, but as I see it, that's not the norm. Dreams can eventually become acts of consciously tuning into different realms, but by default they're what happens when our white-knuckled grip can no longer hold this experience and we fall away from it exhausted.

Agreed with all. It's about levels of explaining.

You're saying the dreams where more people are present tend to also be heavier, more solid, harder to modify when lucid in them?

That's my experience - but it could be down to my own expectations and theories! :-) Just more stable in general, less fantastical and random. I can still overcome things, but the background is far less flaky.

Q: That's my experience - but it could be down to my own expectations and theories! :-)
Interesting. It's always fascinating to hear about how other people dream. I used to assume everyone's dream contents were roughly the same, but I've come to realize: not so.

Yes, me too: I think lots of hidden assumptions may subtly come into play. Perhaps that's why dreams are a good insight into underlying beliefs?

Q: In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world
Is that pre-existing game-world another person's dream? Or a realm that multiple dreamers visit? Or none of the above?

That multiple dreamers visit, that was perhaps seeded by a single person at one point, but other came to occupy. Sometimes you might find yourself being a pre-existing character, looking through their "viewport", sometimes you might just appear as "yourself". Sometimes you might accidentally find yourself in a world like this, with a complete history, and be the only visitor with knowledge. Depends on the nature and flexibility of the environment. All worlds persist to some extent after creation, although they may gradually fall apart through lack of intention/expectation.

The First Tulpa

Introducing Tulpas

According to the definition at the /r/tulpas subreddit, a “tulpa” is an imaginary friend which has its own thoughts and emotions, and that you can interact with. It is an apparently independent consciousness existing within the creator’s mind. It has its own opinions, feelings, form and movement. It is an additional “person” within your consciousness. Tulpas are created deliberately, but can arise accidentally.

Deliberate Tulpas

Deliberate creation involves regular forcing, where the host deliberately visualises and interacts with the expectation of the presence of the tulpa - implicitly seeding it by giving it attention and expectation. At some point, the tulpa develops sentience and begins to act of its own volition. Another aspect of tulpa creation is the development of a mindscape or “wonderland” - basically, a persistent mental environment where the host and the tulpa can interact and explore together, without having to “overlay” the tulpa over the everyday world experience.

Accidental Tulpas

An accidental tulpa, such as a childhood imaginary friend which may persist into adulthood, does not arise by deliberate forcing. How does such a tulpa come to be? Perhaps by expectation and implication. The child's need for company and exploration of itself via another implies an additional consciousness with which to interact. Alternatively, it may be that the development of the child at an early stage involved the creation of multiple sentient aspects, of which one became primary.

The First Tulpa

As a child, we are passive and receptive. Over time the actions of others towards us implies that we have a sentient personality - that we are a "person" or have a person inside us. Responses are expected of us that align with this notion. In short, the world around us forces the empty mind to come up with a sentient personality in the same way as we might force a tulpa. In fact, oneironauts all know that the “person” they experience themselves to be is not who they really are. I am the awareness in which that “person” resides. The “person” itself is in fact nothing more than a tulpa: the first tulpa, which we confuse as being ourselves. [1]

And what of the world around me? It seems stable enough, a persistent environment where the person can interact and explore. Like a “wonderland” for the first tulpa, in fact:

A mindscape/wonderland can be imagined in such a way that large areas of it are undefined or lack clarity. Traveling within the environment outside of areas you've consciously defined can lead to a subconscious, dreamlike generation of environments and landscapes. This has been known to provide interesting and exciting activities for tulpa and their creators alike - it is quite literally letting your mind wander.
-— What does it mean to ‘explore’ a wonderland, Tulpa Subreddit FAQ

You are awareness, and you have passively created a wonderland and a tulpa with which to explore it. The person you think you are is just your first tulpa. With this knowledge, you might choose to create others, to delete your first tulpa and take your stand as the creator, and you might even consider amending your wonderland to a more pleasing layout, for a more flexible existence... [2]

[1] In fact, it could be said to be our-self, it's just not what we are; it's something we have.

[2] Check out the Tulpa Guides [https://www.reddit.com/r/Tulpas/wiki/guides/]. I think many of the techniques referred to there could be adapted for oneirosophic endeavours.

...

If I am just awareness, why is it that i have a preference for certain types of tulpas, or is that the original tulpa creating tulpas of its own?

Thinking it's not awareness that has the preference. Other tulpas: I'm thinking it happens just by implication. The first tulpa implies further tulpas by expectation and implication, in the same way it was created. I don't see "ego" as central overall, in the larger picture. The ego is an idea that you have, and because you identify with it you end up with thoughts and actions that arise consistently with it, out of expectation. Other regions of awareness end up with the same thing: behaviour via expectation,

clustered around an idea, from deliberate or accidental forcing. So it depends on where you "stand". If you are standing as /u/cosmicprankster420 then you experience a world that is implied by that tulpa, and that includes other tulpas. If you stand as awareness itself, then you no longer take the perspective of the first tulpa, and this no longer applies. But I'm not sure I've understood your idea of a "middle self" properly!

EDIT: Synchronicity alert: As I was typing that, the YouTube series WTF Moments from MoveClips.com I had in the background played the "there is no spoon" clip from The Matrix. Although this was immediately followed by a clip from Mr Bean. Make of that what you will.

Q: His middle self idea carries two constituent parts. First is like a Platonic Form. Using his example, his middle self carries a certain attribute that is transmitted to tulpa-selves, in this case Green. Second, it's almost like the HGA concept. A higher self that stands as an intermediary between the Ego and the All. Edit: I encourage any of my psychonautic friends to eat their preferred mushroom and read my post. I'm freaking myself out at this point.

Ah, I see it. Well, there can be endless subtleties of patterns within the awareness that we are; a pattern of predominant "green-ness" could indeed precede/seed subsequent manifestations. It wouldn't need to be a "conscious choice" as such, simply a bias in the pattern. (i.e. None of them are really "doing" anything.)

...I like the interpretation, although the tulpa is not meant to share the same form as the host. However, with the First Tulpa, who's to say a Second Tulpa can't have equal bidding, and perhaps take over? Maybe it's more like the recent BBC America TV Series, The Intruders.

Q: Alan Moore describes an interesting experience he had with someone else's tulpa that he was able to interact with here. Start at 1:03:15 and go until 1:13:00ish in order to get some context and then the experience.

Very interesting, thanks. It bridges the boundary between tulpas as practiced on that sub (create a sentient consciousness, spend time in a wonderland) and the Tibetan twist (actual materialisation, in this wonderland). The difference may of course just be one of limited beliefs, and hence constrained experience, today. In other words, the level of "solidity" required for most people to perceive a form may be much higher than it was previously.

Still, interesting they experienced her differently visually. Does "everyone" experience us the same, I wonder?

Q: Another thing I was thinking about as I've been mulling over your post is that other people are all indistinguishable from well-developed tulpas that are occupying a well-developed mindscape. Earth is just another mindscape in our imagination.

Yes, exactly!

This is what I'm saying with the final paragraph: You are the First Tulpa in your awareness, and all around you are the other tulpas you have created - some by request, some by implication, all unwittingly - to explore your mind together as this unfolding wonderland...

Q: Believers in tulpae are like dogs mistaking their own reflections as others. Only in this case it's a mental reflection. If you think that deluding yourself into thinking like a stupid dog is an accomplishment, you have my greatest sympathy.

The point is that people are already deluded, before they get involved in deliberate tulpa creation.

Q: Yes, one of the big things is that people will make a "tulpa" of other people, projecting their own thoughts etc into others when it's completely unwarranted (I was guilty of this in the past with extreme social anxiety, thankfully I was able to completely cure it.) Gods themselves are just "tulpae."
And of course method acting is just sort of like being your own tulpa.

"Stimulant" is a related concept = Your internal representation or simulation of other people that you use to understand the meaning of their actions, anticipate their responses to yours. Difference is the underlying assumptions about experience: One is your model vs an external world and person, the other is seeing people as an actual part of [the larger] you. Separating the two experiential would be challenging, since from your localised perspective the evidence is identical.

The Circular Ruins

The purpose which guided him was not impossible, though supernatural. He wanted to dream a man; he wanted to dream him in minute entirety and impose him on reality. This magic project had exhausted the entire expanse of his mind; if someone had asked him his name or to relate some event of his former life, he would not have been able to give an answer. This uninhabited, ruined temple suited him, for it is contained a minimum of visible world; the proximity of the workmen also suited him, for they took it upon themselves to provide for his frugal needs. The rice and fruit they brought him were nourishment enough for his body, which was consecrated to the sole task of sleeping and dreaming.
-- The Circular Ruins, Jorge Luís Borges

To know you are not a person, this can be done. Releasing your hold upon content and therefore attention, your focus loosens and expands, deepens: you re-identify as the world. To discover that you and all experiences are made of consciousness, the non-material material whose only property is awareness, that is easy. However, it is the patterns within this consciousness that constrain your perspective, not the nature of it.

What are you beyond the world? What is its context? How can you perceive outwith a container that has no boundary, escape from a room without walls?

A "first person" account of not-existing?

...

Obviously, "first person" is in quotes as a way to indicate that the idea of there being a perspective (1st or 3rd) or a person (localised view) are meaningless during those experiences. Reading the account, you can see how language just doesn't capture these experiences without being misleading.

On existence: Well, that's a blurry concept. Everything could be said to "exist" as potential [experiences], although most people think of "exist" as being actually sensorily perceived, but by that definition when we stop looking at something and things fade into the background, they are not "existing" anymore. The whole concept is a poor one. Better to talk about relative intensities in experience or something.

Everything is perspectival.

Perspective implies a here and a there. When all distinctions fall away, what is there to have a perspective on?

Perspective implies that there are alternative ways of experiencing to what's happening now.

In this context (which is about 1st-person, 3rd person, and so on), "perspective" exactly does mean location and distinction.

When all distinctions fall away, how do you distinguish lack of distinctions from their presence?

What would you need to do any distinguishing? The experience itself just "is". That's a problem, an artefact of language, of the subsequent description, not of experience. I don't think you actually read the account, or you wouldn't be saying these... ill-informed things. You are trapped by your own words, Nefandi, forever distinguished from the truth.

You're confused. Experience is language. Language is not something different from and alien to experience. All experiencing is symbolic. All experiencing exercises a mind's faculty of discernment in one or another way. All experiencing is perspectival.

This is not really true. Language is an experience and symbols are an experience. But experience is not language. (That would limit us to division.)

Anyway - the point is that language cannot describe the linked experience, because it is before division and relation. To think about something, to talk of it with language, it must be cut up into parts, and those parts related to one another (in mental space, so to speak). All of which occurs, within consciousness. When all of that fades away, those distinctions vanish. Until you try to think about it of course, in which case you immediately introduce a split. This is one of the points made in the account. You can't really describe an experience, you can only set up a parallel experience at the same level, and declare one equivalent to another.

That's because language cannot describe anything. Words cannot even describe other words. If you read thesaurus definitions, they don't actually describe anything. All definitions are circular and they all assume you already sort-of know what's going on. If you don't know what's going on, a thesaurus can't help you at all. The role of language is not to describe, but to structure. Does experience have structure? Of course. Is mystical the same as mundane? No, it isn't. Is language the same as non-language? No, it isn't. That's structure. That's the discriminating faculty at work. That's language.

Then you don't mean language, you simply mean distinction and reference. Saying everything is language is like saying everything is meaning - it's just abstracting away until there's nothing being said. You don't escape from discrimination by analysing it; you simply cease to attend to it. Otherwise (as you indicate) you keep getting apparent further divisions - albeit in thought.

Let's get back to it: if all content faded out now, would you still be a perspective?

Characters are symbolic, but what about space around, inside, and between characters? If you don't think space is symbolic, then mentally remove the space around and inside the characters, and what happens? Do you still have recognizable characters? Is letter "a" still the same letter if it has no outline that separates the inked part of the letter from the background canvas? If words are symbolic, everything is.

Oh really. What is space a symbol of?

Let's get back to it: if all content faded out now, would you still be a perspective? Of course I would be. I'd recognize there is no content because I know what content looks like and this isn't it. This would be a perspective.

I don't underestimate you, but I do think you mix up your uses. You are using "symbol" incorrectly here. The space inside your body is not a symbol for conventional identity and privacy, it may be associated with those concepts, and an illustration depicting a body-space may be used to represent those concepts in certain contexts. I think there is a better way to say what you are trying to convey.

"Let's get back to it: if all content faded out now, would you still be a perspective?"; Of course I would be. I'd recognize there is no content because I know what content looks like and this isn't it. This would be a perspective.

As soon as you did that, as soon as the recognition (the thought of your experience) appeared, you would indeed become a perspective again. As soon as you think about it or try to describe it or reflect upon it in any way, you stop being it. I maintain that if content faded you are not a perspective, or indeed anything. You have ceased to "take on the shape of" an experience, and simply "are".

You think symbols have own-meaning apart from space.

No. You are confusing two things: that space defines non-space (fine) and vice versa - and the meaning of the letter, it's association, it's mental pattern-triggering.

But how would you know it appeared? You'd have to recognize the old state as though it were distinct from the new.

No, there's no recognition, there is simply being. Recognition would break this, introduce relation. It's not even a "state" because it is before states, although the limitations of language mean we must label it like this or similarly. It actually cannot be talked about. If you really don't understand this, then you don't understand the basis of oneirosophy.

Symbolic means representation, one thing points to another. You mean something more like "implies" or "is of a piece with". I also think you are mangling the use of the word "meaning". Are you mixing one type of experience with another, perhaps?

...Right, I'm back, and I've had a coffee and a croissant, so I'm less antagonistic. Let's start, if way may, with a metaphor and then build to symbols and polarity and so on.

Desk, Paper, Origami, Fun

There's a piece of paper on my desk. I take my pen and try to draw a representation of the piece of paper, on the paper.

- What shape can I draw which will accurately do this?

Now the piece of paper itself has awareness. It tries to form a representation of itself in an attempt to experience itself. It tries to do this by folding itself, origami-style.

- What shape can it adopt that will actually do this?

Now, the piece of paper arbitrarily designates its left half as "internal" and its right half as "external". The right hand side had formed into a bump:

- Is that right-hand bump a symbol?
- Does it have inherent meaning?
- Is it symbolic of anything?

If the paper forms its left half into a bump and declares it to be representative of the right-hand bump:

- Is the left-hand bump symbolic of the right-hand bump?
- Does the meaning of the right-hand bump change?
- Does the left-hand bump have an inherent meaning?

Yup, but remember metaphors have limitations.

Well, quite. That was the point. That's where the metaphor becomes quite "meta" because it itself illustrates the problem with metaphors because that's what it is "about".

So the best way to represent itself is not to fold, but to remain flat.

Exactly. Or to be clearer: the paper finds that it cannot represent itself and to accurately capture itself it can only relax and be itself. That is the situation we find ourselves in when we try to talk about this non-experience experience (or whatever we want to call it).

We are not like the paper.

We are not "like" anything. Of course, the metaphor isn't intended to capture what we "are" (for this cannot be done) but to illustrate the futility of something trying to describe itself by using itself, or even describing part of itself using another part of itself.

If you relax you won't find yourself nor will you be most like yourself.

Well, there's nothing to find. If you were to completely relax then even the "presence" thing would be gone (whatever we want to call it). If all activation went completely...

There kind of is something to find. A

"Nothing" in the sense that you tend to find what you are not, if that makes sense. As you explore, you associatively discover more and more things that you "become". You find more experiences by looking; you find more shapes but you don't find the "paper" as it were.

> Ordinary relaxation simply reinforces pre-existing habits.

Well, relaxation means ceasing triggering but that doesn't undo what has been done; detachment allows the current thread to fade out completely, potentially, but if you don't assert anything different then you just re-trigger the same patterns into experience again. Of course, you could always just start a fresh thread from a new "seed" thought and let it become 3D-immersive. I'd say that relaxation (ceasing to trigger) lets things settle to their current stable state and can offer some clarity depending on what sort of patterns you've been engaging thus far. Some people are lucky and they get an experience which reveals to them that, wait a minute, I'm not a body in a world, etc. Others, it's too noisy and the feeling of boundary as become too established. In any case, at some point faith is required. If you want to adopt a new state, you have to become it, you have to "take on the shape of" that new state. This is the active-assertive approach rather than the passive or investigative approach. You stop waiting or tinkering with what seems to be there, and just go for it. Since anything that changes, you cannot truly be fundamentally, then that is a good way to see, the nature of thee.

We agree overall, but:

> It's not mechanical in the way you describe.

I think it is mechanical though - in the sense of being "stupid and basic", happening independent of context. In the sense that to change the balance on your sound system, you don't need to worry about which band is playing which song. The world has no depth and consists of inter-triggering patterns. It is has no intelligence apart from its creators. You don't necessarily need to solve Columbo's case before you can switch channel to watch Mr Robot.

> So it's always the best strategy to assume the best and instantly go for the target state. You'll either succeed instantly or you'll learn what blocks the path by bumping up against the blockage.

A great point. It can be tempting to try to work out the state and solve it advance but - as our little metaphor form earlier shows - that "working out" is a parallel pattern and resolving it does not necessarily translate to resolving your state. Instead, it's best to simply assert the final state as your immersive experience, and immediately you'll get a response. Now, you don't necessarily need to deal with that response as such, but you need to accept it and incorporate it rather than avoid it or try to circumvent it.

> [On "stupid and basic"] Relaxation is contextualized by your dominant narrative, habits, hopes and fears, etc.

I wasn't being specific to relaxation there, actually. This was about not having to deal with the details of something before asserting something else. Your narrative, habits, hopes and fears don't matter at all, unless you decide to wrestle with them. Let them go; there's nothing behind them. Assert, and your apparent world will blindly shift to the target state. (I'm not guaranteeing this will be a pleasant experience, however.)

> Oh, no. You still need to work out your target state. You need to be able to envision your goal. If you don't know what the goal looks like, feels like, and intellects like.

That's not "working out". If you don't know what your goal looks-feels-intellects like, then you don't actually have a goal at all. To some extent this is what I mean about the "basic" nature of things. If you know what you want? Draw it in detail in the space of "your" consciousness. A result is guaranteed. However, any details you don't supply will be filled in by implication, so it pays to fully render the state.

> So if you know you don't want the present state, but you can't envision a better state, you have to do what?

Then you'll roll along on your present logical trajectory. Fortunately, you can always conceive of a better state, and explore it fully. It does not need to be connected to the present one; in fact one should not seek the connection.

> People are often so inured in convention they can't imagine something radically different as an immediate and readily available option.

We skip all that, surely? If you can imagine a moment you'd like to experience, that's all you need. You can explore the detail of that, great. It's hardly a challenge. Naturally, one must be aware of these ideas to bother doing so. But that's true of anything, so surely we aren't talking about the random citizen who does not yet understand that there is no depth, and he has power over his situation? You don't even need to imagine it as an immediate and readily available option. It's a dumb, automatic mechanism. In fact, working it out gets in the way - that's why faith pays. Do the thing and you'll get the thing.

No, it's got nothing to do with "fake". I use the word "parallel" to indicate they are of equal standing, it's simply that one is not the other and that needs to be borne in mind. There is no equivalence. Fake and parallel have quite different meaning, especially in this context, and especially when I was referring to a metaphor which explicitly supplies a context for what parallel patterns would be. It's you who have suggested that some patterns are "fake". So I should ask: fake in what sense?

> What's the problem with a parallel conception in your view? Why did you bring it up as something that's problematic?

Obviously the worst problem is confusing a conception as "what you are". However, the daily issue is that you end up operating on the parallel rather than asserting directly. For instance, we might work out a theory about our bodies and how to cure certain problems thinking that this will resolve our difficulties. However, what's happening is that we are exploring a story about our problems which is independent of our actual symptoms - unless we are fortunate enough to have declared explicit equivalence (which is pretty rare; basically magickal assertion). The other more pertinent issue is something we see all around us today: people working through fictional descriptions of mind, brain and consciousness trying to solve things and derive insights from patterns which do not exist other than abstractions. In general the issue is: People are dealing with patterns parallel to the world-pattern, and are not affecting or interacting with that.

Anything that is not a direct experience is a story about experience (itself an experience). The trick is to know whether you are interacting with the world or a story about the world. It's the difference between actual change and fantasy about change. Obviously any discussion about these things is a story, a narrative. That's language for ya. But so long as the participants understand what is being pointed at, all is well. (The problem is the confusion or assumed equivalence, not the presence of parallel patterning in and of itself.)

All experience is a direct experience of what it is. The error is to mistake one thought-stream for another. The "world thought" just is. The parallel thought just is too - except if it becomes a thought about the world and take it as equivalent, and then you've got a story.

If you understand what is happening, that's fine. Then you won't mistake operating on one stream with operating on another. The story of our times is the reification of abstraction, the confusion between streams - e.g. taking scientific concepts as "factual" in the same way as world-experiences are inherently factual. Confusing "aboutness" with immediacy.

> Whether any two phenomena are the same or different is ambiguous and is a matter of perspective/emphasis.

Two phenomena are always different. That is clear.

Hint: it's to do with the use of the word "two"...

...

Well, that was quite fun. I'm a big fan of "geometry going astray" to help illustrate stuff. Unfortunately my mind is now full of infinity - again. Waves in the blue ocean are located relative to one another, but where is "blue"?

> Right next to red on the color wheel.

It that the one on top of the turtles? Perhaps I'll take it for a spin...

...

> *"I am unknown by death. Nor known by life."* -Nefandi

MANAS & The Subjective Reader

I've been finding a few inspiring gems in the old MANAS journal editions, available free online. Some of them are about subjectivity and reality, others are more about society - e.g. issues of conformity and freedom. Lots to wade through, but people might find things that interest them re: the larger picture of world-creation.

MANAS is a journal of independent inquiry, concerned with the study of the principles which move world society on its present course, and with searching for contrasting principles- that may be capable of supporting intelligent idealism under the conditions of the twentieth century. MANAS is concerned, therefore, with philosophy and with practical psychology, in as direct and simple a manner as the editors and contributors can write. The word "manas" comes from a common root suggesting "man" or "the thinker." Editorial articles are unsigned, since MANAS wishes to present ideas and viewpoints, not personalities.
-- [http://www.manasjournal.org]

Here's an example of an article that's interesting on Theodore Roszak and linking objective vs subjective science. Sample quote:

I would like to help you gain an appreciation that came to me only slowly, painfully, and with much difficulty: how our intellectual concepts and beliefs limit our ability to perceive what is really happening in the world. When the world "was" flat, the heavens "had" to move around the earth. We see the world through the blinders of our own beliefs. When the world's behavior resists our expectations, as now seems to be the case in many areas of policy analysis, we need to question whether some of our important beliefs are in accord with reality. Unfortunately, our most basic beliefs are seldom accessible to our conscious mind: they appear to us as simple, unquestionable observations about reality. . . .
To truly see that one of your own beliefs is just an assumption can be liberating. This experience, though, is not amenable to precise programming. You must stretch your mind, envelop your beliefs with contrary thinking, and allow your imagination to roam in forbidden territory without automatically rejecting its perceptions as "absurdities." . . . By holding fast to certain beliefs, you may be denying a part of yourself that would come to the surface if you were willing to accept a somewhat different set of values or beliefs. . . . What I am suggesting derives from a belief in the indivisible unity of life and, therefore, in the importance of making work an integral part of the whole. . . .
To be able to integrate your life, however, you will first need to re-examine your unquestioning belief in the superiority of "objective" over "subjective" research, a belief apparent in your condemnation of what you consider subjectivity in my writing. Until you relinquish this belief, you will be afraid to approach work with feeling as well as intellect for fear of losing your much-valued objectivity. But, pure "objectivity" doesn't exist, since any observations, experiments, or analysis must always be done by a person, who inescapably must have values, emotions, and feelings that influence his or her work. . . .
You seem, however, to believe that because you desire to be objective you will be immune to those passions, prejudices, and dominating opinions which "are the abundant source of dangerous illusion." [Laplace.] What nonsense. I am sure that Laplace would agree with me that those most likely to be led into dangerous illusions by their emotions are those who would deny most vehemently that emotion played any role in shaping their opinions about "objective" truth. . . .
I have no desire to deny that my views of the world influence my work. You term this "subjectivity" and denounce it soundly. I term it "wisdom" and recommend it highly. By drawing on all of my perceptions of the world, I believe I obtain a more complete and coherent view of the world processes that are unfolding than would be possible if I limited myself to information that I process intellectually and analytically. In a sense, I work backwards from my overall view of the world to the specifics of a given problem, applying tests of logic and evidence to check the correctness of the perceptions derived initially as well as from thinking.
-- Vince Taylor quote, No Precise Programming, Manas Journal, Volume XXXII 1979

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Glitch_in_the_Matrix Misc Posts

We Are But The Dream Puppets Of Picard

Now, this is more in the realms of /r/synchronicities but because it's part of a chain of events that relate to this sub, I'm going to post it.

In my downtime over the last month, I've finally been putting a bit of effort into philosophy stuff - reading things I've been meaning to catch up on, overdue film viewings and suchlike - all related to the nature of reality, thinking, perception, imagination, dreams, all that. In among the masses of comments recommending related film and TV to watch, someone recently mentioned an episode of Star Trek: The Next Generation that has parallels to one of my favourite stories on this sub. Forgot all about it; was never all that into Star Trek and haven't seen it in maybe 10 years. Browsing the web with cable TV on in the background yesterday (not usual, I always watch DVDs or downloads, not broadcast) getting bored of the sound of Ben Miller's voice in Death in Paradise, I flick the channel up - Friends - and again - Friends again - once more - it's Star Trek: TNG.

"Hey, I wonder if it's that one about Picard's dream? That would be amazing."

Channel starts, Picard's on the bridge and within a second gets knocked out by some mysterious energy ray. Wait for the end of the opening credits for the episode title. Sure enough, it's The Inner Light, the episode all about living a full parallel life in (effectively) a dream, packed with relevant messages. And an annoyingly persistent flute melody.

If this world suddenly evaporates later today, revealing all this to be part of a post-meal nap Patrick Stewart is having, I won't be all that surprised.

TL;DR: I watched TV yesterday. ;-)

...

Q1: Synchronicity is weird, and your case is even weirder, because the episode itself was of a glitchy nature!
I hope it won't look like I'm trying to one up you, but something very similar happened to me a few weeks ago and I don't feel like it's worth a separate post, so I'll use this opportunity to share my story: A few weeks ago I woke up with a song already stuck in my head (I suppose this happens to everyone sometimes), it was the so-called Sukiyaki song. While I was making breakfast with the song playing in my head I remembered reading that the singer, Kyuu Sakamoto, had died in a plane crash and there was huge controversy surrounding the accident, but I didn't know what it was about, I had been going to find some details about that, but I'd never gotten round to it (that was months before I woke up with that song in my head). So, as I was making breakfast, I made a mental note to check what this was about when I have a chance. Then I thought that I might as well watch some TV while I eat (not something I usually do). The first channel that wasn't playing commercials was one of these "air crash investigation" documentaries and I thought, just as you did, "It would be so weird if it was about that crash I was just thinking about!". And it turned out it was.
And in case someone was wondering what the controversy was, the US army stationing nearby was ready to start the rescue minutes after the impact, but the Japanese refused. A rescue team was then sent by land, spending the night in a neighbouring town because "eh, everyone is probably dead already". When they finally reached the crash site 14 hours later, most survivours have indeed already died of injuries and exposure.

Good story!

What I love about these experiences is, you can't really identify the start point. There's a complicated process of unlikeliness for everything to line up. One part can't really have "caused" the rest - it's like one complete pattern that must have come into being all at once; it's just that we experience it moment by moment.

Today's Random Theory
there's always one brewing, sorry

When we have a problem to solve, we usually think about the problem and its details, and generally try and "work it out" by effort. Sometimes we get to the answer by doing this, usually we have to stop and let it be. Quite often, the answer then just comes to us, pops into our heads, later. Curious!

There's a book called Autopilot by Andrew Smart which talks about how, when you stop consciously directing yourself, your brain is actually at its busiest. (fMRI research often ignores this "background" as distracting, but it's actually your default mode in life, or should be. You are right to be lazy.)

The best way to generate ideas and solutions, in other words, is to set up the problem and then leave it be: all your resources will work on it holistically, and you'll be alerted when this is done. Trying to solve it actually interferes with this process: you keep resetting the problem back to its starting point!

I think of this as: A problem isn't solved really, not by action - a problem is actually a thought which gradually and naturally unfolds and changes into its own solution. The solution is implied in the problem, or: the only difference between a problem and a solution is time. So, what if the whole world works like this? When you have a 'problem' or a 'question', it's not just your brain that is constantly busy moving from the 'question' to the 'answer' - it's the whole universe. Sometimes the answer will come as a thought in your head; sometimes as a television programme; sometimes as an overheard conversation on the street; sometimes as a spontaneous action you end up doing for no reason...

TL;DR: Left alone, the universe naturally moves from the problem to the solution, from the question to the answer. Does your life in fact constantly seek to solve itself, if you let it, by whatever route is available?

Q1: This autopilot thing seems to make a lot of sense, when I couldn't remember some word on an English vocabulary test I would move on to other questions and the word I was looking for would always "pop" into my head later. As for the universe theory, I know you didn't mean it in a religious way, but it's very similar to what a nun once told me, that when you have a problem and there's nothing you can do, just stop thinking and let God do his thing and a solution will appear. I've followed this advice for years and haven't been disappointed once :)

Good observation!

It's not really a religious thing, it's more a how-the-world-seems-to-work thing. Those prophet types just got their version in first!

Maybe all religions are based on fundamentally sound ideas about the world (or rather the mind) probably, trying to convey essential truths as seen at the time. The teachings just become corrupted in the service of the "business and power" aspect of mature religious organisations. Even the whole notion of "God" gets mutilated into a vengeful entity, rather than the "nature and inherent intelligence of existence" (your mind as it works if left alone) as originally intended.

The essence:

-- "Ask and it shall be given to you; seek and you shall find"

Actually, the alternative translations say it even more clearly [https://biblehub.com/matthew/21-22.htm]. Neville Goddard, a New Thought thinker last century, built a whole approach to life based on interpreting the Bible as a "manual for the nature of reality, the mind, and living". Fascinating stuff.

Set up the pattern or define a problem, let the "universe" unfold and solve it! If that isn't an example of "faith", what is? (I'm not religious at all, I just find these connections interesting.)

...

Q2: I watched TV once... never again.

Well, I've definitely learned my lesson, that's for sure. I'm sticking to my etch-a-sketch from now on [https://entertainment.howstuffworks.com/etch-a-sketch-pictures.htm].

Q3: I am watching it now on Netflix. I have never watched before, any star trek TV show, and I am well into my thirties.

I am watching it now on Netflix.

Did you start watching before coming across this story, by searching or whatever?
Or did you look it up on Netflix after reading this?

Q3: Yes, after reading this. I myself, as crazy as it sounds, fully believe that I am not living in the same life I was ten years ago. It's not a fully formed idea, and it's entirely conjecture...but it's a feeling I can't shake.

It's possible that none of... this was as it now "was". How do we tell whether it is us, our minds, that change - in a moment of epiphany say -or the world? We have a feeling, a tugging, so we investigate further, and find we cannot separate the two.

Darkroom Vision & Chef Hats & Dreams

I was reading a blog post on how we represent the world to ourselves - a really great article, here at the Well of Galabes blog - and a couple of the comments underneath it seemed relevant to our Glitch explanation efforts so I've included them below. They emphasise how much our experience is at best 'inferred' and at worst 'created'. The comment on the narrative flexibility of dreams is interesting too. You can imagine both of these appearing in this subreddit in one form or another, as reports.

Darkroom Vision

"I realized I have a much more dramatic example of the pure subjectivity of perception in my personal experience. It's what I call my "darkroom vision."
When I was in college and taking photography classes, we were provided with a large community darkroom. The safelights were always on in the darkroom, of course, as there were often several people working in it side by side.
One day when I was working, the power went out and the safelights went off. A darkroom with no safelights is truly dark; even with full night vision adjustment human eyes will perceive no light. Those of us who were working in there fumbled our way out to wait for the power and lights to return. After a while it was apparent that power was not coming back anytime soon, and I had left some prints in the fixer bath. So I went back into the darkroom to retrieve those prints and move them to a water wash. When I got in the darkroom, I realized that I could very faintly see the big table in the middle of the room with all its individual tubs of developer, stop, and fixer. This disturbed me, since a darkroom is supposed to be absolutely dark. I reached for the corner of the table, and when my hand reached it, there was nothing there. The table immediately vanished from my sight. I fumbled around a bit, found the table by feel, and instantly it popped back into view in a new, and "correct" location. Though this image was faint, it was definitely a visual image, indistinguishable from what I would have seen had there been a very dim light in the room that was just barely above the threshold of perception. But, given the disappearing and reappearing act the table put on, it was also clearly coming from inside my mind, not from any "objective physical reality."
After this experience, I discovered that I can always see by this "darkroom vision" when I am in familiar places in total darkness, but (here is the key) ONLY if it is a place I know well in the light. It is very useful. The image includes things that I do not have a direct conscious memory of. If I have misplaced something, I can look around for it, and when I see it and reach for it, it usually is there. It's funny, when it is not there, to see it vanish. But it is usually not far from where I saw it, and it will pop back in to view when I do get my hand on it. In one darkroom I was even able to read the hands on a large timer clock, getting some idea of how much time was left before it would chime. The reading I saw on the clock was often not exact, but it was fairly close.
And of course the evolutionary biologist in me appreciates what a wonderfully clever adaptation this is, to present all this subconsciously stored information in a handy visual image, showing me all of my mind's best estimates of the position of everything in the room relative to where it judges me to be. I don't have to think about it at all, it is effortless on my part. I just look around. And it updates instantaneously in real-time based on new data."
-- Bill Pullium, comment [http://galabes.blogspot.com/2014/06/explaining-world.html]

Objects Revise Themselves

"I remember working in a kitchen, when a few of the cooks began to wear tall white paper hats like the chef had always worn. One of these cook's had a similar body-type as the chef, and sometimes when he'd enter the kitchen, from a distance and out the side of eye, in peripheral vision, I would actually "see" the chef enter the room, until he got closer and the image would shift back to the cook in question. This happened after I had started meditating and noticing the activity of my mind more. I was surprised, because it wasn't just that I was unsure of who this person and thought, "That might be the chef", it was the for a really brief moment, I actually had an image in mind of the chef entering the room, which was quickly altered as the cook came into better focus. Interesting also in that, from a social primate point-of-view, my mind was always scanning for the chef's presence, and how he might view my work.

I notice that phenomenon in the evening light as well, when I encounter an object that I can't quite make out what it is, but looks to be the size of an animal - it is very quick, but I can see my mind trying on various perceptions to the hazy figure: "Is it an animal? Is it a raccoon, or a dog?" until I can get a better view of the object, and the perception settles down to something more stable. I imagine these moments of perceptual uncertainty make conscious a process that is normally hidden from me, of how the mind decides what something "is", like a table, or chair, or person, etc., and then supplies an appropriate image, though it seems to me like I am simply "seeing" something that is "there".
Something else - in becoming aware of my dreams, I noticed that my mind has these moments of indecision, then decides on a narrative framework for things, then will alter past happenings to fit that framework. I'd always thought dreams were like movies playing from beginning to end in order, but on closer inspection, it seems more like streams of thinking, in which the mind will decide on a story, then go back and change what happened before to make that story coherent!"
-- Daniel Cowan, comment

EDIT: I also meant to include this link in there: we don't just see with our eyes [http://www.healthaim.com/brain-able-to-see-in-pitch-black], we see with our whole bodies. Absolutely all input acts as a source for our perceptions. Other interesting reading here.

EDIT2: Also this page on seeing through eyelids [http://schwitzsplinters.blogspot.co.uk/2007/07/seeing-through-your-eyelids-spreading.html].

EDIT3: And this article on "visual loops" vs inputs [https://dondeg.wordpress.com/2014/10/31/the-beginning-and-the-end-of-consciousness-in-the-brain/], which would fit in with the idea of an ongoing, persistent 'dream environment' which is updated as new information becomes available from the senses.

EDIT4: The stranger in the mirror illusion [https://mindhacks.com/2010/09/18/the-strange-face-in-the-mirror-illusion/]. And this completes my collection of "subjective is not, or is what you think it is" round of links.

...

I'll add another experience which is more accessible, that we've probably all had but perhaps not paid much attention to: When I misread a word, I actually do experience the wrong word - I literally see that incorrect word in front of me - and then it 'snaps' to the right word when I go back to check. This highlights how our experienced world is basically an inferred dream-space where the objects are a best guess, 'inspired' by sensory(?) input and historical context, and is continually updated as new information is received. This brings to mind Donald Hoffman's ideas on our experience being like a 'user interface' to help with our aims in the most efficient way, rather than an accurate representation. Anything could be going on behind the scenes. What we perceive may be directly related to our aims and goals, as things are filtered accordingly.

The dream thing really trips me the hell out.

Yep. Basically, each moment strives for 'coherence of narrative'. You're doing it right now. Actually, the process described of "trying on different interpretations" is an example of this. Normally we don't remember this; once the perception has settled, it was "aways that way" for most of us. We delete any inconvenient histories as we go, once we've reached a decision.

I've heard about the night vision thing before. A lot of people say that when that happens you're looking through your pineal gland, your third eye. Interestingly the pineal gland actually contains rods and cones like your eyes do.

Yes, I've had the experience of 'seeing through eyelids' and the accompanying feeling is that I'm centred and 'looking out from' somewhere near my prefrontal lobes. This is also a technique used by some vision improvement approaches, interestingly - to "find your centre for seeing".

...

Not been there. I only heard about "gaslighting" recently on another thread (thought it was something to do with being Hitchcock-film-like, which it sort of is I suppose).

their pretend histories are totally real to them.

Probably don't even know they're pretending. I mean, it just is real and that's that, it seems. A universal tendency gone wrong? Will check it out.

...

Q: Just discovered this today.
EDIT2: Also this page on seeing through eyelids.
That's easy. The eyelids don't block 100% of all light, just most of it. Even fingers don't block all light. Having a hand waved (even not your own) between your tightly closed eyes and a light, you should easily be able to tell whether the object is between your eyes and the light, or not. Alas, nothing about the objects form and/or color.
Edit: And telling the direction of movement of the object is not difficult, too, because it's not really the eye that "sees", it's the brain that interprets the optical signals, not in terms of something like pixels but in terms of characteristics: A finger can have the same characteristic "moving from left to right" as a ball and as a stick and as a car. So with closed eyes you can't tell much about an object but the characteristic "moving from left to right" can be deduced from the brighter light / lower light order anyway.

A good attempt, but you've already come up with the seed of a better answer:

it's not really the eye that "sees", it's the brain that interprets the optical signals

You can take it a step further. Your brain doesn't interpret optical signals and turn them into images directly. The signals from your eyes and other organs all just contribute information, to the extent they are available and 'online'. What we actually do is essentially imagine our surroundings, based on inputs from the senses and from memories. Not in a "processing way" and not through conscious effort; this is the passive activation of previous patterns.

Certainly, if there are little bits of movement detectable those will contribute - but even in complete darkness you can still see the room around you when relaxed (and if you allow it to happen), although often it'll be a little bit wrong. (This skill is very handy, because when you look at how eyes work, they are rubbish at seeing - you are mostly blind anyway.)

In fact, people who go blind later in life sometimes find that after a while they can "visually perceive" objects around them again, as other senses provide clues from which the presence of those objects can be inferred. In other words, what you apparently see around you right now is a hallucination "inspired by" whatever information is available. Which is why you can still see in dreams, even though you don't have any eyes!

The problem here is with the word "seeing" because in common usage it implies "eyes" or that you are somehow perceiving a thing that is definitely there. Perhaps it's better to keep it to the essentials: "Seeing" is having the experience of seeing something, whether or not there is a something actually there, in the form of an image.

Also, I don't believe that one can still "see" in complete darkness

You can. You don't need any light at all to experience a complete room around you (as described in the post). When you try to act on the basis of that image, it will update according to the cues provided by touch though - in the same way everyday seeing is updated by the little snippets of optical information your eyes periodically provide. Or more accurately, the content of attention as it scans. It is a relatively rare experience though, but if you relax enough you can have it. In fact, it might be the natural state of vision if we aren't interfering through effort.

But this works only once you know an object and/or have seen it before.

You can only see things you've seen before (when you see a new object, it is made up of raw shapes and colours, or other familiar elements in an arrangement; it takes a while for it to become its own complete pattern). If you have a misunderstanding of an object, you will "see" that misunderstanding, until a closer look reveals the contrary detail. It's a fun thing to experiment with.

Huh? Seeing without having eyes, in a dream? That never happened to me.

Of course you have. I mean, do you think that "dream eyes" take in "dream light" which is then processed in a "dream brain" so you can have some "dream seeing"?

Although your dreams do sound as though they could do with a bit of perking up! ;-)

An interesting observation though: Sometimes we have "knowing" dreams where we aren't actually experiencing. Almost like we're just getting narrated the content. And you are usefully highlighting that we don't all have the same experience!

(If you've ever had a lucid dream though, you'll realise that a dream environment can be more vivid than everyday life.)

Right. We can get right to it: How can you tell the difference between "full imagination" and not "full imagination"? After all, we only know we are "deceived" when our experience shifts in a "correction". I mean, have you really examined every part of the room you are in? And yet, you don't feel as thought there are "gaps" in your visual experience of it. There are most likely vast parts of your daily experience which you have never examined properly - and you are therefore just completely hallucinating, without knowing it. I think of it as "dreaming, inspired by the senses". Of course, I have no access to the information provided by the senses at all - only the final conclusions - but we tend to assume that what we are experiencing is in some way contributed to by such things.

If that would be the natural state of vision, it would be better to have no eyes - I just don't believe that.

No, that's not what I mean. I mean that, in a relaxed and open state, it is possible to have a visual experience of your surroundings even with eyes closed. When you go up and down stairs and use your keys with eyes closed, if you pay attention you'll find that you do it via a sort of "three-dimensional feeling-out". There's not much difference between this and a "three-dimensional visioning-out".

What about babies? Everything is new to them, they don't have names for anything, how could they learn to see?

Why do you think having names for things matters? (It's an interesting assumption!)

Babies learn to see slowly, and it happens passively. There are probably raw "archetypical" or building-blocl shapes which can be perceived immediately (it is thought). Exposure gradually clumps these together into trace patterns. Lines and circles become associated in certain configurations into whole patterns of increasing complexity, into what we term "objects". Simple exposure over time will result in this pattern formation.

What I see with dream-eyes is full imagination.

Right, you don't have functional dream eyes, do you? You just have the imagination. The dream eyes are inside the imagination. Your dream experience isn't "inspired by" the input of dream sensory organs.

Close your eyes and take it away: With eyes closed you can either image it still being there, or taken away.

A couple of questions to ponder:

- Why don't you go blind (or blurry) every time your eyes move?
- Isn't blinking and eye-shifting essentially closing your eyes?
- How can you tell the difference between a dream experience and a waking experience, apart from by memory and expectation of what is "usual". In other words, what about the direct perception of the moment is different?

I had some dreams where I could take control over what I did

Yep, if you knew you were dreaming while in the dream, that's lucid dreaming. Interesting that you don't have colours! Next time you have such a dream, just "ask" for it to be super-vibrant and in colours. And don't take "no" for an answer! :-)

Interestingly, in the 1950s/60s it was thought that dreams were black and white, and people nicely played along by having black and white dreams, and those people didn't believe it was possible to dream in colour because they'd never experienced it. But it was. The same thing happened with lucid dreams.

Repost: A Parallel Life / Awoken By A Lamp

One of my favourite glitches is this one posted by /u/temptotasssoon, who apparently lives an entire life in the moments after a head injury. He eventually awakes from this dream when he notices that something is strange about a lamp.

People are always asking for it, but because it's in a comment rather than a proper post, it's hard to search for. So, I'm reposting it here to give the story its proper place in glitch history...

NOTE - I am not OP. OP's account was a throwaway and the original comment is three years old. So don't expect any question-answering from he or me.

A Parallel Life / Awoken By A Lamp

throw away account cause this is really personal.
My last semester at a certain college I was assulted by a football player for walking where he was trying to drive (note he was 325lbs I was 120lbs), while unconscious on the ground I lived a different life. I met a wonderful young lady, she made my heart skip and my face red, I pursued her for months and dispatched a few jerk boyfriends before I finally won her over, after two years we got married and almost immediately she bore me a daughter.
I had a great job and my wife didn't have to work outside of the house, when my daughter was two she [my wife] bore me a son. My son was the joy of my life, I would walk into his room every morning before I left for work and doted on him and my daughter. One day while sitting on the couch I noticed that the perspective of the lamp was odd, like inverted. It was still in 3D but... just.. wrong. (It was a square lamp base, red with gold trim on 4 legs and a white square shade). I was transfixed, I couldn't look away from it. I stayed up all night staring at it, the next morning I didn't go to work, something was just not right about that lamp. I stopped eating, I left the couch only to use the bathroom at first, soon I stopped that too as I wasn't eating or drinking. I stared at the fucking lamp for 3 days before my wife got really worried, she had someone come and try to talk to me, by this time my cognizance was breaking up and my wife was freaking out. She took the kids to her mother's house just before I had my epiphany.... the lamp is not real.... the house is not real, my wife, my kids... none of that is real... the last 10 years of my life are not fucking real!
The lamp started to grow wider and deeper, it was still inverted dimensions, it took up my entire perspective and all I could see was red, I heard voices, screams, all kinds of weird noises and I became aware of pain.... a fucking shit ton of pain... the first words I said were "I'm missing teeth" and opened my eyes. I was laying on my back on the sidewalk surrounded by people that I didn't know, lots were freaking out, I was completely confused.
At some point a cop scooped me up, dragged/walked me across the sidewalk and grass and threw me face down in the back of a cop car, I was still confused.
I was taken to the hospital by the cop (seems he didn't want to wait for the ambulance to arrive) and give CT scans and shit..
I went through about 3 years of horrid depression, I was grieving the loss of my wife and children and dealing with the knowledge that they never existed, I was scared that I was going insane as I would cry myself to sleep hoping I would see her in my dreams. I never have, but sometimes I see my son, usually just a glimpse out of my peripheral vision, he is perpetually 5 years old and I can never hear what he says.
EDIT (24 hours after post): never though anyone would read this, I changed a line so that it no longer seems that my 2 year old daughter bore a child.
I have never seen Inception or the Star Trek episode so many have mentioned (but I will eventually)
I will not do an AMA
I've had many PM's describing similar experiences and 3 posters stating such experiences are impossible, I'd say more research needs to be done on brain functions. Pre-med students, don't assume you know everything.
A few have asked if they can write a book/screen play/stage play/rage comic etcetera, please consider this tale open source and have fun with it
-- /u/temptotosssoon

* * *

/r/Psychonaut/ Misc Posts

The Girl Who Saw Through Illusions

A little story I liked:

The Girl Who Saw Through the Illusions By Leo Babauta
The girl was at work when one of her coworkers said something demeaning about her work, and she immediately got upset, felt defensive, and thought all day about how the coworker was wrong and how she could prove it to him. At home, her boyfriend left his dirty dishes in the sink and the trash was overflowing and she felt irritated by his lack of consideration. She thought about how wrong he was, and why couldn't he just do these little things to be more considerate?
As she was stewing in her anger over these two people who had wronged her … she wondered what was going on. Why did she have to be so frustrated, angry, irritated, by these little comments and actions?
The next day, she went to work, and noticed other people also frustrated and stressed out and angry at different times in the day. She saw it in the faces of strangers on the street, then in the complaints of her friends when they went out for a bite to eat after work.
What was going on?
Then she began to see something strange.
What she saw was this: each person had a treasure they were protecting. A beautiful gem that no one else could see, but that they felt was really valuable and that needed guarding. An Inner Gem.
When one person would interact with the other, even if the actions or conversations had nothing to do with the Inner Gem … each person would worry that the other was trying to attack their Inner Gem. Everything became about guarding the gem, protecting it from attack, making sure it was safe.
The girl realized that the gems didn't really exist. She realized that we just imagine them to be real, and don't realize we're doing it.
She realized that it's all an illusion.
And it's making us unhappy.
So that day, she stopped trying to protect an imaginary gem. She stopped trying to be right, to be seen as good and competent and smart and perfect, to see herself as a good person at all times. She stopped thinking that other people's words and actions had anything to do with what she imagined herself to be. She stopped trying to protect her position and self-image.
And, gently letting go of these illusions, she became happier. She would smile when someone else would start protecting their imaginary gem, and realize that their frustration or rudeness had nothing to do with her, but everything to do with the gem they were protecting. She would go about her day, enjoying herself, and trying to make the world a better place.
-- Blog entry from Leo Babauta's Zen Habits

...

That's the idea, although I'd broaden it to being any sense of localised identity, a space that you are defending against the larger environment.

Q1: I like this a lot.
Whenever I take a step back in my head and pay attention to how and why I'm reacting to things the way I am I usually feel a lot better.
However the ego always creeps back into play and when I realize I am getting unhappy again I have to make a mental note of it and work on once again detaching from the ego.
I hope to be able to detach for good one day!

A step back in your head - and this is kinda literally true isn't it? An easier and more persistent approach is (I find) so switch "context" to the background space that experience is arising in.
Of course, you then have to just let actions be spotaneous and not push or rush or interfere - as soon as you do, your attention narrows (because that's how direct action works: you don't do it, you squeeze your attention).
Great when you're in it though! :-)

Q2: Never take anything personally

Right - because there's no "person".

What matters? You decide.

Yes, quite so.

Q3: In my way of thinking, the gem is not ego or individuality, but rather free will. I think free will is an illusion - a bad one, which makes us think that people are "responsible" for their mistakes, that they "deserve" punishment, and so on... the false idea of free will is, I think, the root of all anthropogenic human suffering.

An interesting idea. I'm not entirely with it, maybe. I'd say that "free will" varies in terms of context - in terms of the "sphere of attention". Someone who is narrowed on the body or certain thoughts is limited. Meanwhile, someone whose attention has expanded to the "background awareness" has more flexibility, greater choice. After all, free will isn't about the ability to do just anything, surely - it's about being free to choose among the maximum number of possible options, to take the route most appropraite for you. However, this "maximum freedom" is in a sense spontaneous, potentially - the only choice you fully have is the ability to "say yes" to it, to cease resisting. And of course, to be able to switch to this larger context, you have to either have encountered the concept of it ("grace") or just randomly have it happen to you (also "grace").

Q3: I'm not against the idea of freedom, the capacity to act. My problem is with free will, the idea that there's some sort of magical essence which is making "choices" and is "responsible" for its actions. It is manifestly obvious that the mind is an emergent phenomenon resulting from the brain, thus all our choices are the result of the shape of our brain, which itself can be explained entirely in terms of genetics, past experience, present environment, and of course the ever present quantum randomness. How can you blame someone for doing something which was the inevitable result of things entirely out of their control, some deterministic (as with genetics), some chaotic (as with experience and environment) and some random? Nowhere in that mess of causes is there room for a magical "free will force". When you let go of that manifestly ignorant, superstitious idea and recognize that all events, including choices, are the inevitable result of the laws of physics, you become able to forgive, to have mercy, to love unconditionally, as you realize that the illusion of self control is just that - an illusion. You also can learn to forgive yourself. Your mistakes are not "your fault." They were inevitable imperfections in an imperfect world - but the self acceptance which results from this realization inevitably causes some of those imperfections to disappear, and through the butterfly effect, a great good is unleashed upon the world.

Okay, I'll probably disagree from the "obvious of emergence" part for consciousness, but we can certainly say that the content of consciousness has correlations with the brain. We do have free will in the sense of identifying with one part of experience vs the rest, and having the power to pause and select amongst options. We don't choose those options, and we don't choose what we want to choose, but within the parameters of the environment we can select and "disobey". So self control itself isn't an illusion, what is in debate is the basis of the control in terms of information. If we don't have free will in that sense, then we can't choose to let go, or to learn.

If anything is a "magical free will force" it is awareness itself, which then turns out to accept what arises - so the real deal is that to operate the best you could ever operate would be to let go and have your entire being contribute to your actions. Also, I think that we can pause and 'ask' for random creative inspiration, and then act on it or not. This makes us completely unpredictable. We can always ask for additional options, in effect.

JUST IN: It turns out that even worms have free will, apparently [http://www.sciencedaily.com/releases/2015/03/150313110402.htm].

> I suggest you research chaos theory.

I know what you're getting at, but I would say that we can't extend chaos theory to brains quite yet.

> Do you mean attention, which is a product of brain patterns and is thus chaotic?

Is it a product of brain patterns? Where is it?

> Or do you mean consciousness, that which perceives, the inexpressible "essence" of mind which is aware of those brain patterns?

Consciousness. I use the term "awareness" because consciousness gets confused with conscious-of and self-consciousness. I'm not convinced that consciousness is "emergent" from the brain. I'm inclined to say that it is a fundamental property. But that's a separate discussion, and it does not necessarily matter for "free will".

> Where in all this are you seeing a free will force?

I don't suggest there is a free will outside of experience, I suggest something more akin to (as another responder said) compatiblism: There is a part of us we identify with, and there are the options which appear. Furthermore, we can 'ask' for further options. We are "free" only to the extent we can choose amongst the options presented to us, using all the information at our disposal. In other words, we can make the best choice. That's "free enough".

Can I add, though, that brains are deterministic 'in principle' but really we are nowhere near understanding the brain, so I stay back from saying things "are" this or that. I try to stick to my own experience, as it arises subjectively, initially. The step between determinism and randomness may be something more structured, a probability pattern based on intention. There is also the issue of self-reinforcing "perceptual memory" which needs to be explored.

Maximum free will: To have all the information in the universe available to you, and to choose your actions based on this. Which would be deterministic of course; you would always choose the best option.

> My problem is with the idea that there's this supernatural force beyond the brain capable of controlling it...

Well, brains are a problem because we really don't know anything about them and how the correspond to subjective experience (beyond certain content correlations, and even there much of it is the opposite of what is expected). So we put that aside. I say that "Free Will" is the ability to choose amongst options based on all the information available to you. That's all that is required and that definition will outlast any changing notions of what a "self" is and what consciousness is.

> I do not understand what you mean by deterministic in principle.

We have to say "in principle" because we do not actually understand or have knowledge of the mechanisms in use, we are drawing conclusions from out concepts of determinism and randomness. For instance, in practice what we have called "randomness" might not be what it seems.

> I don't know enough about neuroscience to give you details...

Right. Really, if you actually look into the neuroscience, although it is grand for helping patients who have suffered brain damage and so on, it is basically rubbish as regards investigating the properties of awareness and subjective experience. Because it is not intended to - it's not "science" in the same way as physics. Poorly designed fMRI-based experiments do not a good understanding make, alas. That's why I tend to put the brain aside, as it were. The theories change so frequently (e.g. for vision and perception, etc) as to be meaningless.

> Yes, of course pure consciousness (that which perceives) is a self-existent, nonphysical phenomenon, however it is somehow interlinked to the brain...

There are correlations between experience and brain activity. Changes in the brain cause changes in the content of experience. This is different to consciousness. For clarity, it is good to separate out different types: there is the consciousness (which I call "awareness" or being-aware to keep it distinct), then conscious-of (the content) and self-consciousness (the identification with a certain subset of content). Here is a previous post which covers it [POST: Can we formulate panpsychism such that it doesn't sound completely ridiculous?].

There are all sorts of issues with correlation 'attention' and even 'memories' with direct brain regions, etc.

Anyway, I'm tempted along these lines:

- What you are, is "open unbounded awareness".
- Within this, experiences arise.
- From the outside (3rd person) the brain is seen as the "image" of this activity, in the world dream as it were.
- This means that brain imagery will show:
    - Some correspondence to the surrounding environment (if that is what is being experienced).
    - Some correspondence to the thinking going on (if that is what is being experienced)
    - And: triggering brain regions would be expected to result in experience in awareness, just as a passing train would.
- The brain is not causal; it something you are aware of It's like observing images in someone's eye, and noticing that if you poke the eye they report different experiences.

In other words, what's really happening is that there is correspondence between the unbroken continuum that is the world and one's subjective experiential content. There is much more that can be said about that (your awareness actually includes the whole extended world, it's just that the content is "brighter" in the brain area if you end up focussed there), but then we drift off-topic.

Returning to:

> I say that "Free Will" is the ability to choose amongst options based on all the information available to you.

The key here is, what information is available to you? Is it just the information localised in the brain area?

> And I daresay science knows a lot more about the brain than you seem to believe.

I keep a good eye on it. Brains and consciousness and metaphysics are main areas of interest for me. Neuroscience is as rigorous as physics as a discipline as far as it goes, however (and actually physics is inclined to this of late) it makes public promises it doesn't know it can keep. Consciousness is one of them.

(It reminds me of the early days of genetic research, where we were going to have a "gene for every characteristic" via its blueprint. Of course, the reality turned out to be something quite different.)

> The fact that the theories change frequently is proof that progress is being made quickly, not that they're all meaningless.

Or it means that it's ungrounded and unfocussed, with a 'theory-of-the-week' approach, because it hasn't yet developed an overarching and coherent framework. Individual research results are interesting and thorough, the attempt to connect the parts, however, falters.

> Your awareness does not extend throughout the world. That is a manifestly superstitious concept.

I think you are misinterpreting me. Briefly put: I suggest that consciousness is fundamental as a property, and this is how we can connect 3rd-person and 1st-person views. It is not "my" awareness that extends throughout the world in an external view, however everything that I experience of the world does arise in my awareness.

> stick to pure materialism and rationalism

Sticking to pure materialism is a problem, because it doesn't work, unfortunately, for these areas. It's fine as an unexamined background idea for 'patterns and regularities' as observed in physics, but it's no use for consciousness, alas. This doesn't mean we go to "woo land", it simply means we incorporate consciousness as a property (a la neuroscientist Christoph Koch, perhaps). Note, this isn't self-consciousness! Rocks don't ponder their existence. However, sufficiently complex entities do have a "what it is like to be them". For humans, the brain is the image of that, but of course that reflects the complete nervous system, which in turn reflects the environment, so effectively the brain is an image of the world. That is what I mean by the world being unbroken in awareness. Where do you suggest consciousness "is" in the brain? And why does it have that location and not another? And what is the stage at which an area flips from being not-conscious to conscious?

Inserting consciousness at a fundamental level skips all of those problems. The entire brain becomes the experience that appears in and as consciousness. We keep all of our great neuroscience stuff (brain patterns == experiential content) but don't need to worry about 'how come it becomes aware of itself'.

Q3: I agree that it's fundamental. I've agreed with that all along. But it only exists in the presence of information processing. You know how supernovae generate neutrinos? Well, information processing produces consciousness. I see it as a kind of field, like an electric field, only generated by phenomena which process information, rather than by just any charged particle. It is a field in abstract space, rather than any concrete location. It's not "in" the brain, any more than an electric field is "in" an electron. It results from the brain, and exists in some dimension of reality which we cannot yet measure. Whenever anything - neuron, transistor, or otherwise - enacts an "if then" statement, compares a set of data to a threshold and outputs the result of that comparison, thought is happening, consciousness is happening. You know how mass bends spacetime? Information processing bends consciousness-space. No, better yet - information processing IS consciousness, the same way gravity IS the curvature of spacetime. And how do you know the amount of consciousness? It is proportional to the level of processing, the level of pattern recognition. Anything that discerns patterns is conscious. The more complex the discernable patterns, the higher the level of consciousness. The more connections among processing units, the more consciousness.
But NONE of this leads to free will.

We're not so far apart - for instance, I agree there is something that could be called a 'fundamental field', only it has no spatial or temporal properties. It's only property is being-aware and it comes before neutrinos and the like. And before information. Because it comes before patterns - patterns are formed within and of it. And that is what "consciousness" is.

Note, that being aware of things and being self conscious is a different level, and it misnamed because, indeed, it is a form of patterned experienced.

The more connections among processing units, the more consciousness.

There is never "more consciousness" in the way I say it. I think we're differing in our use of the term. In my take, you'd mean something like "an increased ability to be aware of things and manipulate them". Something like "greater awareness of things". All information processing does is transform one pattern into one or more different patterns. It does not change the 'stuff' that patterns are made of (which is "consciousness").

Free will is dependent on which perspective you are viewing things from. Someone standing in a 3-dimensional perspective would have free will in 2-dimensional world, although they would not be able to experience their 3-d will via their senses (they would only see the 2-d results and have to infer their intentions from those). From a 4-d perspective, the actions of the 3-d being would be predetermined. In the limit, it is a static universe and there is no free will because there is no movement. However, that's not how we live our lives; we take a trajectory across all possibilities, and if we can choose our trajectory based on our present position, that is sufficient.

The question is, what dimensionality are we?

Q3: I have no idea what you're talking about. Try to stick to falsifiability and scientific rigor instead of going off on New Age speculations. I respect your intellect, but pseudoscience bugs me. :3

Ha! It's not pseudoscience, honest. :-) Just trust me when I say that, even if I'm talking 'off plan', I'm trying to use metaphors to describe something I'm thinking, to explore the topic; I'm not saying it's a finished idea to be tested! :-)

Anyway, I think -

The problem is that we will never be able to come up with a falsifiable model for consciousness if it is the fundamental thing prior to space and time - because all our experiments will be in terms of it. It's a matter of metaphysics, rather than physics. If we don't introduce it at a fundamental level, then we are left with handling emergence. And by "fundamental" I mean it has to be introduce before any patterns - i.e. before any information. And in the end, it must join together scientific theories and personal direct experience, other wise it's just another nice diagram for the collection.

The dimensionality stuff: A bit of fun inspired by Flatland. But it probably is an important perspective to keep in mind when dealing with 'how we act'. We can only experience the result of our actions; we can't experience ourselves causing them. On a simple level, you can't experience yourself causing your arm to move. And no, describing 'brain signals' doesn't help - that's on the same level of explanation. (Why is why free will is discounted, of course.)

...Interesting how we differ! :-)

...experience of will and consciousness is actually equivalent to brain processes, arising from them and inextricably connected.

I don't believe this. I don't think we ever experience ourselves willing or (better to say) intending. We only experience the results. I don't think consciousness has a structure, although can be structured. I think intention shapes consciousness (non spatially, non temporally) and that shaping is reflected subsequently in the body. If we put aside "arising from" then perhaps we can get somewhere. The brain is the 'image' of the local experience, at that time. Intention is not an experience. Missing this point is why all those free will / response experiments are a misguided waste of time; the intention had already occurred, we do not operate ourselves manually and in detail.

I believe that within my lifetime the technology will become available to transfer my mind and consciousness to an artificial structure...

I don't believe this either - well, not on the current trajectory. And I think the problem will turn out to be, that your "conscious perspective" doesn't actually have a location, but it can have its attention focused on something. We might be able to create the structures, but at present science is completely ignorant on consciousness (rather than the content of consciousness). If you create another brain, you will have recreated the content of the experience, but you will not have transferred the experiencer. How to you transfer the experiencer (or transfer yourself), when it is not made from anything? Perhaps via an OBE?

That'll be the problem to solve.

It would be the ultimate medical advancement though - mixing the mechanical and the metaphysical, creating new vehicles and using 'spiritual practices' (I say smiling) to transfer yourself.

It's simple enough, to transfer one mind to another brain. First copy the structure. Then, via nanotech or some sort of neural implant, connect the two brains together, and keep them connected for a long period of time until the subject's every experience, thought, and emotion is reflected in both brains equivalently. Then put the original, flesh brain to sleep. The computer brain, however, will still be awake - one's mind and consciousness will have been transferred.

Um, I don't really see how that would work. Consciousness isn't ciphenable surely...

And if the brain is my "image" in the world, then creating a duplicate image at best just creates another perspective with the same formatting. If I am to switch myself into that perspective, it can't be physical so a connection wouldn't help.

...

Its all about relative perspective isnt it? Asking yourself does it REALLY matter?

Uh-huh, more specific? What really matters?

* * *

/r/occult/ Misc Posts

Control vs Letting Go

What are our opinions on trying to control our world and environment by technique and will (direct approach), versus letting go and undoing ourselves to achieve greater clarify (indirect approach)?

In the end, both approaches seem to have the same aim (a mastery over experience, or an expansion of it), but they are quite a contrast in path.

Do we have particular ideas on one vs the other, and how to approach each path?

...

A1: To try and control the world [external reality] demands continuing and varying efforts, and leans on the ego and self. Say someone was bullying you. Calling you names and such. You could try to engage that specific incident of bullying via magic, and manipulate the external world to stop the bully. But odds are another bully could come along, and you'd have to start again from square one. By operating internally the bully is no matter. There could be 100 bullies and it wouldn't make a difference... because you've change yourself. Either in a way that you aren't bullied at all, or that you've moved beyond the external and you are no longer concerned with it. Same with financial troubles. Every time you have a money problem, you could try and focus on the external world to enact change for that specific, localized issue, and solve your problem, but money problems can come again. If you work internally, and let go of the external world, you find an everlasting solution so that any number of independent, localized issues could arise without concern.
I think that the ultimate solution is to achieve internal change. To work only on yourself. If you achieve that, there is no need to concern yourself with control.

Yes. This is actually what I've come to think: The "external" experiences, or unfolded objects, arise in alignment with your enfolded forms (beliefs, assumptions, expectations, character) just as your thoughts do. You can fight the unfolded objects, again and again, but they will just re-spawn, because you haven't tackled the "facts" of the world. Amend the "facts" (your enfolded beliefs and mental posture), amend the phenomena. Whether this results in no bullies arising, or simply that bullies don't bother you, depends on the nature of the "fact" and its new version?

If I suffer from headaches and neck pain, I can keep taking painkillers to change the experience (object to object), or I can notice my bad posture, and change myself > change the experience (form to object).

No need to control the objects, if the underlying forms have been tackled.

A2: As a witch, there are too many effective techniques to not try external change, and they're easy too. Granted, tons of witches get stuck here, called 'practical magic' and never use the craft to expand their own spirit or spirituality. Internal change is for those seeking enlightenment or betterment of the soul. But it is also really and truly effective for things you don't know how to externally modify. I've seen a lot of schools of thought, occult and religious, who think you should internalize only, but for some, and perhaps this happens with women most of all, we've already internalized the blame too often and too much and so going in is actually harmful. Change is always the goal and a good one, and not the seeking of blame, but sometimes, we have to trick the brain into seeing one source as the culprit that is healthy for us as well as effective in changing the whole situation. I like to look at it like a web of connections, where a situation is brought about by a number of circumstances and the craft usually makes you focus on one, inevitably changing the pattern and whole chain.

Thanks, that was a refreshing new angle for me.

A3: Speaking through a few years of martial arts experience:
Pure control is like the hard styles, karate, taikwondo, etc. An opponent/unwanted situation comes at you and you deal with it directly. Break his arm, get your way. This way is generally effective and has the advantage of not taking a long time to learn. However, you're at a disadvantage against a person/situation that can overpower you.
Pure letting go is like the internal health practices, like qigong or tai chi the way it's practiced in the west. It focuses on making you healthier and health translates into strength and general wellbeing, but by itself it's not going to be much use when shit gets real. It might help you deal emotionally with the consequences, assuming you're still alive.
In between you have a whole spectrum of arts that try to combine the two philosophies. Aikido, wing chun, krav maga, many others. Don't fight force with force. Get off the line of attack. Hit to weak targets.
In general: Adapt where you can in order to be more effective at getting what you want. Let go so that you can control.

In general: Adapt where you can in order to be more effective at getting what you want. Let go so that you can control.

Great. I've done some qigong, and found it very helpful. I still don't fancy my chances in a random bar brawl, however.

I guess, engage the flow of circumstances as much as possible; insert a 'controlling adjustment' where opportunity arises but only if required.

A4: I was taught that the external world could be changed only by changing your internal frame of mind. For example, your beliefs attract situations or experiences to you. By changing your ideas about a situation you can actually change the situation. By trying to resist a situation or fighting something, you can sometimes just create the opposite of what you want.

Interesting. Do you have any personal experiences where this happened?

A4: Look into thaumaturgy and theurgy. You are essentially asking what the difference is between the light side and dark side. Right hand path and left hand path. Of course there are other paths. I have found the right hand path always succeeds whereas attempting to manipulate circumstances may not always bear the expected fruit. However there are times when it makes sense.

Thanks for the tips. I really like that idea; the terms are new to me.

I'm likely mixing it up with both: one as a means to the other and back again. So it makes sense that there's the continuum. In actual fact, I'm probably of the view that editing "me" is how I make circumstantial changes anyway. (Because, fundamentally, what else is there?)

A good example I can share happened recently. I was very angry with someone because I felt they were treating me unfairly. Then I realized that this was just my idea about who they were, and it was just a belief. When I got rid of the belief I saw the person as a person just like me, and we were able to get along fine after that. When you really change those deep beliefs, magick happens. But only if you believe it will!

Did their behaviour "seem to change" afterwards as a result?

The two aren't contradictory, perhaps we could interchange control with will here? It could be one's will to engage his/her world and environment by technique and will. You don't have to choke every aspect of life to death to get what you want.

Control maybe better phrased as "holding on" in that case. With "will" just the occasional redirecting of yourself/the world.

That way it's a balance: Always having the open, "let go" attitude - with occasional "re-targeting" ?

A5: To paraphrase something I have read, "To take a step forwards in the outer world, take an inner step forward. To step forwards on the inner, take a step on the outer." So for example if we wanted a payrise, maybe the work we have to do is not external but an internal attitude change. If we want to overcome an addiction or some other inner 'problem' maybe changing some aspect of our external life is the way forward.
I find as I let go and 'undo' as you put it everything falls into line for me. On the other hand as this happens I also am put in circumstances that cause me to grow and learn and let go further. Perhaps as I let go the blocks and tension are released also for me to work through. Maybe this is the cause of contraction into a state of 'control'.
I think as we let go we 'control' our world with a gentle touch, like seeing a master of his trade making his work look easy.
Technically the state of deliberate control is in opposition to almost every school of enlightenment and spiritual growth.
I mentioned this in a post a day or two ago, if you let young kids choose their day it would be a trainwreck after one or two days - they really don't know what is best for themselves.
Maybe think of it like a relationship, is a controlling partner ever an amazing partner? Be a good partner to life and the outer world. Give and take, nurture, forgive, teach and learn. Help, heal, sooth and discipline. Life has been around for billions of years, us as 'egos' a few decades... I'd say life knows what's what.
I'd also like to say thank you TriumphantGeorge, I love your posts and I click on your name whenever I see it to drink of your recently spilled wisdom. Thank you.

On the other hand as this happens I also am put in circumstances that cause me to grow and learn and let go further. Perhaps as I let go the blocks and tension are released also for me to work through.

"Put in circumstances", yes. There is an interplay between the inner and the outer, which I guess goes back to the idea of one being a reflection of the other.

Be a good partner to life and the outer world.

I love that metaphor: **Working in partnership with life.**

It's very tempting to constantly fiddle and manipulate yourself/the world, pushing yourself along, "end-gaining" - but that has the side effect of fogging your vision of who you are at that time, and to the way things are naturally flowing at that moment. Spending most of your time watching, listening, being, doing, with a small intervention here and there - itself coming from inspiration - is much more effective. I come to realise the hard way! :-)

Thanks for the compliment; much appreciated!

I think that "letting go" is more a means of altering self to more easily fit in with world, whereas "control" is altering world to more easily fit needs/wants/desires of self. Therefore I don't see "letting go" as attempted mastery over experience. But that's just what I've found to be true in my own life.

Hmm. And perhaps "letting go" as both a way to allow experience to flow more easily, and also to (ironically) make "control" easier, as you have reduced inner-conflict.

TriumphantGeorge Compendium - Part 4

'No Precise Programming' - Subjectivity & Science

Article that's interesting [http://www.manasjournal.org/pdf_library/VolumeXXXII_1979/XXXII-22.pdf] on Theodore Roszak and linking objective vs subjective science. Sample quote:

> I would like to help you gain an appreciation that came to me only slowly, painfully, and with much difficulty: how our intellectual concepts and beliefs limit our ability to perceive what is really happening in the world. When the world "was" flat, the heavens "had" to move around the earth. We see the world through the blinders of our own beliefs. When the world's behavior resists our expectations, as now seems to be the case in many areas of policy analysis, we need to question whether some of our important beliefs are in accord with reality. Unfortunately, our most basic beliefs are seldom accessible to our conscious mind: they appear to us as simple, unquestionable observations about reality. . . .
> To truly see that one of your own beliefs is just an assumption can be liberating. This experience, though, is not amenable to precise programming. You must stretch your mind, envelop your beliefs with contrary thinking, and allow your imagination to roam in forbidden territory without automatically rejecting its perceptions as "absurdities." . . . By holding fast to certain beliefs, you may be denying a part of yourself that would come to the surface if you were willing to accept a somewhat different set of values or beliefs. . . . What I am suggesting derives from a belief in the indivisible unity of life and, therefore, in the importance of making work an integral part of the whole. . . .
> To be able to integrate your life, however, you will first need to re-examine your unquestioning belief in the superiority of "objective" over "subjective" research, a belief apparent in your condemnation of what you consider subjectivity in my writing. Until you relinquish this belief, you will be afraid to approach work with feeling as well as intellect for fear of losing your much-valued objectivity. But, pure "objectivity" doesn't exist, since any observations, experiments, or analysis must always be done by a person, who inescapably must have values, emotions, and feelings that influence his or her work. . . .
> You seem, however, to believe that because you desire to be objective you will be immune to those passions, prejudices, and dominating opinions which "are the abundant source of dangerous illusion." [Laplace.] What nonsense. I am sure that Laplace would agree with me that those most likely to be led into dangerous illusions by their emotions are those who would deny most vehemently that emotion played any role in shaping their opinions about "objective" truth. . .
> I have no desire to deny that my views of the world influence my work. You term this "subjectivity" and denounce it soundly. I term it "wisdom" and recommend it highly. By drawing on all of my perceptions of the world, I believe I obtain a more complete and coherent view of the world processes that are unfolding than would be possible if I limited myself to information that I process intellectually and analytically. In a sense, I work backwards from my overall view of the world to the specifics of a given problem, applying tests of logic and evidence to check the correctness of the perceptions derived initially as well as from thinking.
> -- Vince Taylor quote, No Precise Programming, Manas Journal, Volume XXXII 1979

...

> I highly recommend people start writing, speaking, and thinking using E-Prime as a way of internalizing this message. For more information read Robert Anton Wilson's great books on model-agnosticism such as Prometheus Rising and Quantum Psychology.

E-Prime is indeed fun. And both those books can be found at the Principia Discordia site here, for those interested. Also, simply "taking a step back from yourself" mentally can be a great help, the "I" seems less like a "me" - letting the verbs breathe, as it were.

> Fantastic find! Belief has long been the cornerstone of my research into the occult.

For me also.

In fact, I think the self-reinforcing feedback loop of experience with belief or "memory" (in its loosest sense) is fundamental to the ongoing moment, whether occult or everyday (like this, for instance). It's rare to see this relationship referenced in a more mainstream (and readable) perspective though!

Change the memory, change the world?

EDIT: Credit where it's due: I found this article via a comment over at the Metaphysical Speculations forum - worth a look [https://groups.google.com/forum/m/#!forum/metaphysical-speculations].

> Thx for the image and for the forum. Ive never considered Belief and memory as intrinsic but that's what it is, some combination of memory and perception. Thanks!

We literally experience our beliefs as true, because our beliefs structure (seed) our experience, and back again. Sneaky eh? :-)

Cheers!

Manipulating Precog Dreams

This is a follow-up to my post on Ian Wilson's You Are Dreaming ebook [http://goo.gl/LsKUh].

There's a short interview with Wilson and Robert Waggoner in Dream Views which gets straight to the meat of it: how changing a precog dream can change the outcome:

[http://www.dreaminglucid.com/dreamspeak/DreamSpeak%2055%20Ian%20Wilson.pdf]

Quote:

> It is all intent. There is no other means by which we can direct and focus our thoughts. Intent and dream control would be the best descriptor for this technique. If dreams are anything, they are organized thoughts.

Which implies that perhaps the dream part isn't so important, that asserting an outcome with intent while in a suitably detached state would work also - i.e. The mechanism of magick is dream control. A nice quote on communication:

> That truth has to be experienced to be realized, it cannot always be handed to you. Each of us must find our own gold, our own truth.

Direct, Simple Magick

Has anybody had much experience with trying to simplify their approach right down to the basics - a sort of post-Chaos approach? Although there's much fun to be had chatting to entities and following rituals, is there a way of cutting this to the bone?

Alan Chapman in his book Advanced Magick for Beginners:

> Could this mean that what we use to represent our desire is arbitrary? And what does this say about the sigilisation process, and therefore magick itself? It doesn't stop with glyphs; instead of a geometric doodle, you could use a number, or a combination of numbers. Or how about a word, nonsensical or otherwise? What if we decide that a gesture represents your desire instead, like a wave of the hand? Or some other physical movement, like a dance? What if we decide that a certain dance means it will rain?

In other words, our acts mean just what we decide they mean, magically speaking. Later, he suggests that altered states are just ways of circumventing doubt or poor intention (e.g. effectively unintentionally requesting "I will want a new car" rather than "I will have a new car") and are not essential.

Any experiences?

...

Q1: Many of the zen masters caution against getting attached to Siddhi. Which are basically magic like powers that are obtained through meditation.
I can't think of anything stripped down further than Zen. However, it seems like even more work than traditional ritual.

I think the warning to remain unattached is so that you continue on to your final destination, that of enlightenment. A problem in all approaches. I don't think it means they're bad in and of themselves. Reminded me of this Douglas Harding interview, the 'headless way' guy:

KP: But you would not deny that certain disciplines, if practised arduously at great sacrifice, can lead to fairly extraordinary experiences, but they're simply experiences, and we are over-looking the experiencer?
DH: Oh yes, indeed, and one of the traps, one of the side diversions of this whole thing, is at a certain stage to cultivate the siddhis, powers, that do come with the seeing of who one is— and they do come. And it's different for different people. Some people get a good old helping, others don't. But that's one of the snags, one of the diversions, and it's a very serious one.

But I see that as a little different to doing intentional magick, as we commonly think of it? I'm thinking of what 'act' we perform for our magick. How does one use the siddhis, once accessed?

Q2: I agree with Alan Chapman's quote 100%.
However, there is a difficulty there. In principle what Alan says is exactly right, and I say the same thing often too. But in practice our minds are more inclined to make some types of associations than other, and depending on what sort of results you want it may pay to work with the grain as opposed to against the grain.
If you want mental flexibility above all, working against the grain is the best practice. But if you want quick results at the cost of possibly habituating yourself even further into a narrow conception, then the fastest way is to go with the more intuitive associations.
So for example, the third eye is associated with paranormal sight. The natural place for it is between the eyes. So if you want results faster, working with the assumption that your third eye is located between and slightly above your two human eyes is easiest. However, if you want mental flexibility, you might locate your third eye in the back of your head on Monday, than on Tuesday you'd locate it in the palm of your right hand, and left on Wednesday, and so on, and then on Sunday you'll locate the third eye nowhere at all, and use it in its perfectly abstract and dissociated form. This way you don't have a steady location to work with. The results will probably be harder to achieve at least initially, because this will likely go against the grain of intuition at first. But for the sake of mental flexibility such approach is superior.
I myself strongly lean toward mental flexibility. For this reason I never work with traditional chakras or some well-defined third eye and other things of that nature. And if you notice, various systems of magick do not completely agree among themselves on the locations and the numbers of the so-called "energy centers" anyway. This isn't a coincidence. It's a reflection of the nature of mind. (Nor do they agree on the number and types of deities and so on.)
As far as experience goes, I never felt like I was lacking something or like I was shortchanging myself by following my path. I think people who stick to the dogmas are the ones losing out in the long run, although I can certainly see the short-term advantages of doing the obvious thing.

Really interesting. I tend towards thinking that your 'mental objects' are pretty flexible in terms of structure, purpose and location. You can Chapman-like just decide-and-gesture, but sometimes it's nice to create something repeatable - basically, create a 'new habit'.

In the end, it's 'whatever works', but if you want to accomplish more dramatic things, then you'll likely have to create some sort of 'mental format' to prove it with a route by which to take place, since the 'standard habits' don't lend themselves to it very directly.

Q2: Drama is in the eye of the beholder.
And habits to my mind involve tradeoff. On the plus side, habituated patterns become easily repeatable, and eventually repeatable even without conscious involvement, if needed. On the minus side, habits tend to slip out of the view. Habits tend to drift toward the unconscious regions where they can hide well past their expiration date, limiting experience well beyond their intended duration.

Good points all.

Q3: Everything is arbitrary. I know many people will disagree, but I believe all that any ritual does is convince your subconscious to place faith in your Will, which empowers your Will to change the world around you. I used to do lengthy traditional rituals to do what I now do in a short visualization bolstered by a short improvised action. The results are the same, if not better. If I don't have faith in something, I come up with something that feels powerful enough to overcome it and 90% of the time it does. I relate magick to my art training: at first you must trace things and fill in lines to learn how your hand works, then draw from life to learn how the world looks and how to recreate it, then you can draw absolutely anything you are capable of imagining. Magick is art that you create in the mind of the universe.

Magick is art that you create in the mind of the universe.

That's a nice turn of phrase.

what I now do in a short visualization bolstered by a short improvised action.

I think that gets to the heart of it. You can just declare to yourself that clicking your fingers means 'this', click 'em, and you're done. In fact, short processes leave less space for doubt and 'wishing for wishing' errors that can occur in longer, more involved approaches.

Our problem is often that we want to feel ourselves doing something to make things happen. This is a problem for daily life too: people tense up their muscles in order to feel that they are really putting effort into their work, even just walking and so on, when what they are in fact doing is blocking the natural flow by doing this - just intention is all that's required; the rest will 'do itself'.

“When you stop doing the wrong thing the right thing does itself.” - F. M. Alexander, inventor of the Alexander Technique for body movement

Q2: You can just declare to yourself that clicking your fingers means 'this', click 'em, and you're done.
From the point of view of getting the world to change according to your will, it's far more important not to have inhibiting, contradictory and blocking beliefs/commitments/expectations than how you focus your will. In the absence of inhibiting volitions every ounce of will is effortless and 100% effective.
For most people their volition is so strongly committed to ideas that inhibit magick, that they need some kind of trick to overcome the 90% of themselves (or more) that doesn't want magick to happen. People value stability and predictability that comes with solidity of experience. As long as that's the case, magick will remain difficult, and tricks like ritual and formal meditation will remain popular. Formal meditation is in principle unnecessary and neither is ritual. But we rely on those approaches because 99% of our being says that what we want to accomplish shouldn't be possible or is bad for us.

One thing I have been looking into is Dream Yoga, with the practice of gradually getting yourself to feel that this waking life is a dream (as opposed to just think it or something like it). I see this as maybe a nice way of dissolving those inhibitory boundaries: crack the experience open completely to all possibilities.

I find experiments and comparisons with lucid dreaming are often helpful, because of how 'intention' seems to work in that environment, it's the 'ideal version'.

Q4: A stable mind can get you anywhere you want. That's quite a challenge though - dropping everything and staying focused on a clear goal. But then the question comes - what should the goal be?

Q5: You just have to get focused for a bit until the spell is cast. Also not muddy the waters too much by obsessing on it afterwards -I think you end up kind off casting and recasting small spells when you do that- which is why forgetting about it helps a lot.
The hard part is definitely to know what to wish for. Many times you yourself get changed in the process, and you can also get a lot of stuff happening peripherally to finally

get to the result.
Those days I mostly enjoy things as they are except if I'm in dire need, the upheaval a spell can set in motion just tires me. Or just ensure that there are easy ways of manifestation. Else it can gets way convoluted.

You make a good point. If you mostly let things alone - but pay attention - I think the things you actually want mostly come up 'by themselves'. The trick is to have the courage to follow through on any 'inspirations to act' you might have.

You and the rest of the universe will unfold as a single movement towards your goals - however you have to not hold back from your part in the movement. Often your involvement or role can be super-minimal, simply saying "yes" when offered something, but you must fulfil that role.

And on goals: Whether we write goals down or not, they are implied within us at any moment. (If you write down a goal or think it up, where did it come from? It was already within you, acting through you; you just made it conscious is all.) However, if we are conflicted then perhaps explicitly deciding via an act can help push aside any blocks we have.

TL;DR: If you stay clear-headed and allow spontaneity, then passive magick will likely give you most of what you really desire.

Q7: First, when it comes to physical result, every magick is an indirect approach to get the result.
However, the ritual with more physical element should give you more probability of getting a physical result.
Example 1;
If you strip the ritual down to just the desire alone, that's just daydreaming.
If you write your desire down on a piece of paper, that's motivational writing.
For example 2,
If your life is a mess, try tidying up around the house.
I love reverse-engineering rituals, stripping all the fluffs, leaving just the bare essential. It's intellectually enjoyable but it can be like taking protein pills when you want a filet mignon.

But... stripping things down and knowing this can be done then means your free to build it all back up again for pure enjoyment, knowing that the details are not actually essential. That can be quite freeing?

Q7: Yes and No, we can strip things down and (hopefully) go straight for god's G-spot every time. But sometime, we want the foreplay or role-play too. Freedom is to be able to do whatever ritual we want, whenever we want.

Yeah, I'm with that. There are also benefits to doing things in a group. There's sometimes a bit of an issue as to whether you 'take people with you' when you make a major change.

Q8: I do pretty much basics only (plus some specialized "tricks" every now and then, but they rely on the basics heavily as well).

What do you count as "the basics" for you?

Q8: Symbol creation and use (sigils), mantra creation and use, direct- or energetic visualization of something happening. Changing and holding the mental posture (as one website quite nicely put it). Sensing stuff with different senses (I use mostly touch and sight, sometimes sound... I've still yet to learn to completely trust that "gut feeling" type of intuition). And of course some breathing techniques, but they're more for my physical practice than for the occult side usually.
Those are pretty much all the building blocks I use to do my stuff. Even the different kinds meditation can be mostly classified under mental posture thing. I also use physical movement sometimes to enhance the visualization if I'm having a not-too-sensitive day.

"Holding the mental posture"... yes. Stealing things from other subjects, like acting for the idea of the 'Psychological Gesture', can be useful.

Q8: Actually, it seems to me like we're talking about different things; like this explanation has somewhere [https://web.archive.org/web/20111101072407/http://www.magickofthought.com/start/], holding your mind in some way is what I meant. Still, it was an interesting read with the hollywood occult. ;)

Ha, I love the idea that all those blockbuster movies with heavily choreographed action may in fact be Grand Workings. :-)

The gesture was an idea for reliably accessing a 'state' or 'posture' by associating it with a mental or physical motion, just as actors do for emotions. A bit like NLP anchoring I suppose.

I follow that blog occasionally. It's a pretty interesting approach, although I think it may be layering on the structures a bit heavily. And I don't agree that it aligns with 'materialist reductionism' as the author seems to think. Not that this matters really, if it works.

Q9: I don't get it, magick is so simple and yet people get so caught up. Taking a shit? It's causing change in accordance with will. Last time you got a date? Last time you filled up the gas tank? Last time you ate? Without simple magick you're dead, are you dead? Am I? There's your answer.

Sure, there's a sense in which you and the universe work by magick; it's just 'how it all is'. Your thoughts and actions arise spontaneously in the direction of your implied intentions, and the environment around you tends to conspire and adjust and bend accordingly also.

The point here is that lots of people put a load of effort into doing two things:

1. Deciding on what they think they 'want', on 'goals'.
2. Coming up with something to 'do' to attain those goals.

Really, though, these two points are about becoming conscious of things that are likely happening anyway.

First, just because you've not pondered and written out a goal doesn't mean it isn't "in you" already (otherwise, where would the though and the writing come from?). Second, if your goals are implicit in your character at each moment, then in fact all your actions will be aligned with your goals. And if we take the view that "you" are not separate from the rest of reality, then actually the whole universe is moving towards you experiencing your goals.

Unless you actively resist and get in the way.

...

Q6: But that's so boooring.

Okay, tell you what: I'll still let you wear a silly hat. But only on Tuesdays.

Dramatic Effects

There has been some discussion here and elsewhere on the the influence of beliefs and expectations on the 'available routes for manifestation' for a magickal intention.

Meanwhile, some people quite dramatic random occurrences, appearances and disappearances and changes in their reality, and wonder how to harness this.

/r/occult people, what are the most dramatically direct results that you've had from an intentional working? And how do you think the situation differed to the more usual hum-drum 'roundabout coincidence' type of result?

...

Thanks for that. Lots of people seem to report that their first efforts, and when they started taking it seriously, was when a "curse" worked (see here [Deleted] for a similar example that got me thinking about this, not my own). Suddenly you realise that with magick: a) It works, you get what you asked for and, b) It works whether or not it's a "good" thing you've asked for. It's a harsh lesson to learn. Did you try to undo it once it started to happen? (Most people report they couldn't bring back what's been sent out, only re-intend something else afterwards.)

Extra thought: Is it really possible to have something happen to someone if they don't let it/want it somehow?

I love the idea of "re-intending". I am a devoted fan of Neville Goddard, who often spoke & wrote about "revision". He taught that our world is created from our imaginations, and "whatever we can make, we can unmake".
I also tend toward the "there's nothing out there" school of thought, so it seems to be a matter of just controlling thought/feeling, and only that. Is it simple and easy to do IF we believe it is????

"The world is yourself pushed out", as he would say.

Well, for convenience of imagining this, I have a little diagram I quite like.

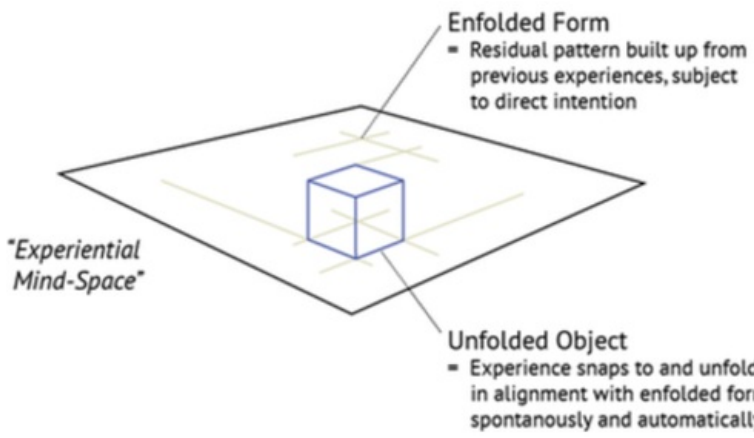

Enfolded Form
= Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

Think of the "ground" as containing enfolded structure - traces of previous experiences, basically. This evolves and updates automatically: as experiences arise they leave traces which in-form subsequent experiences. Thinking also leaves traces, because it occurs in the same space. This leads to what we call "beliefs and expectations" or habits. Memories in the most direct sense.

Normally, people just get lumbered with whatever happens to form structurally as their "ground" or enfolded structure. Magick, however, is the realisation that you can re-form this ground directly via intention - and so doing, change the form of objects (spatial and temporal, things and narrative) that will subsequently arise as the "content" or unfolding structure of experience.

I also tend toward the "there's nothing out there" school of thought, so it seems to be a matter of just controlling thought/feeling, and only that. Is it simple and easy to do IF we believe it is????

So, yes, there's no-thing out there. What you are experiencing right now is basically a sequence of "mirages", the form of which is dictated by the profile of the dunes on the desert floor.

You don't need to control thought and feeling all the time, mostly just let passing thoughts go. Occasionally, you deliberately summon a particular experience in mind with intention, and thereby update your structure - i.e. insert new facts, draw new shapes in the sand. A fact may be now or it maybe a fact of the apparent future. It's not ongoing control, it's occasional updates, and completely letting go - not interfering at all- in between those updates.

This is great news: Mostly, you just sit back and enjoy the show in all its multi-sensory surround-world gorgeousness, unfolding spontaneously and automatically. Now and again you decide you don't like the direction this is going in, and you re-direct by inserting a new fact, setting a new target, and then let the unfolding head at that new angle.

EDIT: Neville Goddard's nightly "re-imagine the day as it should have been" exercise is exactly this. Restructure yourself each evening such that tomorrow begins from the ideal, enfolded starting point.

Q: Thanks so much. I love that. Also, just happy to see someone on this sub knows about him.
*I actually had made a longer entry in reply to (and with great sympathy for) BarefootDorothy, but then deleted it. (*)(See asterisks below. :)
We are so much more powerful than we realize, and when we begin to stir things up with things like meditation/focused intent, we'd better have some idea what we're doing. In my experience, any kind of "awakening" that occurs when negativity is allowed to abide can be a recipe for certain calamity, unless one changes one's course. I've created a-MAZ-ing circumstances, both desired and undesired. (Time warps, flabbergasting synchronicities, extreme changes, all that stuff.)
Two "kicks in the head" I can point to: "Instant Karma" (they weren't kidding!!) and "the boomerang effect".
I would tell you stories (one is even sort of funny, in retrospect,) but... one reason I'm beginning to think I will probably leave these sites behind (even GITM - we'll see how addicted I truly am or am not!) is that my most serious and delicious endeavor right now is (**)divesting myself of my "stories" (**). It's wonderful - but you probably know that!
Your posts have been really instructive and you've provided much food for thought! I thank you, Sir. (I assume you're a "Sir", but no tellin' on these sites! You could be someone's cat, for all I know!)*

You could be someone's cat, for all I know!

Quite probably. It would be worth it for the teleporting capabilities! I might look into it as a possible career move. :-)

As you point out, the speed with which things arise can be quite astounding. If you don't realise what you're doing, if you aren't making knowing decisions, it can get quite out of hand pretty quickly. You really gotta remember, "it's all you".

Yeah, you're right about those asterisks!

The reason to be in these forums is to explore your own thoughts and maybe in the process other people get something out of it too, which feeds back to your own thinking. Eventually, though, there's nothing more to be said!

Good that Neville G is getting a bit of exposure. He got the fundamental thing right (the 'felt sense' with intention) well before most people. Nothing wrong with a bit of theatre or visualisation, but it's good to recognise that it's just a means of indirectly adjusting your global felt structure of the world.

...

Anyway, I wished her fat.

I sniggered aloud at that phrasing! :-)

...

Q: Well, I've never tried to do anything outside of things that can affect my mind, but that's still had some amazing effects.
I have a habit of going off on tangents very easily. It's impossible for me to get out of it on my own, and it usually leads to me blowing up at someone. Well, one day, while walking home, I was in another tangent over some conversation at school.
Finally, I was tired of this shit; the constant bickering and damage in my head, so I mentally screamed "STOP!! At that moment, I got a strong vision of being surrounded in a whirlwind of fireflies. I'd never seen anything like it before, and it was beautiful. After they disappeared, I was calm, but tired. I felt like I had used an enormous amount of energy to get me out of that funk, but I still hold that memory clear.
There was another time with sleep paralysis. My second night of having it, I had woken up to me being held in place by shadow snakes. I was terrified, but again I called out the name of a servitor of mine that tried to recreate the whirlwind abilities. This time, fireflies came to my rescue and started consuming the shadow snakes in their bright lights. It was a beautiful sight to behold, but less draining then the firefly tornado.

Go fireflies! Great imagery.

EDIT: Since the fireflies came to you naturally, you should try to utilise them for other things. Send them out on missions on your behalf. Don't drain yourself though by over-intending; let them take the weight.

Q: Oh, I've actually done that before.
Looking back on it, the reason that the first time of making myself relax took so much energy out of me is probably because I had not created a servitor at that point. It's kind of the difference between breaking wood in half with your hands and with an ax.
Incidentally, I also used my servitor to save my grandmother's life. Fr about a week, she had been in the hospital on her last leg. What's worse; she had given up hope and seemed ready to die. Knowing how good I am with hope, I sent my servitor over to her to let his light shine on her, to give her some of my hope. The next day, I got a call from my mom saying that she had a renewed vigor for life.

That's a nice story!

Faith, Natural Law, Control

"People lost faith in natural law itself. Nothing seemed stable or fixed; the universe was a sliding flux. Nobody knew what came next. Nobody could count on anything. Statistical prediction became popular... People lost faith in the belief that they could control their environment; all that remained was probable sequence: good odds in a universe of random chance."
-- Solar Lottery, Philip K Dick

A picture of our day, perhaps.

Has our modern world lost faith in natural law? Lost faith in the belief they can control their environment? Forgotten how, or even that you could? Become subordinate to the rule of numbers and of chance? Nobody could count on anything - even themselves...

(More thought-provoking PKD metaphysical meanderings here [https://philipdick.com/literary-criticism/metaphysical-quotations-from-the-novels-of-philip-k-dick/].)

...

It's not about controlling your environment. It's about living in harmony with it

Quite possibly! :-)

Many occultists, though, would say that they are interested in the subject because it offers the hope of having influence over their (personal) environment. Getting what they want, basically, or perhaps fashioning the world into a better place.

Do you disagree with that aim?

The quote can also be interpreted as meaning that people have forgotten that what they intend/think has power, and that by forgetting this they allow the world to become less structured, to drift.

If the environment actually depends on our individual and collective focus, if we let go - what is it we're living in harmony with?

Isn't that like letting go of the steering wheel of your car so that you can "live in harmony with the engine"? Or has the universe got cruise control enabled?

Wouldn't disagree, but controlling and influencing are quite different

Not a bad point, but where is the boundary? If I kick off a pattern and let it unfold - say - then occasionally make adjustments to it (influencing it), am I not effectively controlling it?

Just because it is not constantly within my grip - I don't need to do that because the initial creative process gave it a "momentum" - does not mean it is not entirely under my control. I create it, I tweak it occasionally to ensure it's still unfolding in a pleasing direction, in line with changing circumstances.

That's basically complete control, right? Is that a bad thing? Is there something special or particularly "good" about just letting the pattern run post-creation?

To nature, there is no structure.

No inherent structure, yes I would agree with this. The structure of our minds is the structure we experience as the "world", I might suggest?

"If the environment actually depends on our individual and collective focus, if we let go - what is it we're living in harmony with?"
Can you explain please? :)

But of course! :-)

Let's say that the world is a pattern (like a ripple in some water) that is gradually spreading out, unfolding, under its own initial momentum. If we simply leave it be completely, it will just continue uninterrupted.

But if some people unwittingly influence the pattern, it will become deformed and vague in its direction. The pattern will become less structured. The more disparate and unfocussed the unwitting intentions, the less coherent the pattern will become. It is surely inevitable that this will happen.

If everyone lets go and tries to "live in harmony" with that, the world as happens to and experienced by individuals will gradually fall apart, working in nobody's interests. As you said, "to nature there is no structure". So trying to just stand back and live in harmony with nature, let nature take care of things without actually directing it at all, would be a mistake. You cannot actually rely on the pattern of nature unfolding appropriately!

Therefore our participation should be active; we should all be consciously and deliberately shaping our environments, the structure of mind.

(Maybe. I'm just exploring ideas here to see where they go.)

...

Thought-provoking, thanks.

The thing I'd like to give you is that living in harmony is going with the nature of things. How things act, grow, speak, etc. It's not about resisting this flow, it's about choosing its many directions in which it flows and accept the consequences of those choices.

Well, that was particularly nicely put. :-)

I also liked the imagery you conjured in me of a family having to move house because a tree started growing in it. "Darned nature, at it again!", says Father, packing his bags for the third time in a decade. "This time, we're going to live on a barge!" ;-)

So, nature sees neither good nor bad, it just flows as it is flowing. We perceive good/bad, because we have preferences for how we'd like it to flow, from a limited partial perspective.

We are able to influence that flow directly - quite strongly in a local way (our bodies and thoughts), apparently less so in a wider sense of the apparent larger world (using magick or synchronicity). But to actively fight the larger flow as it is, is folly; it doesn't work anyway, except perhaps temporarily and as a delay mechanism, and leads to suffering. So we strike a balance, seek where to draw the line, as you pointed out...

Dominating in the sense of making something do against its nature or against its will. I agree, the line may be difficult to draw in some cases.

Some thoughts:

What we call "the flow of nature" or "the nature of something" is really just an accumulation of flowing patterns from the past. How did that flow began? How has it become what it has become? What contributions have been absorbed? Not questions that are answerable, but it is now as it is, and it is going in a particular (multi-dimensional) direction.

So, we cannot control but we can request - by submitting or contributing new patterns (intentions, wishes, prayers, rituals) to the flow - and they will be accommodate. How so? Because intentions change the shape of the mind, and so change the landscape of the world, and the landscape dictates the flow of experience. Nature flows through us, as us.

Finally, what dictates the extent of influence, the impact of our intention? Perhaps it is the extent to which we hold on to existing patterns, resisting change (basically, fighting ourselves when changing ourselves). Perhaps some patterns are simply too deeply ingrained to change within a lifetime, or are part of the body's life - such as the unfolding patterns of the body itself, or patterns such as "gravity".

There is also the view that our birth was the start of a pattern, and to let it simply unfold, to flow unimpeded, is to be the most authentic we can be to our own true nature. Our ideas about who we are and what we want cannot ever encapsulate this direct truth, which is acting to create our world at this very moment.

Still, it's fun trying. :-)

Unexpected things are totally natural and part of the infinite flow of the fundamental reality.

Unexpected things..

I guess the question would be: unexpected, by whom?
Not unexpected by nature itself, surely.

I understand and agree with your stance that nature "simply is," and does not pass judgement on itself. However, the fact that humans are able to make something like the periodic table clearly shows that nature has its own distinct dichotomies. In a solution of AgNO3 and NaBr, the two solutes will dissolve and form a precipitate of AgBr. Nature doesn't just say "do whatever you want," those two particular atoms will precipitate because of properties that make them unique. In a sense, nature cares greatly that these atoms will act in a particular way, separating them from other atoms that will act differently.

Nature doesn't "care" about this though, in a judgemental way, or even in a consistent way. Habits are formed, impersonally, and those habits persist, and those habitual patterns have subsequent impacts.

Perhaps that precipitate never formed until, one time, it did. And then a couple more times. And then it became an established habit, and mostly happened from then on.

What I'm getting at: Nature doesn't care-take, and it doesn't design or manage, it just kinda "ends up", perhaps? It looks like regularity and law now, but that's only from our perspective in the current state of ordering.

COMMENTS: Multidimensional Magick

Q: Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in.
What do you say about that? Very intriguing concept - I've never heard of this

I'd probably offer some extra information: When "jumping" you are effectively allowing the structures and patterns of your experience to shift by letting go and allowing. This involves the enfolded "universe" of your mind, consisting of the environment but also the body and thoughts which appear to you. Any pattern that you don't "hold onto" can shift and realign!

This means:

- When you jump you are not just allowing the effective death of your original universe but also of the "person" you have been experiencing as "yourself" until this point. It is worth considering at what stage you are simply no longer "you" and have effectively committed suicide to be resurrected as someone else, because...
- Once you've jumped once, and seen changes, you will no longer be "home". Before, you accepted imperfections as just part of your solid external world. Having let things shift, you realise there is no such thing. Everything is up for grabs, and you can't go back now! "Tweaking for perfection" could become an obsession.

Sometimes, acceptance may be the better route since the balancing effects of narrowly focusing on one particular change after another might not lead to a beneficial result overall [https://www.youtube.com/watch?v=8mdwAkWvWMw].

I'm reading it more like 'the patterns you willingly release can shift and realign'

That's an equally valid way to say it too. The reason I phrased it my way was to imply that the natural state is of letting go and that "holding on" is you resisting change unnaturally. Perhaps that's how you ended up in an undesirable universe in the first place, by blocking the direct manifestation of your desires?

...it turns the concept of faith, something that's often so difficult to get past, into a given and makes one focus instead on what their faith produces. thanks for posting

Yes. I think it captures a few solid ideas into one handy worldview/system, including resistance, identity and True Nature and all that stuff. Had the links for a while but only thought of them again when I spotted /r/DimensionalJumping. (I've been experimenting more with a direct "enfolding, unfolding dreamlike mind-space" type format of late, but actually that fits in quite well with the Multidimensional/Tesseract symbolism.)

Anyway, glad you found it interesting too.

No participation reddit?

New to me too! [https://old.reddit.com/r/NoParticipation/] Seems like a domain-based way to restrict contributions to subscribers only.

words are the trouble, like usual.

Pesky words! Okay, I'm going to try and explain my choice better:

I'd say that you can only know what you are holding onto, not know what you are not holding onto - you can't make a list of all the things you you don't know you don't know - and that's the problem with this approach.

You might make a list of what you want to change. But those aren't the only things that will change. Anything that you aren't holding down will shift, subtly or dramatically depending on how extreme the main movements are.

Blanket Metaphor Time

Imagine the world was a blanket (yeah, I love the blanket metaphor) with loads of 'bumps' or 'folds' in it at different heights, representing the current objects of the world. You are one of the bumps, with a limited viewpoint. You've seen some of the other bumps, but not all. You decide to change the shape of two of the adjacent bumps you can see, while holding on to two of the other bumps. Great, yeah? Well, no.

When those two bumps change shape, say grow taller, they pull on the fabric of the blanket. Sure, the two bumps you are holding onto stay the same, and you get the changes you want, but everything else that falls outwith your scope in the world is subtly "pulled". Door handles may turn the other way now; the colour of Alfred's hair might be lighter; Nelson Mandela is alive yet again; Berenstoon Bears. No big deal?

Thing is, lots of other "folds" might have been teetering on the edge of more dramatic change. Several 'bumps' that were adjacent to each other are pulled into a single form, or one pushes into the other, collapsing it...

At the other end of the blanket to your bump/perspective, a chain reaction has started, the effects of which may not fall into your line-of-sight for days. All because you held onto (prevented the change of) one aspect of the world, keeping it static against the larger flow you have requested and so interfering with the normal self-consistency or "coherence" of the whole.

Summary

- We can list the things we are holding onto: that list is finite and within our perspective. We can't list the things we aren't holding onto: that list is infinite and beyond our scope.
- To make any change it is required that other things are allowed to change also, because each object is part of a seamless whole. Any changes that do occur "pull at" the rest of the world as part of the process.
- Artificially restricting change may destroy the previous narrative coherence and lead to more dramatic, unintended changes to compensate for it.
- It is therefore not possible to consciously control the details of the jumping process.

EDIT: Rejigged my description to make it flow better. Obviously, by making this change I may have inadvertently caused other aspects of the world to be altered. If the hair colour of your SO shifts overnight and they develop a hitherto-unlikely love of cornflakes & peanut butter for breakfast, you can blame me.

Q: that makes perfect sense - can't go wrong with the blanket metaphor.
BUT (you knew there was a 'but' coming) - how can you really 'hold on' to anything? As a made up example that hopefully illustrates what I'm thinking:
There's a boy named Tom, and Tom's life is shitty - objectively shitty. We're in an example here, so let's make it as bad as can be. He was born into a North Korean prison camp, and at that, for whatever reason, his position is as low as can be. He routinely gets beat, raped, starved, whatever you can imagine in such a horrible place. Everything is really, truly terrible, and trumps the worst that a 'normal' life dishes out.
Everything except for this certain bird that always lands on the barbed wire fence and sings beautiful songs. Tom gets lost in that bird's song, it's the only thing that gives him peace, or love, or hope or joy - maybe it's the only emotion that he feels, since pain and cold and hunger aren't really emotions. Imagine Andy in the Shawshank redemption with the opera song. Like that but worse, right?
For the sake of exposition, let's say that one day there's an older man dying and Tom happens to be around him while it's happening. He's pulls Tom close and tells him something similar to this [https://old.reddit.com/r/DimensionalJumping/comments/2ax00o/dimensional_jumping_for_dummies_revamped/].
Obviously Tom doesn't have much to lose, but he wants to hold on to that bird. What does he really know about it? Its song? The shape of its body? The way it makes him feel? How can any of these things be more than an 'imagining' and how to 'hold on' to such a wispy thing?
Even if he could - does he know where the bird lives? How and where it hatched? What it eats? If any of those things change - possibilities all of them, since no doubt he'll be wishing for a change of scenery to say the least - how can that bird still be there?
Example:
It's similar, in a way to Zeno's paradox - no matter how much you 'have' (there's an interesting wording) of something to 'hold on' to - the shape of the bird, it's song, the way it makes you feel, etc - you'll never have it all. There's always something missing, always something lost.
So - when you say 'you can only know what you are holding onto', and I think your argument for that was quite sufficient, what then? Tom knows that he's holding onto the bird, but how does Tom hold on to the bird?

Reply Part I

That was a nice piece of storytelling and a great point! Nice when a discussion teases out the issues like this.

To recap:

- What does it mean to hold onto something and how do we know what we are holding onto? And:
- If everything is continuous and whole then how can we hold onto a "part" of it? In other words, how do we define the perimeter of an object? Do we actually need to?

How does Tom "access" the bird and retain it in its current form when everything else is going to shift?

To answer this, we're going to have to push a little into the nature of the world. The blanket metaphor is handy for showing interconnectedness, but of course it implies a 'spatiality' that is not actually present. For this next part, we must dispense with it and realise that in actual fact the whole universe isn't out there, extended, but enfolded into the space right here - intended?

Have to go sort some stuff out. Part II later!

Reply Part II

(Readers: See Part I and the preceding discussion for context.)

Well, we’re going a bit deeper than I’d initially meant to, but let’s go with it and see where we end up, shall we?

Before we offer advice to Tom about his situation, I think we have to talk a little more about what the world is, how it appears to us and how we interact with it. Obviously, we’ll still be trapped within metaphor, but with some juggling we can work our way onwards - and arrive at a practical approach for him.

Beyond the Blanket: Into the Desert

Where is the world right now? It is not “out there”. I suggest that the world is enfolded into the space right here. We talk of the conscious and the subconscious, as if the subconscious was beyond our awareness, unavailable and secret, but it is not. We are simply being biased towards one form of experience versus another as being “real”. We attend to sights and sounds and textures while ignoring another sense that we have: the background and ever-present felt-sense.

This felt-sense contains - no is - the world enfolded. It has no spatial or temporal structure but all aspects are within it. And what we think of as the present moment experience is simply an aspect or perspective of the felt-sense, unfolded into images, sounds, sensations.

Literally, we have a sense of the world and it turns out that this actually is the world.

One can think of the experience around you as a mirage that is floating above the sand dunes of a desert floor. We confuse the mirage with the real world, when in fact the form of the world-mirage reflects the shape of the sand dunes below.

We cannot interact with the mirage directly, although we may be fooled into thinking so; in fact, we can only change the dunes and see those changes reflected in the mirage. Although we might experience single moments as unfolded sensory experience, in truth we simultaneously have access to all time and all space via the dunes.

So, in everyday life we actually make changes by intending alterations of the timeless dune landscape. We might intend our arm to move right now, and it will, and we will feel that we “did something”. However, we could equally intend that our arm move tomorrow, and when tomorrow comes it will seem to happen then. Strictly speaking though, it was always happening that day, from the moment we intended it.

In our metaphor, the mirage is the multi-sensory present moment experience, the sand dunes represents the felt-sense, and what we truly are is the entirety of the desert landscape. When we intend what we are actually doing is shifting our own shape; we become the world we subsequently hallucinate. The world, in other words, is ourselves.

This accounts for its occasionally dreamlike nature: the apparently external world is in fact symbolic of our current state. Or to be more accurate, our current state is symbolic in nature. We don’t need to delve into this to solve our current predicament. Suffice to say that the objects we encounter are in fact meanings.

To finish off, we note that just as all objects were actually continuous forms of a whole in the blanket metaphor, here all objects are dissolved non-spatially and non-temporally into the felt-sense. The difference now is that our metaphor suggests a way we can interact with the world practically.

A. Can Tom hold onto the bird?

So, armed with his new metaphor, how can Tom change his situation while holding onto the bird that has given him so much comfort?

First we must decide what it means to “hold on”. This is easy enough now: since the patterns of the world are the patterns of ourselves, we simply need to intend - basically, just decide - that a pattern is going to persist. We do this accidentally all the time, by implication. (For instance, identification with something implies a resistance to change because you 'stand as that thing'.) Here, we are simply doing it deliberately.

However, importantly, one can only make deliberate decisions about things that are unfolded as objects in awareness. Tom can easily unfold “the bird” from his background sense and intend it will persist - simply by recalling it and making the decision. He cannot do so to aspects which have not yet been object-ified, though.

So, Tom decides that the bird will persist and then relaxes completely. He ‘gives up to God’ as it were, and intends that his situation shifts to the best possible one. With the bird still present.

B. Should Tom hold onto the bird?

The thing is - if the whole world is shifting for his benefit, it’s not clear he should retain the bird. The bird fulfilled a particular purpose: it gave him comfort when the rest of his situation was dire.

Now that he has allowed his situation to flow towards a better one, the bird will no longer have the meaning it once had. In fact, it is likely that Tom’s feelings towards the bird will be quite different. He might have gratitude towards the bird, but he no longer has a requirement for it.

Which sounds harsh. The poor bird!

But what is the bird anyway? The bird was its meaning - of hope and escape. It was the aspect of him that knew there was another way. The bird was his pathway to changing the world and with the world changed, the bird has no place. The bird was actually an aspect of Tom all along, and can now be allowed to dissolve back into his awareness.

Conclusion

A key word here might be "realignment". Why would we want a world which was part changed and part not, a partial alignment to a new existence? An incoherent world means an incoherent self and experience.

In other words, it is not clear that Tom should hold onto anything. Perhaps he should actually let go completely of all patterns in awareness - let the winds of destiny shape his desert floor consistently and naturally - if what he really wants is “the best thing for Tom”.

Afterword

So, how does this apply to the specific workings in the original post? Well, it suggests that the details of the working are a symbolic representation of >3-dimensional space, and stepping from one part of the tesseract to another represents a 'releasing into' parallel possibilities. In other words, the important thing is the understanding and opening to this type of change, rather than the details of the diagrams and so on.

The felt-sense I have described has no dimensions and no limitations, except those placed upon it by the intentions enfolded into it. Recognition of this alone will improve your experience of the world - i.e. yourself.

...

Right, I'm back.

I'll begin by saying that my original posting doesn't necessarily recommend performing Multidimensional Magick; it just points out an interesting approach. For me, it's as much about how it illuminates the nature of experience. With that in mind, we're going to push it to the extreme.

Why Jump?

It may well be that "stoic acceptance" is a better approach to life rather than expose oneself to an unpredictable process that one cannot fully guide. However, what would it mean to guide, to know in advance, what was going to change? We wouldn't actually want to have to go through each aspect of the the world individually and adjust it. The key here is to ask what the nature of the change is going to be.

What's really happening?

- We're letting go of the world so that it can shift.
- We're intending certain changes.
- We're allowing the world to shift to accommodate those changes.
- In the process of that accommodation, the world rebalances as a whole.

So, potentially we get something we want and simultaneously everything becomes more harmonious at the same time. The more we try to control the details consciously, the less coherent and harmonious the result is.

To ponder: What if we just didn't do the intention, and simply let go completely? Might that perhaps give us not what we want - but what we really, really want? In other words, the question might be not so much about whether we jump, but whether we control the jump at all.

It's not Solipsism

Solipsism is when we think the "person" we are is the only person on the world. This is something different. In one sense we are saying that the whole world is the person. Taking it a step further, we realise there is no "person", there are no "people", there is only the world. You and I are both the world.

It can be hard to reconcile this mentally with an idea of a "you". One approach is to think of each of us as our own dreamworlds, which are connected at some higher dimensionality. In other words, an intersubjective idealism.

For practical purposes, you can just treat "all this" as your dream, with you being the dreamer, the dream and all its content. The "person" you seem to be is a dream character, just as the other people you encounter. Since "everything is you", you will not behave solipsistically, you will not be cruel to yourself.

Tom Falls into the Mirror

All your ideas about changing oneself, bettering oneself, escaping oneself - all of those ideas depend on what one thinks of as "oneself". Without having that clear first, we cannot really weigh up the pros and cons of apparent suffering vs transformation.

One of the problems with Tom's story and our interpretation at the moment is that we are talking about "Tom" as if he is separate from his world. We talk of meaning and what the world means to Tom. This isn't quite the correct wording though: The world is literally parts of what Tom really is. Tom is the world; "Tom-the-person", meanwhile, is just a perspective and a collection of thoughts within that world.

When Tom sees war and catastrophe, that is not just a representation of Tom's inner turmoil, it is literally part of Tom, unfolded into sensory experience.

...what now? he's not getting beaten or starved anymore, but surely his sanity must be in tatters? we can assume he lands in a 'real' place. His mom is gone. In fact, to the world he finds himself in, it's as though she never existed. The thing which made his life possible is irreparably lost.

But the thing that made Tom's life possible was not "his Mother", she was just an aspect of the experience. What would happen in this extreme case is that Tom would be confronted with his true nature: He is an "aware space" in which experience arises.

He is not any of the content of his experience. He is the background in which experiences appear. He had forgotten this, assuming an external world and that tone part of experience - his thoughts and body sensation - were "him".

Was the jump worth it? Would he be God?

Being God: Would ya?

One worry people might have is that, effectively, this sort of magick implies that one can be God. More worryingly, it implies that one already is God.

Before they've thought about the implications, people quite like the idea of Infinite Power. Actually it might not be so attractive - it could get boring pretty quick. It's cheating. It breaks down what we think is important in our lives.

- If you could change anything instantly, without going through an apparent process, it means you could do anything and have anything. It would just happen. (God.)
- Or you might change things to you liking, but choose to forget that it was different - i.e. you deliberately forget that you used your Godly Power to update the world and make it nice. Just so you could enjoy it all more. (God + Memory Wipe.)
- Alternatively, you might say it's okay to have what you want and remember asking for it, but you're going have those things arrive through seemingly normal channels. In fact, you will have updated the world to get what you want, but you will experience it as happening via coincidence and opportunity. (Magick in the World.)
- Another option is to hide from yourself the fact that you get what you want. You simply always get what you ask for, but never realise it. You live a life of struggle and triumph, terror and joy, and only at the end will you realise it was your own creation; you were chasing your own shadows in a fictional grand adventure. (Powerless Person.)

At any point, one might "realise" themselves from one situation to another via insight. The Powerless Person might notice that, hey, something is going on here => Magick in the World. They might later realise they aren't a person at all, and are effectively the world itself! For a while, you become God. Then you get bored of that, and decide that you'll make everything ideal, but then forget that you did it (God + Memory Wipe).

Then you're back to Powerless Person...

Conclusion

Aurelius has it right. As he implies, the world is yourself pushed out. All change is to the self. Live from the perspective of a person, but understand this is not the case. Objects appear and disappear; they are patterns in experience. The universe is transient and it is made from meaning. But that meaning is you.

thanks so much for your response, and for taking the time to have this whole discussion with me and flesh out the bones of what this idea can mean. A proper reply later..

Well, it's a dialogue, so we're unfolding it together for the benefit of all!

Don't you think it's strange that there 'seems' to be a self-realization phenomenon on a global scale going on these days??
I decided to check this subreddit today after 2 months of constant synchronicities, "injected thoughts", visions and divinations and all too conveniently I ran into you and your posts!!
Eschaton? Noosphere? Universe reversing itself? Everyone 'awakening'?
What do you think is going on.

When you ponder it for a bit, it actually makes sense that there should be changes on a global scale. Although I always scoffed a bit at the optimism of this in my early days, think about it:

When you become clearer about things yourself, you effectively dissolve the boundaries between your personal self and the world (realising they are the same things). Meaning that the barriers between your own thoughts and intentions and everyone else are greatly reduced. If you have "realised" how things are, you help everyone else (also you really) realise the same thing.

So you're saying that all those steps basically get boiled down to: allow the world to shift

Once you look at what you're actually doing: yes. At first though, we might think we are going through various steps, thinking things through, deciding what we want (as if we don't already know deep down), choosing something then letting go, letting it happen. The four steps I listed. **But we only need to do that because we went off track at some point.** In the end, **what we're really aiming for is a state where we're balanced, and our desires and the world are aligned anyway.** No resistance. If we hadn't "fallen" at some point during our lives - started pushing and pulling instead of flowing - we wouldn't feel the need to do magick in the first place. Our world would be us, effortlessly, whereas currently its movement is busy fighting through our defences. However, while we still feel we've got things to "work through", there will still be stuff to "be done".

correct me if I'm wrong - you're going down a sort of Alan Watts path of "God playing hide-go-seek with itself"

Well, I don't really like that angle because of its anthropomorphism and I don't quite see us as a part of anything. But I'm struggling to describe it at the moment.

Is there such a thing as transformation?

There's such a thing as a change in perspective and identification. Do you think one should have to work hard for the goodies? Might that not be like rippling the water in the hope of clearing view to the bottom of the stream?

Implicitly there are different levels to these conversations: First, everything is as it is already, so let things be. You are already whatever you are, you don't need to do anything to get there. Life will forcibly unravel you and make you clear (since the world is you and it tends toward harmony).

Second, yes but... can I make it happen? Then there are two options: Accelerate the process by deliberately searching out and working through aspects of yourself, analytically or experientially. Or quicker: Just drop straight to the non-resistance level, including letting go of more structured beliefs, and deal with the massive shift. The middle ground is intended shifts with the "collateral damage" of partial reharmonisation. (Or perhaps you could just intend to Be God Now, thanks.)

Which you choose depends on what you're aiming for and what results you want in the interim. Are you looking for harmony, a nice car, total annihilation and rebirth, or what - for instance.

> a cover for not having the perseverance to really push through whatever it is...

But is the "pushing through" not just a bit of theatre? Something we just play at, which actually has nothing to do with seeing how things are or changing ourselves. You do all this stuff on the stage, getting your performance just right, so that you eventually allow yourself to exit stage right and go out into the street.

> the narrative by-products of the system one chooses to live by.

That's very interesting. Is it that the basic truth is fashioned into a narrative, which implies a worldview which then impacts the behaviour of followers and therefore the world?

In other words, the end-point might be the same for all (originally) but the extra "prove you're worth it" path each organised religion sets its followers (rather than just saying let go and have faith) actually mutates the teachings and causes collateral damage. There's somethng in that (if I've followed you correctly).

> if I'm a zen superhero and I can accept everything in my life with equanimity, what about the people around me and how it affects their lives? what about my kid who was depending on me to get food on the table?

Well, the position isn't so extreme. What you describe there is a "selfish solipsism", but most teach a compassionate stance. After all, you have worldly responsibilities ("chop wood, carry water") and Shiva looks out the eyes of all. It's not nihilism. Tibetan Dream Yoga, for instance, is very specific that - yeah, it's all a dream, but you still have dream bills and dream gravity, and the dream bankruptcy or dream impact won't be any more pleasant for them being part of a dream!

Rambling's good.

> And, just as a final aside, I don't mean any of this as an attack against you or what you're saying...

Of course not! And obviously I'm pushing things to the edge a bit to open out our discussion, and enjoying your responses and challenges. Will reply properly tomorrow.

> right - just better to throw that little caveat out there. this is the internet after all.

I agree. Those pesky t'nets! How something is read can depend on the mood - better to state explicitly where one's coming from if it might not be clear! But yeah, ideas and discussions like this are either fun or useful or interesting or less so. What they aren't, though, is personal.

...

Philip K Dick definitely felt the shifting, transparent nature of the present moment experience - but I think he did not cope with it very well, struggling to make sense of it. Flow My Tears the Policeman Said, Ubik, Eye in the Sky and The Man in the High Castle are all on my top list of novels which generate the "feeling" of this. You can detect him trying to make sense of his experiences within those books.

Good call on Waking Life. I think it's very smart in lots of ways and I think Richard Linklater is somewhat in-the-know (he also directed A Scanner Darkly, after all).

That part where Linkater himself tells the story of Philip K Dick's Flow My Tears synchronistic experience shows you what it's about. We all say "yes" in the end. (Transcript of that part is available here [Dead link] for other readers.)

I also love The Holy Moment chapter.

EDIT: There's also his How To Build A Universe essay [http://downlode.org/Etext/how_to_build.html]. Meanwhile, I thought I'd read Divine Invasions, but looking it up I'm not so sure!

> How many countless people have been shown some sense of a way (and perhaps gained a willingness to take the first few steps as a result) becuase of Dick's burning to know the truth!

This is true of me, definitely. Just even to be led to suspect that there is "something else to all this" is a major step. The likes of Philip K Dick (and non-fictionaly people like Robert Anton Wilson) enabled the everyday reader to be opened up to these possibilities.

> Agree with you about Linklater's PKD connection. I also think what his works communicate is probably a small fragment of whatever esoteric knowledge he possesses.

His film work drips with it, there is a lot going on there, especially relating to time and connection. If you haven't seen it, you might enjoy the short film On Cinema and Time at the BFI website. (Just re-watched and it actually includes the pinball scene and the holy moment scenes, coincidentally.)

I'd forgotten all about the rooftop guy who dissolves! You should check out this interview below; there's lot of interesting Waking Life stuff in it:

> DAVIS: Tell me about the character who seems like an alien, the kid who speaks in a very detached monotone about human life?
> LINKLATER: That scene has a funny lineage. My animation partners on this, Bob Savison and Tommy Palotta, had done a short film called Snack and Drink that I think's going to be on the DVD. And it's about that guy. His name is Ryan, and he was a 13-year-old autistic kid who they knew. They just shot some video of him walking up to a convenience store and getting a snack and a drink and talking about cartoons and music. He's kind of regurgitating a litany of things -- you know how autism works in the mind. So they were like, "Hey, you've got to get Ryan in here somewhere." I did have room for a teenager, but then I thought of another idea. I always had this idea as a kid, that you're in a science fiction sort of world and that you would encounter an alien who had been here a thousand years. He had kind of used Earth up and was departing, and you encounter him at that moment, on his last day.
> -- Waking Dream, Technosis interview with Richard Linklater

I do think that Linklater has experimented a bit more than he necessarily lets on - other interviews suggest so anyway. I also think Matthew McConaughey might have asked him for some tips relatively recently. :-)

...

It's The McConaissance!

> For years, McConaughey embodied complacency; he was an actor who bought too heavily into his own allure and therefore stalled out early on. The fact that he has been able to unravel that perception in a few roles shows how wrong we were.
> -- The McConaissance, The New Yorker

It triggered for me when I saw The Lincoln Lawyer. I thought: something's changed here; something's going on. True Will leads to True Detective?

Meanwhile, it turns out I do have the ebook of Divine Invasions on my desktop machine but I've never actually read it! So that's something for me to look forward to. Thanks for the nudge.

Me too!

...

I'm sitting happily tethered to this projection of my life but I am aware of this concept because it is the polarized side of how I cast spells. I take parts from these other realities and bend them to my own will to shape my current one.
When I was first being initiated I used a moment of improbability and "jumped" my life track to this one but I have no idea how and can not do it again. After reading this I don't think I I'll try :3

Well, you have to give up everything if you want everything; relinquish all control to gain the ultimate control. Resistance is useless!

...

...have you ever read the term "tesseract" used to describe journey work?

I was familiar with it as a mathematical shape - a 4-dimensional hypercube - and as a way of representing time diagrammatically (and in crap films!) before I came across this, but hadn't seen it used as a concept in other esoteric practices. But I think the overall approach is intimately linked with practices involving inner and outer.

Could changes be a subtle as a plant growing where it was not growing previously?

Exactly this. Let's explore!

The World is You

What if we look at the world as your extended self; in its entirety it is your true self. If you change one part of the world, there will be corresponding adjustments elsewhere, in two senses:

1. The sense of it being a continuous material. If you tug on one section of a blanket of material, other parts of it will get changed also. If you create a new fold in one area, other folds will be changed: they will be pulled to a new location, may combine with other folds, or even collapse completely into the flat background. Self-balancing.

2.The sense that all of the world is meaning, is an aspect of you. When when you change the form of yourself, the world will correspond to that (because it is that). For instance, having a clear sense of self you may notice that the skies literally have less clouds in them. When you have a clear idea of what you want in life, you might that the winding path into the village literally has less stones or pot-holes than it used to; it might even now be a straighter path. Self-presentation.

The essence of Multidimensional Magick is also that of changing the enfolded aspects of the "inner self" because the "outer world" is just an unfolded image of that. The limits of what can happen depend on the balance of intention and of letting go - "decisions and permissions".

But how?

Inner and Outer

This sounds a bit vague initially, because we are left with wondering what/where that "inner self' is. Actually, it's right here right now.

- The "outer world" is the present moment's sights, sounds, textures, thoughts - which all arise in one mind-space. These experiences are transparent, mirages, and cannot actually be changed directly.
- The "inner world" is the subtle background felt-sense you have. Everything is enfolded into that. This is what you change with magick.

The thoughts that arise to you and the objects you encounter are both just experiences and both come from the same place, unfolding from this felt-sense. So to change yourself is to change the world, and vice versa.

Attempt at illustrating that and the feedback-loop nature of experience in this diagram. The unfolded is experienced as sensory objects; the enfolded is experienced as the felt-sesne.

The Underlying Process

So really, I think all magickal processes involve releasing our hold on the mirage of the moment to better connect with the felt-sense. It is always there, just as the stars are in the sky even at noon, they are just obscured by the brightness of the sun.

At that point, any intention will shift the enfolded structure, subject to your beliefs and identifications. Basically, we "insert new facts" into the universe at the lowest level. The more you let go of holding onto any particular pattern the more the felt-sense, and therefore the world, can shift. Most people have quite a tight hold of their personal self and of certain basic rules of reality - not to mention that many basic rules have now become quite deeply entrenched as "habits of the world" - which limits what might happen.

Fundamentally though, there might be no true limit. And even minor changes could lead to instant changes. Perhaps this explains the stories in /r/Glitch_in_the_Matrix, for instance. (The ones that aren't just dreams and forgetfulness, that is.)

Meanwhile...

...the 3d projection of a tesseract from the wiki...

I try not to look at it. It's so hypnotic. One can so easily get lost in time and space... :-)

TL;DR: All magick is changing your self-world. Any changes to your self changes the world; any change you see in the world is a change in your self. This includes plants growing in unusual locations.

I really enjoyed the blanket analogy. I think I like it so much because there is a homey facility with fitting sympathetic magic into it. Even if it is one person's blanket, the shifting could make someone else have cold feet.
Thanks for the thoughtfulness of your reply!

Haha, I really liked your comment - thanks :-)

...

Yes, it's quite similar overall. In effect, it's another conceptualisation of possibility. In truth, it's just a scheme by which we might allow ourselves to intend over all time-and-space, across the entire enfolded world. There are no actual dimensions and realities and many-worlds or whatever. Rather, there are inter-subjective minds. And the intersubjectivity is not a limited sort; it doesn't restrict possibiliites.

This happens to me randomly. People to whom I've spoken about it think I'm crazy and self-centered and a solipsist. I should figure out how to control it better, because to me it's currently just a curiosity and/or an annoyance (e.g. picture burning something because you turned on the wrong burner and ruining a nice dinner).

It's actually not solipsistic (something I'll pick up on in a later reply) but I think that in general for a stable world you need a stable posture, as it were. By which I mean that we are not fluctuating between detached relaxation and narrowed attention, mixing releasing and pushing.

Ctrl-Z Magick

People occasionally report "reset" events that occur when they are in danger (example [A Hiccup In Time], example [Discovered this sub and have two things I can't understand]) - such as time jumping back to before a crash, or an injury being reversed. These jumps seem to be spontaneous, and not willed.

Has anyone experimented or had experience with this "Ctrl-Z" undoing of events intentionally?

...

Ah yes, I remember reading about that. Thanks! Pretty fascinating. It brought to mind Rupert Sheldrake's thoughts about morphogenic fields - rats learning a maze help the skills of subsequent, unrelated rats. My thinking then was: If the universe is basically timeless, then - like our student friends - perhaps it needn't matter when the rats are trained; the fact of maze training would help all rats to some extent. In other words, just as the later rats benefit from the first rats knowledge, so the first rats might have been benefiting from the second rats' skills. (This would need to be tested for specifically, and I'm not even sure that the nature of such an effect would even be available for testing.)

However, that's not quite the same as being able to "take time back" [https://tvtropes.org/pmwiki/pmwiki.php/Series/SapphireAndSteel] when one encounters a situation they don't like. It does demonstrate that time itself isn't a sequential set of isolated moments that can only unfold in one direction though. If we can take time back, then: how? And: does the whole universe get taken back? Just your locality gets warped? Is it a case of personal realities?

It's worth considering that the original event that gets undone might be an extremely realistic, full-spectrum premonition.

That's an interesting possibility: An intense premonition that leads you to automatically take action to avoid it while in a state of 'imagery'. It's hard to separate the two possibilities though, obviously. Quite a few reports (e.g. suddenly being a mile away from where you experienced the crash, and there being two people in the car who experience the jump, etc) don't fit that idea, which makes me think there's 'something' more to it than that. Since magick (invoking our friend Fotamecus, for instance) is known to allow us to stretch or compress time, there could be some mix of time manipulation and premonition happening. But then, at what point does that get so complicated that a "magickal reset" becomes the simpler explanation?

Another explanation is just a shared 'drop out' into a dream, so that a stretch of the experience just didn't happen at all anyway.

The reason for asking the OP question was that, since it's hard to tell the difference between the above explanations when they're not deliberate, perhaps stories of intentional resets by people who are already knowledgeable about the occult/magick could be insightful.

I "reset" losing my watch one time. I still can't explain how it happened. I was at camp, at the pool, and took it off so it doesn't get wet. When we were already on the bus to go back to camp I realized I had left it there. My first thought, this was really weird, was "No! I didn't lose my watch! That didn't happen!" Completely denying that it happened, then I noticed my watch right there on the bus seat next to me.

Thanks for that, interesting. Various "stories" of types:

- Falling on a hill badly and "willing" it undone. Ankle still broken, but bones perfectly aligned for setting.
- "Willing" a reported fatal car crash undone. Going to the site, seeing an obviously bad tyre mark pattern.
- Lots of recovered objects, lost elsewhere but discovered at home or in unusual situations after "deciding" they aren't lost.

Individual stories to be taken with a pinch of salt, but all seem to have the common theme of "asserting" a positive alternative to the situation, or "asserting" the complete absence of the situation (but not focusing on the unfortunate situation and then trying to mentally changing it).

I don't think I ever encountered anyone claiming that experience before the 2000s, but that's entirely my personal experience, and not something I'm holding up as historical canon.

Me neither, but the nature of the experience to me seems like it would be less "special" - e.g. UFOs and spirits and so on - and more just bewildering and confusing. I can imagine not really talking about it except to a friend or two, who probably wouldn't be very interested in talking further. Because it's rare, there's not really been a community for these people - until the Internet became generally accessible and various websites meant they'd hear other, similar stories. Circa the start of the 2000s, funnily enough.

I think it's all storytelling, myself, and not even a misattributed experience resulting from a stressful incident. But I could be wrong.

In general with 'odd stuff', I'd agree - but these stories tend not to be very showy or looking for attention, compared to some of the others. I tend to think the experience is genuine; what the nature of that experience is, I don't know.

The suggestion of an intense premonition/mini-dream is a possibility. Like a minor, accidental DMT hit. Or simply the adrenaline hit of a near-miss messing with the memory. (Because of course, these incidents are reported from memory, so it's their memories they are reporting not the incident.)

PKD - Punched Paper Memory World

One of my favourite Philip K Dick short stories is The Electric Ant. Give it a read first...

SPOILERS

Anyway, it makes me think: Although we don't have a punched paper roll inside us, we do have an equivalent - the memory-surface of our minds. Any experiences we have leave traces, which are then activated by subsequent experiences. We don't really see the room around us directly, we get a couple of glances, and the visual and feeling memory of the room are activated. We experience our memories, rendered as senses in a "perceptual-experiential mind-space".

So, if we were able to edit our memories - like the electric ant amending his punched paper - would we be changing our apparent reality, in a direct experiential way, not just altering what we'd recall when thinking-about something?

When in magick we "declare something to be true" by assertion, act or ritual, is this what we are really doing?

And to what extent did our world of experience have an external starting point anyway; perhaps it began with random noise which slowly formed stable patterns via feedback. In that case, reality is only memory - albeit maybe not personal memory - and so is completely flexible...

What happens when the universe forgets something?

See also this preview book [http://youaredreaming.org/assets/pdf/YouAreDreaming_04252013.pdf] which describes quite well the dream-like nature of waking reality - as a mind theatre inspired by, but not dictated by, the "senses". Or noise and memories?

...

Our punched paper is comprised of DNA

I don't think that's true. DNA may operate as a reactive surface for biological development, but it doesn't govern your experience of reality. For instance, you learned to ride a bike - is that in your DNA now? You learned how to recognise particular objects as you went along, is that?

The "punched paper" you have now is, perhaps, patterns you've accumulated in your brain. Although I think it's better to use the word "mind" since it has less baggage (and we experience our minds; we don't experience our brains).

* * *

Misc Communities Misc Posts

Magick: Just how things work anyway? (r/magick)

So, obviously there are many traditions and approaches to magick, ending up with the Chaos approach of 'freeform belief', which itself now seems to have fallen out of favour somewhat. Most traditions portray their magick as being challenging, needing many years to understand and master, symbolism and underlying structures, and so on. Even Chaos magick had an implied model-of-reality to it, which you were cleverly cheating. Alternatively, authors such as Alan Chapman in his book Advanced Magick for Beginners come to the conclusion that magick is essentially just about intention: any act can be a magickal act, if you assign a meaning to it. An act is then just an 'experienceable thing' to represent your intention to yourself, since you cannot directly experience intention (the 'doing' of magick). Even the act might not be required!

TL/DR: Given the easy access we have to all relevant information these days, do mages in general still hold to a particular approach and believe in it, or are we all becoming stripped-down utilitarian relativists?

- Do you have a favoured tradition that you really believe in?
- Has your approach become simpler, or has it become deeper, over time?
- How has this informed your view of what magick 'really is'?

Imaginary Friends & Created Characters (Aeon.co)(r/Tulpas)

An Aeon magazine article on "imaginary friends" in childhood which then broadens out into the independence of fictional characters in creative writing. It doesn't mention tulpas explicitly, but some of the content brushes very close and might be interesting. Excerpts:

[QUOTE]
I remembered that a former colleague had once told me about his son, Joe, who'd introduced a cast of invisible characters to their family. One Friday afternoon, Joe and I spoke on the phone:

Joe: I sort of think that Sweek [the planet where his imaginary friends live, basically a "wonderland"?] is actually my room, because I can't go in a spaceship and go to Sweek, 1) because I don't have one and 2) because Sweek isn't real, it's just my imagination.
. . .
[On an author's inventions seeming to come to life:] The study's authors call the phenomena 'the illusion of independent agency', which 'occurs when a fictional character is experienced by the person who created it as having independent thoughts, words, and/or actions'. An author invents a character on the page, and before long feels like that character has a life of its own, and that the author is simply there to record its independent decisions and movements.
Not long ago, I interviewed the author Hilary Mantel and she explained her writing process as being similar to that of a medium, like the character of Alison in her novel, Beyond Black (2005). This is how Mantel describes Alison at work: 'She starts a peculiar form of listening. It is a silent sensory ascent; it is like listening from a stepladder, poised on the top rung; she listens at the ends of her nerves, at the limit of her capacities ... The skill is in isolating the voices, picking out one and letting the others recede...
-- Two Lands in my Mind, Aeon Magazine

[END OF QUOTE]

Heaven Sent (r/askheaven)

Where exactly is heaven located? I don't mean sky/underground, but in terms of accessing it right now. Do you conceive of it as been sort of "in the background everywhere" and you tune into it?

What is the relationship between heaven and other worlds - is it in a privileged position, or is it just basically a more flexible, dream-state type environment?

...

[COMMENT BY DreamingOrAwake]

Those are good questions..

Where is heaven exactly?
In position it is not above, nor below, it is more like an extra dimension. The physical world can be expressed in coordinates x,y,z,time. Every living being is living in a physical body or at least connected with it. If you are a bit sensitive, you can feel an aura around every living creature. This is what I call the spirit-body. The spirit-body surrounds the physical body as if it has one more dimension. So it is surrounding the x,y,z of our physical body.
And very sensitive people or animals can sense something just before it happens. So the spirit-body is surrounding the time-coordinate of the physical body. Our source (or soul-light) is even on a higher dimension than our spirit. It is connected with heaven already. There are different connections that we have with our source (soul-light). Different people have developed different techniques for it. Religions reflect these differences:

- Christians like to name their heart-connection, the place of the soul.
- Zen-Buddhists often name the mind, a connection in the center of the head. Other Buddhists use the connection in the heart, or the connection on top of their head.
- Hindustan have a connection for each chakra. Each chakra is connected to a different group of gods.
- I believe Maya-people felt connected with the stars.
- Australian aboriginals feel connected with the earth and nature.

But I believe that all are a connection with our source. It is not a privileged position, because everyone can feel at least one connection. The strength and how much we can live from these connections is different per person. A lot of small children have a good connection, and can show wonderful things. Sadly many people ignore their connection or get their connection polluted in some way. They like to reconnect, but for them the illusions in the world have become much more important. For me: I can connect to heaven at any point in time, even under stress. I have not seen many people capable of doing this. It feels I am also more connected with my inner child.

Tuning in
One way of tuning in to your source in heaven, is by connecting with your inner child. First ground (connect with a tree or a mountain), and then go backwards in time. Go back to when you were a baby. Go back to before you were born.
These stages give different feelings. But somehow you automatically connect to your source. With exercise and repetition you can heal and strengthen that connection. When I am connected, I am still aware of my body and the world around me. And I am still grounded. It may not be so easy for other people, but I think anyone can learn it.

Other worlds
If your connection is not clean, you can easily get in the many dreams (and astral worlds) that are around our physical dimension. These are not bad, but can keep us away from reconnecting fully. Sometimes these dream stages can help us. Some dreams can be wonderful and full energy. Some dreams can take us away from our grounding. Some dreams can show us what is stopping us from going further. I usually ignore all these dream states, and focus on my body and grounding instead. I invite the energy of heaven to come to me instead.

Portals
If I find some spirit that has problems, I often help this spirit to go to the light (=heaven). I do so using a similar meditation technique, but stay much more focused on my surroundings. I can often sense such spirits with my hands or aura. I ask the helpers from heaven (whatever you want to call them), to create a portal to heaven for this spirit. Different spirits often need different portals. Using my grounding, aura, and environment, the helpers can create this temporary portal. I guide the spirit to the portal ("you can go there"). And it slowly dissolves from our physical dimension, and moves to a different dimension. Usually this new dimension is a heaven like dream. It is a small dream-world created in the heaven-dimensions for this spirit where the spirit can go to. After the spirit has adapted and healed, the dream slowly dissolves. Usually they grow into a different form of themselves that is fully connected to their source.

Other worlds
So the relationship between heaven and other worlds, is that heaven is more like a higher dimension of the other worlds. It is where we are connected to our source. In all other worlds we are not fully connected. In some sense our physical world is seen as a dream-world from the heaven-dimension. The physical world is a combination of frozen dreams. According to my guides (helpers) there are more parallel physical worlds. And while we may learn in these physical worlds, all guides want to help our worlds to get unfrozen, and everyone reconnected to heaven. They don't tell me how this will be done, but help me with my personal life in the physical world instead. ;-)

[END OF COMMENT]

Much to ponder - thanks!

According to my guides (helpers) there are more parallel physical worlds.

Tell me more about guides/helpers, their purpose, nature and actions!

There is a lot to tell about it. I'll make some posts about it.

Great, looking forward.

The Feeling (r/energy_work)

I've just been reading the Daniel Barber book (listed on the sidebar) and was struck by the similarities between this...

[QUOTE]

By consciously creating a strong somatic effect (gut feeling) within ourselves which mirrors the gut feeling we would have if our desired intentions, expectations and feelings were already extant, we have a method for managing, or even manipulating, our reality. This somatic effect is our interface into The Quantum. This is how we pass commands, for good or ill, to the universe.
-- Daniel Barber, The Visceral Experience, p11

[END OF QUOTE]

...and the work of Neville Goddard ("summon the feeling of the wish fulfilled" from Feeling is the Secret and The Power of Awareness) and my own approaches for breaking down boundaries and creating a more unified experience (see latest post here, again all about stretching out and asserting a 'feeling'). Meanwhile, synchronistically I was rewatching Christopher Nolan's Inception last night and noticed the line:

[QUOTE]

Ariadne: I guess I thought the dream space would be all about the visual but, it's more about the feel of it.
-- Inception (Christopher Nolan, 2010)

[END OF QUOTE]

I'm personally coming to the idea that things like modal visualisation (image, auditory, touch) are really only effective insomuch as they generate, perhaps just as a byproduct, this felt sense or direct experiencing/knowing of a situation being true (or how it would feel if it were true). Which implies this felt-sense is the background reality, from which appearances arise?

Do you any of you guys focus more on the direct feeling like this? Or do you tend to focus more on a particular route - picturing or sensing energy, and maybe use a feeling to tell if you're "there" yet?

...

And the way you described that really put another spin on it, thanks, because it's true that there is the 'general world felt-sense' (or signature) and object-level or situation-level 'signatures'. And the results can be quite rapid.

Maybe not that exact object or even, but one with the same spirit, it's really fascinating

That's great. It can also account for the fact that we encounter the same situations, relationships and even "actual people" again and again. In every workplace I've been in, for instance, I've had an identical mentor-type-person looking out for me (not officially, but effectively), and in any social group, similar recurrences. The same people, in different attire. It's fascinating. Fall into a general depression, a global 'felt-sense' of doom? Your apparent world will start to crumble within days. Everything will line up accordingly. Summon the feeling of achievement and stability and good luck? It switches around. I think the phrase "count your blessings" is a nice way to encapsulate that you must retain within you, your felt-sense, the 'signatures' of the aspects of life you like. Otherwise they'll gradually dissolve. Worse, if you switch track, they'll drop out more dramatically. This applies even to the body. Perhaps much body degradation is due to people's gradual withdrawal over time into their head area. Their bodies become less 'coherent' and defined; you let go of the 'feel' of yourself. I think this can be recovered to some extent though. (Can't remember the name, but there was an interesting book about a guy who created "bed exercises" for himself to bring himself back to good condition; really what he was doing - if it was true - is expanding his 'presence' again and intending a signature of health.)

all see[m/k] to remove our presence from our bodies

Yes. And it is about maintaining expanded presence of your body-area and the world around you, rather than simply "staying in the present moment", which doesn't capture it properly. Everything is to be included. It's not a holding-on, it's a aware being-with.

Part of my training is to keep my mind, spirit, energy and breath in the entirety of my body at all times. It's exhilarating and extremely healthy.

Just the ticket! :-)

Is it energy or is it realised metaphor? (r/energy_work)

When we use "energy" to accomplish something, are we really summoning and using such a thing - or are we in fact generating an experience as a prelude to our target desired experience?

In other words, does energy become an intermediary "permission slip" experience that allows us to generate our intention, even though we could make the change directly with the appropriate belief and intention?

EDIT: I should say "produce the intended result" rather than "generate our intention".

...

Energy is no more a "permission slip" for change than gasoline is a permission slip to drive

Very good :-)

My rephrased version might be: is energy our sensing of "pure potentiality". The reason I find this difficult, is that I don't see how it is moved and transferred. If I "use energy" to turn a wheel does that correspond to a physical thing that transmits and moves, or am I basically saying that I have this ability to change anything and I am "releasing the filters" to allow my change to take place.

I would like to recommend a book to you; "Akido, Aikibojitsu and the Structure of Natural Law" by John Read. I would like to explain but I am just not eloquent enough to convey it, although John Read is. His book explains this perfectly.

Thanks - will check that out! :-)

give ourselves "permission" do things which make it happen. Did I understand you correctly?

Yes. I guess I'm trying to reconcile energy work with "magick", in particular where in the latter the act itself can be irrelevant and what matters is the meaning behind the act. So if I visualise energy - even summon the experience of feeling - travelling from me to an object, how does that differ from me reaching out with my mind and simply intending. My thinking was: is that extra "sensory theatre" (excuse pun) when really it is the connection and intention that does the work, with energy being your "excuse" to allow the result to happen, making it "plausibly justified".

So the issue is not whether or not the energy is behind the effect, but whether that energy is simply the intent and we are just attempting to process it by visualizing it.

It's probably a mixture of the two - but by "intention" I mean something more than simply wanting, more akin to what you are calling energy, so this is making sense. My "intention" basically is "directed energy". Language, eh :-)

The "sensory theater" of visualizing things is a method of using your mind to channel it, although you're right, it's not truly necessary for the effect. The energy itself is though.

This makes sense to me now. Okay, I'm suggesting that the extra theatre is so you can "experience yourself doing something"... but really you can just do the directed energy and what you experience then is the result (possibly a sense of resistance or push-back, but then the desired outcome hopefully).

Point is though that, even though it theoretically should work without the visualization, this proves that, at least for me, it is definitely quicker andeasier with.

Ah, interesting. Now the extra bit would be, if you have a stronger belief that it would work with visualisation or - more what I mean - that this has become an "established route" for you, in a way that "willing" doesn't. I'm getting inclined to think that there's an element of mentally "occupying the space" of the target, whether that's the external thing (nosebleed) or a body feeling (sense of truth of other facts), before change happens. Just as if I really strongly frown and say "arm: move!" it probably won't happen, but if I mentally occupy the space where my arm is, then simply "asking-imagining-feeling" the outcome brings the result.

I think I can explain this in a way that makes sense. Reality comes from within outwards, not from outward in.

Ah, nicely written. So, would we say that magick is basically "requesting" and having results occur by apparently external available routes/mechanisms (a version of prayer), whereas energy work is grabbing reality and manipulating it directly?

:-) I think that is quite a good division.

One that possibly falls between: Neville Goddard's approach involved "summoning the feeling of the wish fulfilled", basically intensely feeling what the outcome would feel like. I guess that is a transformation of the inner, pushing it to the outer. It does muddy the inner/outer waters a bit though, perhaps.

Mind-Formatting: Synchronicity & Imagination (r/lawofattraction)

I've been having a couple of discussions elsewhere which might be relevant to this subreddit. I am always on the lookout for better metaphors to describe how the mind, perception, reality, intention work - e.g. the Infinite Grid metaphor for describing a shift from one experience to another. More recently, following a post about synchronicity:

- Synchronicity as a result of mind-formatting, followed by:
- The metaphor of The Imagination Room

You can probably see how these fit into the LOA scheme. Do you have a particular "way of thinking about things" that helps you understand and use this approach? How has it affected your success?

...

I'm majoring in metaphysics

Ah, nice. Actually, you might find Bernardo Kastrup's website and the related Metaphysical Speculations forum of interest. It's a little focused towards straight philosophical idealism perhaps, but sometimes interesting things come up.

I love the imagination room analogy

Great. It's quite good fun, isn't it?

I'm on a bit of a quest for what you might call "practical metaphysics" for describing personal experience, different metaphors that you can live from. It's easy to get into thinking-about things, without actually really adopting and experiencing them. So with things like The Imagination Room, the idea is that while you go about your day you can bring up that image, and kind of "feel it" in place and experiment.

Right, applicable metaphysics. Things people can use to improve their lives.

Yes. People can spend a lot of time trying to be "right" and think that will improve things. Actually, they are just being conceptually right - building self-consistent thought-castles in the sky. They end up feeling correct, but their lives remain the same. A decent metaphysics for living would actively shape lives into a happier form; you would absorb and become it. As Slartibartfast says on the old Hitchhiker's Guide to the Galaxy TV series (I assume it's in the more recent film too):

[QUOTE]

- SLARTIBARTFAST: I'd far rather be happy than right any day.
- ARTHUR: And are you?
- SLARTIBARTFAST: No. That's where it all falls down of course.

[END OF QUOTE]

Well, in an applicable metaphysics you'll get both!

Indeed. I personally consider the LoA to be both the truth to a lot of questions about existence, as well as the most applicable, hence why I threw myself into it so completely.

Agreed. The only problem with it is, because it's formulated as a list of instructions without a supporting structure, people get confused. They try to make changes in their world while still remaining, themselves, as they were. But - as the room metaphor points out - it's a matter of shifting or imagining the whole experience, which includes the person-experience. Neville Goddard from the New Thought era (The Law and the Promise, Out of this World, etc) was quite good on this, although his language is a little obscure sometimes for modern tastes. He had both the idea of world-as-imagination, and all-possibiliites-already-exist, but he never really wrote up a single description for it.

Right. People hear about this and the testimonials to its legitimacy, and accept and attempt to apply it. They don't realize that they will never see real results unless they put forth the effort to learn WHY it works, and the truth behind human nature. Without that understanding of the background processes, one can never truly use the LoA to full effect

My feeling is that people genuinely don't understand the difference between thinking about something, and imagining it from their own perspective. They do the equivalent of creating a little thought bubble containing their wish, looking at it, rather than summoning the experience around them. No amount of explanation seems to work. That's why I've come to think that spatial visual metaphors are the best way. For an example of how hard it is to bring people back to their present, spatial experience, I recommend checking out this conversation between Rick Archer and Rupert Spira [POST: Rick Archer interviews Rupert Spira]. You've got one guy (Archer) who is supposedly interesting in understanding how things are, another guy (Spira) who is leading him to it, and the first guy is constantly wanting to talk about it rather than have the experience. Maybe this is because: Most people are slightly dissociated, and coming back to being 1st-person and "embodied" is actually an unpleasant idea? So they wriggle and resist it. LOA and its ilk all involve confronting and being yourself fully.

Precisely, without the understanding behind it, and even sometimes with it if they don't take it to heart, people make their wishes and desires, but don't complete step 3, allowing. By not imagining it, like you said, they still offer resistance, most likely by doubting it will come, etc

"Absolute allowing" - with that, if one could truly commit to it, everything would be far easier.

I cultivate a view that I live in a kind and loving universe. By accepting that, I accept that deserved or not, good things will happen for me. It allows a lacksidasical certainty of outcome.

Nice style. The whole notion of "deserving" is an error anyway; unless you imagine that the universe operates on that principle. A true "law" works regardless of whether you've been a good boy or girl or not. The "gratitude" aspect to LOA is, in my opinion, a matter of associative triggering - in much the same way as part of a memory results in auto-completion of the recall (e.g. a smell or texture triggers a memory of a childhood event), feeling good results in filtering down to, and mechanical selection of, feeling-good-type events.

Associative triggering: same as smiling to make yourself happy. I think you are quite right, by being grateful, you are implying / accepting the outcome.

That's a nice example. LOA: The Amoral Santa Claus.

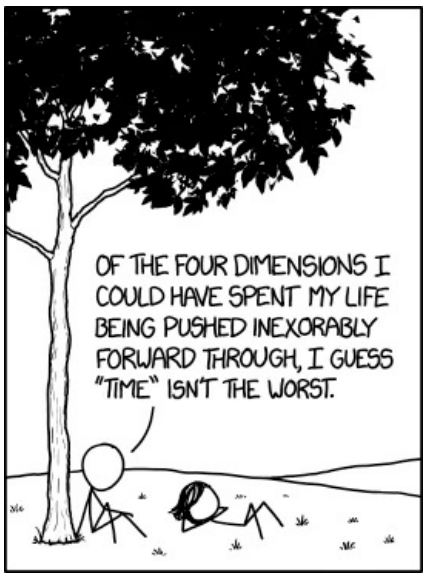
Time Travel, Personal Universes, Extended Persons (r/timetravel)

So, there are various theories and rebuttals for/against time travel. Wouldn't we have met time travellers already? The consistency principle prevents changes, surely? Various paradoxes? Multiple universes? Are there timelines? and so on. However, perhaps all of these can perhaps be tackled using the following principles, by short-circuiting the notion of a time-line and a persistent, consistent experience:

- Time travel is actually the creation of a discontinuity in your personal experience, such that it changes to resemble a different time. There is no 'travel into the past' as such - rather, you jump to a different 'dream'. This is the sense in which you branch to another universe. And that is also the sense in which time passes normally.
- The 'you' that jumps isn't physical. Rather, your everyday experience is like consciousness or awareness 'looking though a viewport' at the world - or similar to experiencing being a character in a dream. Hence, your body doesn't need to be transported, it is part of the 'world experience'.
- People are 'extended beings' in the sense that they are not simply located in a given universe/instance, they are 'extended' over all possibilities. So, your mother in one universe is your mother in another universe, but a different aspect of her being.
- It is possible that not all characters in your experience have a 'consciousness' looking through their viewport/perspective. You are not able to tell the difference. (Alternatively, all characters - including your viewpoint character - and all branches - are part-fragments of your overall experience.)

Time travel is this view is therefore an extreme version of changing the present moment, and does not involve 'time' as commonly thought. Therefore all changes are possible, and all experiences; all criticisms are valid in one present experience/viewport or another, just not in the one you are at. It also means that memories occur in the present, and so changing the past from here simply involves a discontinuity in the present moment experience, plus memories which remain consistent with this when summoned. So, can we short-circuit the problems of time travel by reframing our position in it and moving away from the notion of a 'timeline'?

Dimensional Jest (r/timetravel)



[META] Realityshifters and the Mandela Effect (r/MandelaEffect)

Cynthia Sue Larson's Realityshifters.com website was one of the first to tackle the subject of "reality shifts" online and has been collecting personal accounts since 1999, including encounters with what we would now call "Mandela Effect" experiences. Her latest extended blog post focuses specifically on the effect, on its breakout as a mainstream topic and her own view on its interpretation (invoking the concept of a superposition of states). Regardless of whether you agree with her take or not, it's a well-written piece and worth a read as a thought-provoker. Excerpts from the introduction:

[QUOTE]

The phrase “Mandela Effect” has been trending upward at an exponential rate between July 2015 and July 2016, as seen when viewing a graph produced by Google Trends. While many are surprised by the recent surge of interest in the “Mandela Effect,” those of us who have been researching and writing about this phenomenon of reality shifts and alternate histories have long been anticipating just such a rise of interest. The Mandela Effect is one of those things most people won’t believe in until it happens to them.

Like falling in love or going through heartbreak, the Mandela Effect is something you have to experience in order to fully embrace. And even then, it often takes more than one or two experiences to break through the resistance most of us have to accepting the existence of something that fundamentally challenges our unspoken foundational assumption that facts and historical events don't change.

[END OF QUOTE]

The entire article can be read here: Amazing Rise of the Mandela Effect [https://cynthiasuelarson.wordpress.com/2016/08/07/rise-of-the-mandela-effect/].

"On shared false memories: what lies behind the Mandela effect" - Aeon.co (r/MandelaEffect)

An essay on the Mandela Effect has been published over at Aeon.co which might be of interest. It begins:

[QUOTE]

On shared false memories: what lies behind the Mandela effect
[Caitlin Aamodt is a doctoral candidate in neuroscience at the University of California, Los Angeles. Her research interests include behavioural epigenetics, cognitive evolution, and neuropharmacology.]
Would you trust a memory that felt as real as all your other memories, and if other people confirmed that they remembered it too? What if the memory turned out to be false? This scenario was named the 'Mandela effect' by the self-described 'paranormal consultant' Fiona Broome after she discovered that other people shared her (false) memory of the South African civil rights leader Nelson Mandela dying in prison in the 1980s.

[END OF QUOTE]

[... ... ...]

Notes & Observations:

It does rather presume that the default interpretation of the Mandela Effect that people adopt is the "sorta quantum physics" one, but I guess this is because it's very much taking Fiona Broome's musings as its starting point (fair enough). It also perhaps misrepresents the Schrodinger's Cat thought experiment as an explanation of the wave nature of particles leading to "two simultaneous macroscale realities", rather than its origin as illustration of the absurdity of this interpretation. It then later fails to truly justify isolating a "many-worlds" concept as derived from quantum physics from a philosophical version of it applied to subjective experience. ("Many-worlds" is really a philosophical notion anyway, surely: it is not something that can be tested; it's one possible narrative that can be attached to a raw mathematic structure which itself has no particular meaning. This possibly trips up the essay's own conclusion.)

Beyond that, its neuroscience-y account seems to me to be rather hand-waving as an explanation - but it's reasonable in terms of highlighting areas to think about for an audience ignorant of the topic. I do think that the conclusion that "a true scientist must test his or her alternative hypothesis by trying to disprove it", whilst cute, is a somewhat of a missed opportunity to highlight why that approach is actually highly problematic for this particular phenomenon. It's a basic issue we have that descriptions of the Mandela Effect cannot assume the "independent, simply-shared objective world" concept usually employed in scientific studies. But then, this is an essay by a neuroscientist rather than a philosopher (or a physicist, for that matter). It also mentions /u/EpicJourneyMan by name, so it may be of particular interest to him:

The Redditor EpicJourneyMan recounts an extremely detailed account of Shazaam from when he was working in a video store in the 1990s. In his post, he describes buying two copies of the movie and having to watch each several times to verify that it was damaged after renters complained. He then proceeds to describe the movie plot in great detail. Confabulation seems to be more frequent in the face of repeatedly unpacking a memory; in other words, someone like EpicJourneyMan, who regularly ordered children's videos and watched them to find damaged tape, is more likely to confabulate a specific memory from that material.

Anyway, have a read, and there's a comment section to participate in if you feel so inclined. Meanwhile, Aeon is often a source of interesting viewpoints on a variety of topics, so it's worth checking in now and again, even if this particular essay doesn't hit the spot for you.

...

Q1: Pretty much the same debunking comments that is spread throughout Reddit and online. Again most of the explanations for false or incorrect memories work when taken on a one by one case, but ignores that it a large number of people having the exact same memories, in most cases independently of one another. Confabulation is a real thing and so is creating false memories, but creating the same false memory is something that should be explored further.

Yes, it's very much of that sort, albeit written for a publication under the author's own name and declared expertise in what they assume is a key relevant subject (hence posting it). It's somewhat of another example of starting from a particular platform, and then trying to answer to an abstract, generalised version of what the Mandela Effect experience is - providing an explaining-away, rather than approaching it on its own terms and explore the limits of (and address the inherent problems with) developing an explanation. There's also a tendency to use a slightly fictionalised narrative about how people experience memory in daily life as regards this phenomenon: people do not really "remember" things as such except in a specific subset of circumstances, but instead have "contextual encounters". That is, the more interesting examples aren't about remembering facts as such, they are about ongoing personal encounters which are derived from facts, and its the shift in later encounters that triggers a discontinuous experience.

The previous incarnation of the sidebar tried to capture that:

[QUOTE]

DEFINITION
"The phenomenon where a group of people discover that a global fact - one they feel they know to be true and have specific personal memories for - has apparently changed in the world around them."
Note: Given nature of the effect, 'evidence' inevitably takes the form of shared personal memories; physical evidence of the previously remembered state is unavailable. If such evidence is discovered, that's proof of an alternative explanation.

- Your post should be about your personal encounters with examples of the Mandela Effect.
- Your post should include specific details indicating why you think it's a Mandela Effect.
- Your post should follow from the definition provided in the sidebar.

[END OF QUOTE]

However, it was perhaps a little opaque for the casual reader, and in any case people don't usually read the sidebar, and (a little like the author of our essay) push ahead based on their own first-level assumption about what the Mandela Effect is (and usually conflate the experience with the explanation) without much further consideration to a detailed definition.

Ref. NG for "froms vs influence"? (r/deadchildren)

...

Hello! I was just saving that as a link to add to the Neville Goddard post elsewhere (people are often concerned about "other people" and accidental side-effects, and this lecture nicely summarises the "select a scene" approach vs targeting people's actions).

Your question - It's easiest to interpret "assume" as in "take on the image of" - you are summon the feeling-state of being wealthy. You have a scene which you are using to imagine yourself to be rich (as per Neville's approach). Furthermore, as you go about your day, you persist in that feeling "of the wish fulfilled" - the feeling that goes along with that state. Remember that what is really underneath Neville's approach that the scene around you now is basically thought anyway, just a very bright one. If you imagine something on top of that, overwrite the scene three-dimensionally with all senses, **you are shifting this state to that state**. Simply doing so at all, fully, leads to a movement of state and a result. However, if whenever you see evidence that you are not what you want and you get caught up in that - hence Neville instructions to "persist in the state" of the with fulfilled.

Try it and see eh. To broaden this out a bit: devil's in the details a little. So, literally say to yourself right now: **"One million dollars"**

What happens?

Yeah, my next thing to say was, it matters what the intention is behind the words/act:

- If you say the words "nice house" with the intention that doing so means-that you will have a vivid mental picture of a house, that's what will happen.
- If you say the words with the intention that it means-that you are going to be living in that house, similarly.

Which is why you can use everyday objects to make unconnected changes remotely. There's extra stuff about circumventing "plausibility" and time and all that, but it's not really important. Not having an intention is where people go wrong; like people who go to the gym but don't actually intend that going there means-that they will get fit. Looking forward to the house party!

The Story: Mistaking Narrative for Causal Understanding (r/deadchildren)

...

From the article -

There is no better illustration of the pitfalls of a good story than economics. The shortcomings of this discipline as a predictive or even explanatory science have been well advertised, but one rarely acknowledged reason for those failures is the penchant of analysts to mistake narrative for causal understanding. How often do we see charts of fluctuations in, say, share prices or economic indices decorated with arrows indicating the political or financial events that ‘caused’ them? Even when these are not transparently spurious, with spikes that are evidently mere noise commandeered to serve a story, the narrative is often an empty posture of omniscience. Some economic movements are of course predictable in the broadest terms – no one expects markets to look the same if the Eurozone collapses – but there might be no logical reason to expect some events to have a big effect and not others. Even so major an event as the 2008 crash lacks a consensus ‘explanation’ with anything like the force of the explanation for, say, the explosion of the Space Shuttle Challenger in 1986; we can agree that subprime mortgages played a part, but if we knew exactly how then the effects would have been predictable. [A good example of the need to ask: "how, exactly, does it explain this?"]

This economic storytelling isn’t just the art of charlatans and false prophets. It is endemic to the discipline. The standard theory of market fluctuations attributes them to ‘exogenous’ causes, meaning that they are induced in a potentially stable market by external political events. This makes it permissible to tell a story about what ‘caused’ the market to behave a certain way. The truth, however, is that the real consequences of such disturbances are generally unpredictable because the internal dynamics of the economic system are inscrutable: everything depends on feedbacks that might or might not amplify a particular modest disturbance into a major disruption. History typically works that way too, as does traffic flow, crowd behaviour and many other human social systems. The corollary is that narratives do more to mask true understanding with a superficial veneer of authority than they do to offer a useful explanatory framework.

QBism, the Perimeter of Quantum Bayesianism - Fuchs (r/deadchildren)

...

FIG. 5. **Sarcasm.** In a lecture bottlenecked by repeated accusations of Quantum Bayesianism’s solipsism, the author sometimes uses the following technique to move things along. Referring to the previous Figure 1, he asks the stubborn accuser, “What about this diagram do you not get? It shows an agent and a physical system external to him. It says that a quantum state is a state of belief about what will come about as a consequence of his actions upon the system. The quantum state is not a state of nature, but so what? There is an agent with his belief; there is a system that is not part of him; and there is something that really, eventually comes about—it is called the outcome. No agent, no outcome for sure, but that’s not solipsism: For, no system, no outcome either! A quantum measurement without an external system participating would be like the sound of one hand clapping, a Zen koan. If we were really expressing solipsism, wouldn’t a diagram like the one above be more appropriate? A big eye- ball surveying nothing. Now there’s really no external system and nothing to act upon. That’s solipsism.”

[*The sense in which there is something "external", though, might be better described as something not being "selected into experience", rather than something actually external to the experiencer due to a boundary or relative location - TG*]

A1: "Solipsism" is a trigger word for a lot of people. Once they hear or think that something is solipsistic, their thinking shuts down. It's hard to deal with this in physics, because physics is by design a collaborative process, and very few people know how to reconcile collaboration and solipsism. Most people assume that collaboration necessitates a non-solipsistic worldview, so dealing with this in physics is hard. But dealing with it in private life is easy: just don't talk to people who are triggered by "solipsism."
You know when someone tells you "If you really believe in solipsism, why are you talking to me?" You can just say, "Why would I ever want to cross my arms? Don't you know that the only reason to cross one's arms is to keep the left arm from falling off with your right, and to keep the right arm from falling off by hanging onto it with your left. If both arms are the same body, why cross them????" The absurdity of this position should be obvious.

Too Many Worlds: MWI and You (r/deadchildren)

...

Particularly nice - Most MWI popularizers think they are blowing our minds with this stuff, whereas in fact they are flattering them. They delve into the implications for personhood just far enough to lull us with the seductive uncanniness of the centuries-old Doppelgänger trope, and then flit off again. The result sounds transgressively exciting while familiar enough to be persuasive. You see, for some reason, Tegmark doesn’t trouble his mind about the many, many more almost-Maxes, near-copies with perhaps a gene or two mutated – not to mention the not-much-like Maxes, and so on into a continuum of utterly different beings. Why not? Because you can’t make neat ontological statements about them, or embrace them as brothers. They spoil the story, the rotters. They turn it into a story that doesn’t make sense, that can’t even be told. So they become the mad relatives in the attic. The conceit of ‘multiple selves’ isn’t at all what the MWI, taken at face value, is proposing. On the contrary, it is dismantling the whole notion of selfhood – it is denying any real meaning of ‘you’ at all. Is that really so different from what we keep hearing from neuroscientists and psychologists – that our comforting notions of selfhood are all just an illusion concocted by the brain to allow us to function? I think it is. There is a gulf between a useful but fragile cognitive construct based on measurable sensory phenomena, and a claim to dissolve all personhood and autonomy because it makes the maths neater. In the Borgesian library of Many Worlds, it seems there can be no fact of the matter about what is or isn’t you, and what you did or didn’t do.

Excerpts from 'The Akhenaten Adventure' by PB Kerr (r/deadchildren)

Excerpts from The Akhenaten Adventure by PB Kerr

I was in conversation with a user a while back (username) about all matters oneirosophic and he pointed out some passages from one of his childhood books, which are interesting in that they highlight many concepts which are common ("logical space" and "thinking means possible"), and even portray some of the same attitudes ("how it works but not really"). It's always interesting when fiction describes an underlying reality in detail, especially when it's done a way which seems a more "philosophical" than would seem to be appropriate for its audience. A case of trying to pass on a bit of knowledge into the imaginations of the young before the monotony of everyday life beats it out of them?

Anyway, I've transcribed the relevant quotes below.

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Excerpt from page 111:

“Get rid of what?”

“The rhino of course.”

“What rhino?”

She looked again and saw that the rhino was gone. The sharp, animal smell that had accompanied the creature was gone, too.

“Magic,” breathed John, who was terribly impressed by Nimrod’s display of power.

“Magic? Good Lord, no, my boy. A djinn doesn’t do magic. That stuff is for kids and simple-minded adults. A djinn works his will. That is the proper way to refer to what we do. We work our will. It is, to put the case slightly differently, mind over matter. That is all.”

Excerpt from pages 166-171:

“Try and create in your own mind the impression that your word must only be used very sparingly, as if it was the red button that might launch a missile, or fire some enormous gun.

“John? You go first. I want you to open your eyes now and visualise the absence of one particular rock. Picture the rock’s disappearance as a situation in logical space. Fix it in your mind, as if the reality couldn’t possibly be any different from what you’re imagining. And then, keeping that same thought, utter your focus word as clearly as you can.”

John collected his thoughts and, remembering how Nimrod exercised his own powers sometimes, brought his feet together, raised his hands in the air at about chest height, like a footballer taking a penalty kick, and then shouted: “ABECEDARIAN!”

For ten or fifteen seconds, nothing happened, and John was about to offer his apologies and “I told you so”s to Nimrod when, incredibly, the six foot high rock he had chosen, vibrated quite visibly and a shard about the size of a walnut fell off.

“Wow,” said John. “Did you see that? Did you?” He laughed, almost hysterically. “I did it. Well, I did something, anyway.”

“Not bad for a first attempt,” said Nimrod. “It didn’t disappear but I think we’ll agree, you certainly made an impression on it. Philippa? Try the bigger one next to John’s effort. Think how your picture of the rock’s absence is attached to reality,” he suggested. “Remember, the rock’s disappearance is a possibility that must have been in the rock from the very beginning.” He paused. “When you’re ready, when you have accepted that logic deals with every possibility and that all possibilities are its facts, then press the red button that is your focus word.”

As she concentrated on the boulder and prepared to utter the word of power she had chosen, Philippa raised one hand like a ballet dancer and then waved the other like a traffic policeman.

“FABULONGOSHOOMARVELISHLYWONDERPIPICAL!”

Even as the last consonant left her lips, the boulder she had chosen began to wobble, and it kept on wobbling, quite violently it seemed to Philippa, for almost a whole minute before it stopped again. She clapped her hands together and squealed with delight.

“Yes,” Nimrod said patiently. “You certainly disturbed its molecular structure. That much was obvious. Only it seems to me you both have to get a clearer idea of nothing in your heads. You’re both confusing the idea of alteration with disappearing. A common philosophical mistake. Altering the appearance of something is very different from it not being there at all.

“Now try again. Remember, whatever is possible in logic is also permitted. A thought contains the possibility of the situation of which it is the thought. So what is thinkable is possible too.”

The twins were surprised at how much concentration was required to focus their djinn powers, so that it quickly seemed like hard work and left them feeling out of breath, as if they had lifted some heavy object, sprinted across a field, and attempted to solve a complicated algebraic equation at the same time. After two hours, all they had succeeded in doing was making a few largish boulders become smaller boulders, at which point Nimrod let them rest for a few mintues.

“This is hard work,” admitted John.

“In the beginning, yes,” said Nimrod. “But it’s like building physical fitness. You have to learn to develop the part of your brain where the powers are focused. Teh part that we djinn call the Neshamah. It’s the source of djinn power. The subtle fire that burns inside you. A little like the flame on an oil lamp.”

Nimrod rubbed his hands. “All right, let’s try making something appear. It’s getting near lunchtime, so how about a picnic? Here, I’ll show you the sort of thing I mean.” And so saying, Nimrod waved his arms and created a very sizeable picnic on the desert ground, complete with tartan rug and a picnic basket containing lots of sandwiches, chicken legs, fruit and thermos flasks of hot soup.

“There we are,” he said. “All you have to do is remember that you cannot create anything contrary to the laws of logic. The truth is that none of us could say what an illogical world would be like. And since that is the case, the very fact that you can think of making something from the energy that is within you is enough to admit the possibility. As soon as you have convinced yourself of the possibility of creating a picnic out of yourselves, the picnic becomes easier to bring into being. Do you see?”

It took a while longer, but gradually, as the twins begin to realise that all objects contain the possibility of all situations, they started to get the hang of djinn power. Finally, after another ninety minutes of head-ringing thought and examination-level concentration, there were three very different, but apparently edible picnics lying on the ground.

Nimrod approached Philippa’s picnic first and picked up a cucumber sandwich. “The proof of the pudding, so to speak,” he said, and tasted the sandwich circumspectly. Almost immediately he spat it out.

“This tastes quite disgusting,” he said, and turned his attention to tasting one of the hot dogs from John’s picnic. “And this doesn’t taste of anything at all.” Nimrod allowed a mouthful of hot dog to fall off his tongue on to the sand like a bolus of clay. “Ugh. Like rubber.” He took out his red handkerchief and wiped his tongue. “Both of you made the same elementary mistake. You were so concerned with how the picnic might look, that you forgot to imagine how it might taste. Now do it again, only this time try to visualise yourselves having to eat the picnic. The most delicious picnic that ever was. Remember, there’s nothing worse than a picnic that looks good but which you can’t actually eat.”

After another hour and several more unsuccessful attempts the three of them finally sat down to enjoy the picnics that the twins had made with their djinn powers. The twins ate while Nimrod talked.

“Now this is much more like it,” he said, tasting their respective picnics. “John, this popcorn tastes, er… just like popcorn. I can’t imagine why anyone would want to take popcorn on a picnic, but there’s no accounting for taste. To me it has always tasted more than a little like polystyrene packing. And Philippa, I can’t remember ever having tasted a pretzel stick that tasted more like a pretzel stick.’ He shook his head. “Really, I must have a word with your mother. I can’t believe the kind of picnics you must have

had.”

“I can’t believe I’m eating food that I made out of nothing,” admitted John and opened a third packet of crisps.

“That is precisely what was wrong with your first attempts,” said Nimrod, helping himself to some of Philippa’s cheesecake. “The thing is, you’re not making anything from nothing. Certainly not this cheesecake. You make things from the energy source that’s within you. The subtle fire. Remember? And the elements that surround you, of course.”

“How does it work?” asked John, forking a slice of cold ham and some pickles on to his place. “Djinn power? I mean, there must be a scientific explanation for it.”

“Er, some djinns who were scientists have tried to understand how djinn power works, yes. We think it has something to do with our ability to affect the protons in the molecules possessed by objects. Making something appear or disappear requires us to add or remove protons and thereby change one element into another. When we make something disappear like that rock, we are subtracting neutrons from the various atoms that make the rock. So you see there’s nothing magical about it. This is science. Physics. It’s impossible to make something from nothing, especially a good picnic. Now if you’d said you’d made it from thin air, you’d have been nearer the mark, John.”

Nimrod yawned. “Anyway, I think that’s enough practice for today. It’s best not to think about the science too much in case it affects your ability to use your power. It’s a bit like riding a bike in that respect; easier done than explained. Next time we’ll try you out on making a camel appear, or disappear, something alive. That’s much more difficult than a picnic. Creating something alive can make a bit of a mess. Which is why we do these things in the desert where no one really minds if you make a creature that’s inside out…”

"I got Kevin" (r/Kevin)

Over at /r/Glitch_in_the_Matrix there's a story of strange phone goings-on:

Today, December 9th I go to call my mom to tell her a funny story about old people waiting for the traffic light behind the phone truck but I can't seem to get through to her, finally get through but it is really static filled and my mom says something weird is going on with my phone. I finally get home and try to call back and I hear a man's voice say hello and when I respond the phone rings again. Try and try again and I get this weird message about not saying anything, its one of those automated voices but it sounds more human. I try one last time and I get the man's voice and I ask who is this because I'm calling my mom and in a rude manner he say's "Kevin, what do you mean who's this?" and when I go to explain it rings again then clicks off.

So obviously one of you guys has been messing with the phones again. I particularly like how, being a Kevin, he is indignant that he has not been immediately recognised as such - surely it's obvious! Kevins are a class apart!

From now on, when someone's phone isn't working properly or they can't get through and get a stroppy response, they'll say that "I got Kevin".

* * *

TG Comments: /r/DimensionalJumping

POST: Changing the physical and the mental

There are no restrictions I'd say, but it comes down to that "plausible if unlikely" thing. To some extent, your own patterning matters here. The instructions try to encourage not really thinking about it, just doing the exercise and carrying on, because the more philosophical amongst us start to contemplate things like: "surely material change being 'heavier' and harder to move", and things like that.. Which is why it pays to think of those "imagination rooms" and so on: the "physical" isn't 'stuff' that happens 'out there' and has to come to you. But that's just my thinking on that: whatever happens for you, that's how it's played out. You can't really specify the route by which anything happens in this exercise, after all; it fits into the context we've set up (so the understanding goes). Exploring how and what works and drawing conclusions is what it's all about!

(It's definitely an ideal method for mental change though.)

That was something I considered, unfortunately it's just my nature to analyse things, I'm more hoping a newbie might give this a quick read and I guess try the easier thing first, then forget about it, but introducing layers and lessening belief in the physical changes happening may have been the wrong idea.

If you are ("one is") already embroiled in 'matters philosophical', then working through it all to see everything as 'sensations floating in imagination' is a good way to get through it. If you're not though, I think it can be better to remain ignorant, and let experiences lead you. If there's just minor confusion about the whole thing, adopting one of the metaphors provides a logically patterned path/explanation/route. It's the "faith" thing: those who are willing to have blind faith in the process, whether that's the traditional "[Entity] God will provide" or it's "dumb patterns get updated automatically", tend to allow the world to shift more easily. A second group might adopt an active metaphor to aid this. The third group have a strong image of the world as a "spatially-extended place unfolding in time" and, although this doesn't inherently limit results, it does make it less likely you'll simply allow things to shift, following the last instruction ("put the glasses away and carry on with your life" in the knowledge that it is done). The glasses exercise (along with the owls) is basically a demo exercise, though. You get results that show there's "something going on" and that hopefully gives you confidence to experiment more directly with the-world-as-imagination.

...That's an excellent approach. I've done something similar, although I wasn't thinking of it as "the subconscious" as such. For me (and most people I've discussed it with), focusing on the hara tends to immediately be an opening out into all space, a little like putting a drop of purple colouring into a water and suddenly the property of "purple" becomes everywhere. Placing a feeling or property or fact there corresponds to soaking your entire space with that feeling. Amazing how something so small can have such a dramatic effect. If you haven't checked this out already, you might find the exercises in chapter 4 of The Michael Chekhov Handbook. The 'atmosphere' exercises give one of the nicest descriptions for exploring applying an attribute to experience, in the way you describe. Although you're obviously comfortable with slightly mystical language, I've found that book (intended for actors) and the Missy Vineyard book (intended for posture and ease) a great way to get people to explore the "imagination-ness" of their experience without having to confront the philosophy or strangeness too deeply initially.

EDIT: Yes, interesting. Creating 'atmospheres' is quite a good way to avoid getting hung op on specifics if that's something that's problematic. And it also avoids need to maintain something, which people who try to "raise their vibration" often struggle with. By creating a background property that is just "there", you free yourself from the tendency towards micromanagement. And as to money: it's a very abstract thing to try and deal with; it has no felt properties for most people. I think ideas such as "wealth" are probably better. If you can't summon a sensory aspect of something, then you don't really know what you are trying to create in the first place.

It's kind of magical, the auto-posture-correction that happens. And the other stuff...

I went through a phase of, not having realised what I had been doing, screwing it up, and so had to become actually conscious of it. If you centre your attention in your head at the centre line you get the same effect, but our bad habits tend to mean we lose it after a while by shifting our attention. However, when I went to bed at night I would always "rest" in that location, and no matter my condition that evening (party adventure fun or whatever), I'd awaken "resurrected" next day. When I stopped doing that, things began to fall apart very rapidly! All to do with getting stuck in a particular state. On the power thing, I find expanding your "presence" to include and fill the space behind you, and down into the ground (a half mile should do it...) brings that magic mix of stability and intensity. The more of the world that you include "within" you, the more powerful and assured you tend to feel, I have found.

I will surely give this a go, seems pretty easy. (Micheal Chekov's exercise isn't it?)

Just be sure to be aware of a mistake you might do at first, which is to divide yourself into two (trying to "do" the expansion from one location while pushing out into another) rather than "become" that space. Chekhov (or really Lenard Petit teaching Chekhov) has an exercise where he explores what he calls the "backspace" by pretending you have eyes on your shoulder blades, but since you know what's actually happening here, you can just go straight to the expanding-becoming into/as that space. My own approach has been to just "switch context" to the infinite background space, which has the side-effect of releasing your hold on all content, and then change experience by imagination-intention. But describing things that way kinda presumes someone has already bought into the "imagination space" view of experience - so Chekhov/Vineyard exercises, being unwitting about this, can be a bit more acceptable to the uninitiated. They are also a lot more fun than I am! (I've been pushing the Missy Vineyard book for years, along with the Andre Bernard one, but the Lenard Petit book on Chekhov is quite a recent discovery for me.)

I never intended it. I sit straight, absolute straight whenever I sit, totally unintentional. Just Miraculous if you ask me.

Indeed. You realise that you don't need to "do" anything. You summon the desired state, like inserting a fact into a particular future time slot, and the world-and-your-body just shifts effortlessly towards it, in the most efficient balanced way. It makes it so clear that our culture, and in fact most of the world, is running off an incorrect model of how actions actually work in the moment.

...Right, it's super-simple, exactly that - **"just decide!"**

It's just not easy to describe. You need the experience. Once you've got out of the habit of beginning a movement by "reasserting your current position", and instead just imagining the state you want to be in, everything comes for free. I'm quite keen for people to try this for themselves, since it is the essence of the whole "shifting state" thing this subreddit is based on - except in that case the "body" is the whole "world-pattern". World-pattern is to current experience as posture is to current body position.

the main issue with most of us around here or shall I say the world is the inability to not interfere

Agreed. The problem with this is that when you do the surrender thing initially, you get lots of "stuck thoughts and incomplete movements" finishing themselves off, and that can be uncomfortable. Which is why I'm a big fan of recommending people do 10 minutes of "giving up" every day, specifically giving up control of attentional focus. In other words: "cease and stop generating". This lets things disentangle. Because really, you want your 'rest state' to be open and balanced, ready to shift in any direction without blockage, and any unfinished business gets in the way of that, or leads to avoidance. You can deliberately intend this by overwriting yourself actively, but that rather presupposes the very thing you are trying to persuade yourself of...

Zen Body-Being is excellent too (by Peter Ralston for those don't know, see short extract here). I put together a bit of a reading list for one of the other subreddits; I should maybe set up something similar here, with a short paragraph for each. Really though, I think Berkeley-Spira-Bernard-Vineyard-Petit-Ralston is a sound basis for personal exploration, giving multiple views of the same concept, but each with a practical aspect. There's not much point in reading endlessly; playful experimentation is the key, and then consuming imaginative fiction to fire yourself up with ideas for metaphors.

...

Okay, here you go: recommendations plus quickly-typed summaries. First link goes direct to a PDF, the other links go to sample extracts so you can judge whether to invest.

- Three Dialogues, George Berkeley: It presents the view of philosophical idealism in the from of three dialogues (funnily enough). In conversation, our heroes explore the nature of experience and come to some interesting conclusions. For our purposes, you should interpret the "mind of god" here to something like "the background awareness".
- Ideokinesis, Andre Bernard: This is quite similar to the Missy Vineyard and Eric Franklin takes on movement. Again, it's about using 1st-person imagery. However, Bernard's description is streamlined and clear, with the principles for imagery nicely laid out. It's directly from the 'original lineage' of this approach.
- Presence Vol I & II, Rupert Spira: Here, Rupert Spira takes the reader through an investigation of the nature of experience, revealing it to be sensations, perception and thoughts arising in awareness. His approach is to point to the direct recognition of this, rather than exploring it conceptually.

Recapping the other links: Zen Body-Being, Peter Ralston; How You Stand, Move, Live, Missy Vineyard; The Michael Chekhov Handbook, Lenard Petit (esp. chapter 4).

POST: Suggestions

[POST]

Hi guys. I have a couple of suggestions. Thinking that dimensional jumping is meant literally, newcomers often react, very reasonably, with incredulity. To help clarify things for people stumbling across this sub, I suggest that a plainer explanation for the sub's name be included in the introduction. Maybe something like TriumphantGeorge's explanation rewritten would help clarify things :

- *Yeah, the sub's naming is a historical accident really, as reflected in the intro post. Initially it wasn't really "about" what it's become about - that is, having fun exploring the nature of experience for curiosity and utility - and although it's a quirky and provocative name, it does make the initial impression misleading for the casual reader (or the skeptic who isn't a skeptic and is looking for a fight). But on the other hand perhaps a strong and engaging image gets people thinking in a way that a more dry or abstract presentation would not.*

The following text might prove more useful included in the introduction as well. It's currently at the bottom of the sidebar and, unfortunately, it seems people tend to skip reading that in its entirety, if they read any of it at all.

NOTE
There is no established theory of "jumping" or its mechanism, although there are numerous ways of viewing its nature. **It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not.** An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience. Never believe something without personal evidence; never dismiss something without personal evidence.

This is important as it establishes the the general attitude that we have in this sub, a balance between curiosity and skepticism, encouraging exploration but never requiring anyone to place faith in anything besides their own mind and first-hand experience. I know there's more than enough info with which a newcomer can get started in the overview section of the sidebar and the stickied posts, but, evidently, based on the commonly asked questions seen in the sub, many don't make the effort to read through those. At the very least, we can easily respond to posts asking if this is a long-running joke or fictional subreddit as well as troublemakers making unfounded claims that this is a brainwashing cult or some shit with a simple "Read the short introduction on the sidebar, please."

If they read even just the introduction, it would help clear things up a bit and we can continue with a more informed discussion. If they don't bother reading it or outright refuse to do so, then we can avoid wasting time and effort explaining the ideas behind this sub, as they are obviously unwilling to examine those ideas and will most likely be incapable of understanding them anyway.

[END OF POST]

Agreed. Adding the 'note' section now. The intro might be due for a reworking soon anyway; when it hits 6 months will have to remake it anyway because reddit will archive it. (I have been maintaining a certain level of continuity with the origins of the sub, out of respect a bit, but I think some updated context makes sense.)

Thanks George. Btw, I love the Owls apparel ad :D Had a good chuckle over that one.

It's a great suggestion, and I think the timing is right. It's easy to forget that we've actually got almost 6K subscribers now, and we're getting mentions outside of reddit (often due to misunderstanding the nature of it). I think what we'll do is, when we update the intro post in the next month, we'll do it as a version which combines that comment and the sidebar, and move the techniques, the key posts, and other stuff into the wiki. If this doesn't happen, feel free to remind me. (Related: It's only recently that I realised that the mobile app hides the sidebar; I always use the website-via-browser on mobile. This probably contributes to the problem.)

Haha, yeah, I had Photoshop open and couldn't resist mocking something up and putting that little easer egg link there, given OP's insistence that a subreddit like this should have some merchandise on offer. At least, I think that was the constructive suggestion he was making? ;-)

Q1: Do you think it would be worthwhile to create a new subreddit and post a sticky thread as well as change the sidebar to say this subreddit has migrated? Or even close it completely so when people try to access /r/dimensionaljumping it simply shows up with a message which says this subreddit is now at X subreddit? The name is really giving people the wrong impression.

Yeah, that has occurred to me too. Actually, people do keep requesting joining some dead subreddits I've got which were set up for exploring this sort of thing (the practical application of philosophical idealism) as a follow-on from some other philosophy stuff I was involved in, so there's an appetite for it. Maybe instead of updating the intro next month, we could launch a fresh subreddit which makes the central concept and attitude more obviously central, rather than one metaphor that's controversial due to (as others have pointed out) its apparent similarly to "many-worlds", which tends to be taken literally. Be interested to hear what others think.

I agree. A reboot would solve many problems. We might even leave open the old sub, for those interested in exploring the topic only from a physicalist point of view (alternative timelines, MWI, consciousness transfer, "other you" issues, etc.)

Of course, I'm not the originating moderator here - but if it were just my choice, I think I'd lock this subreddit and have it as a read-only historical resource - because all the old posts would be here and it would be mixing two things up to let it devolve into something else (those posts and ideas would still be associated with "dimensional jumping"). Alternatively, "recondition" it so that the former key posts aren't prominent anymore, and let it return to its "mirror method" origins. More to think about.

Q1: I think that these are both excellent ideas. Reconditioning it to the "mirror method" is probably the best outcome, especially since it seems like the original creator intended it to be like that anyways. If it were reconditioned, locking it up is also a pretty good idea. I think it would be a bit irresponsible if it weren't read-only, since I imagine that you will move on to the new subreddit. Without you helping them, most people will get stuck thinking that there are actually multiple physical dimensions, especially if they get results with the mirror method! If the move were to happen, it would also be really nice if you provided a key post underlining a basic, clear explanation of the underlying concepts - think what is a pattern level. I think that lots of people who are past the something is going on level get lost quite easily since it is not trivial to find basic, fundamental information. Note that this is not a criticism of you. I understand that it gets tiresome to start from the foundational level each time you use terms such as patterns.

All good points. I think there's definitely a case for refactoring stuff into a wiki to solve some of these issues, so that the subreddit has a "memory" rather than things being lost, rewritten and rediscovered in the posts and comments. (This could involve both wiki pages and key post links, and some sort of FAQ.)

Although there are patterning-related links in the introduction, they're not very prominent and they're also not very introductory. And the overall structuring isn't clear. Even though we introduce things in reverse, the "explanation stack" is probably something like: "awareness" => patterning => active metaphors => exercises. There is a slight issue with being too definite about things beyond the first stage - but that's where being clear about the "correct attitude" comes in. That open but questioning attitude is probably 50% of the value in this, perhaps.

Paging the other mods! Is the original mod even active anymore?

The originating account isn't, but the other mod is. (I'll bring it up explicitly once the ideas have evolved a bit as to the options.)

...

Additionally, we should probably emphasise a bit more the idea of the "open verdict" - As in, you don't actually need to have an opinion or belief about something, unless you need to make a decision based upon it (and even then, you are just making the best choice "as if" it were true). Instead, you can simply treat ideas as interesting or fun or useful, rather than "true". Pretty much every idea that's currently popular will either be cast aside, reconfigured due to a change in context, or simply forgotten as our culture moves on (and ideas are cultural I'd say, rather than aspects of "reality"). Expanding on that sort of "meta" stuff might be a good thing for us to do in future.

you would be a great sociologist :-)

Or a robot! :-)

POST: I think my imaginary friend might have accidentally explained how dimensional jumping involving water works...can someone please verify this?

Well, let's remind ourselves of the Law of Metaphor: *"However you imagine that it works, That's how it works."*

There is actually no specific "how it works" when it comes to the two glasses exercise; there is no mechanism involved. And the instructions are structured accordingly. However, in the spirit of "active metaphors", it's perfectly fine to adopt a pattern and format things with it, based on your pal's output or any other apparent informational source. All part of the fun. Vitamin C is rather good though.

Q1: "However you imagine that it works, That's how it works."
Are there any exceptions to this law? How do we explain those times when something trusted and reliable (a technique, a device, a paradigm, ...) that we're sure will work, unexpectedly does not?

It's really a way of saying that there is no "how things work", that there's no mechanism behind the scenes, only a patterning. And the extension of that is: you can pattern things deliberately. There's a difference in intensity, perhaps, between "kinda thinking something might work this way" and the patterning of things (and remember: there's also the patterning that has been accumulated so far). Typically, it's the difference between imagining-that something is the case, versus just thinking-about something. Formatting vs contemplation.

Q1: So, when "it doesn't work" is because of low intensity or strong pre-existent interfering patterns...
you can pattern things deliberately
But there is no specific "how deliberate patterning works" either, I suppose. Is it arbitrary turtles all the way down?

Yep, them turtles! The "patterning" metaphor is itself just pattern - but one that's deliberately abstract enough to hold everything within it, but still structured enough to be useable as a description, and as foundation upon which to conceive of change. This is why, for convenience, we separate things out into the content of experiencing and the nature of experiencing. If you keep trying to understand "how things work", you don't actually find out anything, you just keep having... more dream.

Additional thoughts on that - While you might conceive of there being "levels" to the world, granularity, and drilling down deeper into reality by investigation - in fact you are only ever at the same level: that of "experiencing". Say, if you used equipment to look at a wooden table: you see the table, then you see wood grain, then molecules, then atoms, and so on. Are you getting "deeper"? Are you getting "behind the scenes"? Only within your conceptual model of things. In terms of the content of experiencing, you seem to be doing so. In terms of the nature of experiencing, you are still just experiencing 3D-immersive-scene imagery arising within the "open aware perceptual space" that you are. Imagine a series of photographs documenting a journey to the centre of the Earth. The photographs depict going down a long tunnel, dodging lava flows, strange diamond caves, and finally a battle between dinosaurs on a beach at the every centre of the planet. But: do the photographs themselves ever change their level? If the photographs had been created by an artist in a studio, they would still depict the journey; how would this change things?

And so - Returning to the patterning metaphor, it's all part of this idea of "active metaphors" - that by adopting a pattern, we reshape our state, and it becomes active in our ongoing experience. This is the broader version of simply asserting a specific fact. Instead, we are asserting a "how things work", which will in itself shift experience, and also further enable new facts. With no fundamental "how it works" at all - only that we are an "open aware perceptual space" that "takes on the shape of" a distribution of fact-patterns as a state, and even that is not really sure - we are free to assert one. We are the only mechanism involved here, and our structure is the only structure.

I agree, but our waking life appears to be much more reliable and "solid" than the erratic visions we see each night.

Yes, but you can fairly easily make persistent dream environments that are just as stable as this one. The more your explore dreaming, the more it seems that the only difference is that you return "here". And if one day you didn't return here, or woke up from here, that would be that I suppose. The act of assertion itself has no mechanism, is simply "is" - a reshaping of yourself, by and as intention. The intention itself ("an intention" = the fact-pattern being intensified, "intending" = the intensification) has an implied "how certain aspects of the world works" within it, as part of its extended pattern. For example, simply wanting a new car implies certain formatting, such as 3D-space all the way up to various textures. Assertion always works in the sense that the intentional pattern is intensified. The way in which is might "not work" is that the experiential results aren't what you desire. The "culprit" here might be: the context of the intention (e.g. just visually imagining something without context, without deciding that it means-that something else) - or the patterning/formatting that is already in place, the facts you might benefit from reducing the intensity of - or simply the intensity of the pattern might need to be stronger, in terms of being relatively factual.

Q1: And if one day you didn't return here, or woke up from here, that would be that I suppose.
Whoa! DREAMensional Jumping!!! 8-O I'm skeptical on this, but I'll definitely resume my lucid dreaming exercises. This stone cannot be left unturned.
or the patterning/formatting that is already in place, the facts you might benefit from reducing the intensity of
How do you "unassert" an existing pattern?

Well, here's a sense of what you're aiming for: "persistent realms"

In terms of "un-asserting" a pattern, it's typically best to be asserting a positive pattern or target I'd say - by which I don't mean upbeat, I mean it's framed as "this" rather than a "not-this". For example, if you've got a limp from an accident, it's generally easier to assert the fact "walking normally" rather "fixing the limp". The latter is involves an indirect intention. By "indirect intention", I mean that you explicitly or implicitly intend that an act means-that your limp gets better, via a conceptual pattern. In the limp example, sometimes people would imagine some sort of healing light and all that stuff. From a pattern-based viewpoint, one might pause and form "the background" find the "fact" of limping, and having got a handle on that fact, dissolve its intensity. In general, if you view yourself as an imagination space with all facts dissolved into the background - with the ability to assert that something is true, or that an act or experience means-that something is true - then you can't go far wrong.

Q1: Ok, an "acid" pattern neutralizes the "base" pattern...But, if it's just a matter of decreasing intensity, an obsessive and repeated assertion of the new fact should be faster and more effective than the "assert it once and carry on with your life" praxis...How does detachment fit in the puzzle?

In this description, "assert it once (without obstruction)" can be thought of as overlaying a pattern onto the pre-existing landscape. Hence "plausible if very unlikely-seeming" results, within the bounds of what is allowed, as it were. So although "assert it until it is true" is what you'd want to do with anything disruptive or novel. For instance, you want to create an "imagination object" to assist you, that's what you have to do, and direct fact assertion can perhaps be viewed amendment of part of the "world object". Most people don't really know how to "assert" or "intend" anything; it so it's achieved by implication or misdirection, as with the two-glasses exercise. Typically, once people start trying to assert something directly, they encounter the problem of "doing". You can see this in everyday life, where people wrestle with their bodies in an attempt to move around, intending staying still and moving simultaneously, as they try to "do" movement. Detachment - probably better phrased as "non-attachment" - would be the non-triggering of patterns, attained by ceasing to control and narrow one's pattern- or spatial- attentional focus. Really, what we're after here is no cease interfering with, or reacting to, unfolding sensory experience - because that amounts to a "re-intending". Basically, "be okay with whatever happens". Being in this state means we are not obstructing the state-shifts that arise from/as intention. The feeling could be described as a flowing: the state is stable, the sensory experience is unfolding "by itself", occasional intentions to shift state and therefore redirect experience.

POST: How long does it take to see results?

I say: **fuck that struggle stuff.** However, I'd also say: you might need to do more than stare into a mirror, as if the mirror-staring was itself going to do anything in and of itself. If your theory is correct, then surely it implies that no physical activity within your this-world experience could cause anything? It would all be "sensory theatre". What you'd actually be seeking to do is to switch from one 3D-immersive line of thought, to another one. You would also implicitly need to accept that everything you experience arises within your "thinking space", and there's no "outside" to that. Essentially: you have your own copy of the world, and you're not really a person in that world either - you just "that which experiences".

I'm trying to say fuck positive thinking because I absolutely have tried it, for months on end, and it just doesn't work.

Well, the whole "positive thinking" thing rather depends on how, exactly someone is thinking. There's a difference between thinking something (intensifying that pattern) and thinking about something (imagining it in its own little bubble), for example. It always seems a bit odd to me that people would advocate things like "positive thinking" without going into what they meant by "thinking" - it's not at all obvious. Perhaps people just don't want to commit to saying something is possible if they haven't done exactly that themselves - which is not a bad rule to go by. I would tend to say that in principle anything is possible, but with some things you might have to reconsider how you think things work - by which I mean, the "nature of experiencing" and what "the world" is - if you don't manage to cheat yourself to them via misdirection. If you can't explain how you lift your arm, for instance, how can you work out how to change your facts?

"Time" is a concept - all you ever experience is The Now. You might have experiences which are "about" the past, present and future, but you will still only ever be having experiences in The Now (because there is no other place, and even that isn't a place, it's just you). Always keen to save myself typing: this comment [POST: Hold your horses.] about the assumptions we make as to how the world is structured, specifically that "space" is a part of experience, rather than necessarily part of the world.

EDIT: While "dimensional jumping" is not literal (in the sense of "the multiverse" and all that stuff), and it's about exploring with changing the content of your own experience, it would be a mistake to think of it as psychological either, in the sense people usually mean. The main point is to explore the nature of experience and see what you come up with, drawing your own conclusions.

Q1: I had a strange glitch earlier, this post being at the top, and showing that it only had 4 responses. I was viewing it on my mobile, and suddenly the page kinda glued itself, me being unable to move it up or down. Perhaps that was the sign of a shift I've been looking for? Of course it reverted back, and I won't look into too much, but interesting none the less.

I wouldn't overthink these things - after all, mobile apps are glitchy enough anyway - but then again, anything which makes you more aware of what's happening in the world, gets you to pay more attention, is a good thing.

POST: Need help putting this all together

I tried the 2 glasses technique just a few min ago. I wrote fired in the first glass and not fired on the second. I don't think I concentrated as hard as I could have. I spilled a little water on the pour and then again when I drank it.

Don't worry about spilling a bit. If you are unsure of yourself, just redo the exercise in a quiet moment. Don't worry about "concentrating hard" - the instructions don't say anything about having to do that. There is no effort involved in this; relax and enjoy pouring some water. Just follow the instructions! Especially the last one. And then wait, say, a week and see what happens. The ideal mental approach to this, is to treat it like an experiment. You are conducting an experiment, an investigation to find out something about the world, using a desired outcome as the target. (I get that this can be difficult for things you have become desperate about, and it's okay to fret a bit, but "not interfering" is what you want here.)

POST: Is there a limit to the 2 glass method?

Don't say "and stuff". Just say "magic powers".

POST: Lurker with a question...

So, my question is, is there, or has anyone experienced what might be called an emergency jump? There's a reason I'm asking, just a bit reluctant to share it at the moment.

I'm reminded of this link and conversation [Sleep Out Of Jail Free], perhaps.

Q: Thank you, that was actually very relevant to my experience. It happened just last night. I was in bed and woken up by what sounded like a jet flying over where I live. Shortly after that I heard a blast and everything lit up quite brightly. I remember thinking "Looks like it finally happened. Guess it's time to die..." Then my next thought was "No, there's more I need to do, it's time to wake up." And then I fell asleep, woke up here just fine, the only thing was the side of my body that was facing the light, was warmer than the other side of my body when I woke up.

There have been quite few accounts, elsewhere, of people having dreams and waking up with the corresponding marks and scars. Which isn't to say that where there's overlap such things are "just" a dream; in the broader sense it could apply to any sequence of overlapping experience where aspects of one experience are carried over a discontinuity or "boundary" into another.

POST: A Few Questions Before My First Jump

First, do read the sidebar text.

Other than that, just super-quickly:

- a) there is no "other you";
- b) there is no "monkey paw" effect, there's no more likelihood of negative outcomes than there is when pursuing something over the longer term in the usual way, so you can think of it as simply accelerating a change;
- c) no more chance of "going wrong" than any other choice you make;
- d) you don't reverse a change, you simply make another change in the direction you now want to go;
- e) if you make a change then, just as normally, whatever else is implied by that change, whatever logically makes sense, is what will change also, although some of those connections can be hard to anticipate of course;
- f) each change should be considered a fresh amendment, there is no reason why one would affect a previous one unless they overlap in type, it's like a "landscape" that you are gardening - changing something here, then changing something there.

Really, though, just do the exercise. Treat it as an experiment you are conducting into the "nature of experience". You conduct the experiment, notice the results, learn something about the nature of the world and yourself. You can think about it all you want, seek reassurances and so on, but really you just have to do it and find out what happens for you. This is no different to any other decision or course of action: you don't get to "pre-know" your experience before you actually have it. And, as things generally go in life, this is pretty much the height of a zero-effort, zero-consequence experiment, surely? Ultimately, it is beyond description, **you just have to do it.**

POST: Two Cup Method Questions

[POST]

Hi everyone, I'm new to the Dimensional Jumping subreddit, and I had a few questions related to the Two Cup Method.

1. How long does it usually take to see signs of the Two Cup Method working.
2. If you wanted to could you potentially use the Two Cup Method to get powers? I'm asking this out of curiosity.
3. Can you potentially modify the Two Cup Method for your own personal preference?
4. How will I know that the Two Cup Method has worked?
5. Are there any other methods to Dimensional Jump besides the Two Cup Method and Mirror Method?

[END OF POST]

Quickly (but see here [POST: A Few Questions Before My First Jump] also):

1. Give it a week, perhaps.
2. Generally the results are not "reality rule-breaking" but there is no reason in principle why you couldn't use it to change any pattern that is contributing to your experience, including more basic "formatting".
3. Of course, but it would be a good idea first to both get some experience by conducting some experiments with it in its current form (it is deliberately constructed this way), and to understand why it is structured the way it is (otherwise how can you know what to modify?).
4. You'll know that it has worked, when you experience the outcome that was the target of the exercise (it is better to think of it as an exercise or experiment, rather than a "method").
5. In truth, **there are no methods as such** - there are only different ways to go about "re-patterning" yourself in order that your subsequent experiences are in line with your amended state. (The other basic exercise is the owls exercise, though.)

The general idea is that, by experimenting with these exercises and observing the results, you come to a more general understanding of "the nature of experiencing", and take things from there. Ultimately, then, this should be viewed as an investigation, with these deliberate attempts to bring about outcomes being the springboard for that.

Regarding your second point, does that mean for reality rule breaking jumps/bigger jumps, we're better suited with the mirror method?

Or perhaps some method of direct imagination, rather than just leveraging pre-existing world patterns (which is what the two glasses exercise does). But, as always, it's really something to experiment with yourself, see what happens.

Ohh okay. So should I just attempt really detailed, specific visual meditation? Do you have any recommendations how exactly I should go about it?

The visual aspect isn't necessarily important as such. Still, for this sort of thing, check out the links in the edits of the Neville Goddard post (use the search facility) - the docs linked in EDIT3 are pretty good for that stuff, as I recall.

POST: Love and the Hall of Records

You'll still experience the record, with your friend's character still seemingly interacting with you, but your friend will not be playing the character anymore, it'll be an empty shell of a character, or may be played by a different customer.

Ultimately, though, where this goes at the end of the metaphor is that there are no different customers - and in fact, not even one customer, **because "awareness" is uncountable.** To expand -

You can think of the records in these stacks as being more like multi-player video games, with lots of interacting players.

However, since there is only one player - "awareness" - then it's more like a single-player game in which the different video frames are experienced. Or more correctly, there's not actually a player at all, because "awareness" is more accurately conceived of as a "game-space" which 'takes on the shape of" a particular game (with all possible games dissolved within it, eternally available). So although might say that "all records in the Hall of Records will eventually be explored", but I'd suggest that since the records are "before" time, this is a meaningless phrase. "Time" is an aspect of experience, not of the Hall of Records itself. And the player isn't in the game; the game is in the

player-experiencer. Which means that the whole game is "made from you". No person has free will, including the person you apparently are. The only free will that there is, is that of "awareness" itself, so you can't violate anyone else's free will, because there's nobody "out there" that has it. Or if you take the view that selecting "records" which involves others doing things you want a violation, then you also have to consider redirecting your own person's path as a violation, because you are not that person really; it's just the perspective. Now, this all sounds a bit empty. "Where is the love?", you might ask, if there are only images or sensory records, and no people as such. But you don't, in fact, love people anyway, I'd suggest. What happens is, that certain conditions, certain states or experiences, have as one of their aspects the experience of love. And I'd further suggest that the experience of love isn't contained within the content of a record, but rather it is the experience of open awareness itself. And although the idea of that is somewhat cold, the reality it points to is the very opposite; it's the fundamental aspect from which all good things "borrow" their quality. To use a cliche, it's like experiencing a calm area in an otherwise stormy pool of water. You are the water, those you love are the calm areas. They are not "soul-mates", they are - if you like - openings within your own soul (the only one there is, meaning "awareness"). Now, the outcome - that you will treat other people with respect - is much the same, but that's because intending unpleasantness is a reshaping of yourself into a state of unpleasantness - and because intending situations which remove apparent people from your ongoing experience is to remove the easiest possibility of experiencing love. (An additional side effect of this view is that all people are "eternal", because they are effectively patterns which are always present, "dissolved" into the background of you-as-awareness, and because what they really were is actually the only thing that is fundamentally true: awareness.)

Aside - Another useful metaphor along the video game line is that of electronic golf setups, perhaps. In front of front of you is a beautiful golf course (world full of people) apparently, but really it is an image, and your actions do not in fact affect a "world", rather they reshape the image on the screen. So you assume you are affecting something external, something independent, but really all intentions are affecting the screen - the screen which is you. This means that it's not only valid in-game interactions which affect the image - that is, taking shots appropriate and consistent with the current picture being displayed - but any intention affects it. Although it is not hinted at by the picture itself, doing things like battering your club against the screen (being aggressive, violent, hateful) in fact also affect the gameplay, just as much as taking shots, because all actions are a reshaping of the screen/image. Taking shots updates the position of the ball and your onscreen location, sure, but meanwhile you other actions are affecting the golf course, including whether spectators and fellow players that appear onscreen.

Q1: At the ultimate level of reality you are correct. However, almost nobody reaches that Buddhist level of enlightenment, most fragments of awareness still experience themselves as separate for quite some "time" (outside of time, of course), so I think my elaboration of the Hall of Records model still has value for this "middle" layer of reality. Also, there is a question of measure (in the mathematical/probabilistic sense): all records may be experienced by the single awareness that exists, but maybe not with equal intensity/intention. Here I'm going to use the metaphor of a quantum-mechanical wavefunction: some parts of the experience-space have low probability/measure, although all of it is integrated and affected by the equation that governs its evolution. In a metaphorical sense (realizing the limits of language here). But what I'm really trying to do here is motivate an idea that roughly corresponds with "karma" but without the punitive aspects imposed by Western distortions of the concept. We all suffer from the illusion of separateness, but we suffer more when our intentions isolate the fragment with which we identify.
Here's another take on the idea [Boltzmann brain]...
All models are wrong, some are useful, as the saying goes...

[QUOTE]

Boltzmann brain
The Boltzmann brain thought experiment suggests that it is probably more likely for a brain to spontaneously form, complete with a memory of having existed in our universe, rather than for the entire universe to come about in the manner cosmologists think it actually did. Physicists use the Boltzmann brain thought experiment as a reductio ad absurdum argument for evaluating competing scientific theories.
The Boltzmann brain gained new relevance around 2002, when some cosmologists started to become concerned that, in many theories about the universe, human brains are vastly more likely to arise from random fluctuations; this leads to the conclusion that, statistically, humans are likely to be wrong about their memories of the past and in fact are Boltzmann brains. When applied to more recent theories about the multiverse, Boltzmann brain arguments are part of the unsolved measure problem of cosmology.

[END OF QUOTE]

I'm wary of talking about reality (or: experience) in terms of "levels" - although a description can have levels, of course. **Experience just is.** We also need to be careful about "levels of enlightenment", because of course the fundamental truth is always true, regardless of your current experience. That is, "enlightenment" isn't a particular experience or a state, it is a recognition - a recognition of the nature of all experiences, always. But, of course, that's not to dismiss your elaboration of the Hall of Records model - it's a nice extension of it, expanding on a particular type of description. Like the basic version, it is not true but it can be useful - and moreover, one can have experiences "as if" it is true, even thought it is never actually so, fundamentally. Provided that is borne in mind, we can get a lot from it, and at the very least enjoy it as a narrative which might provide the seeds for an enjoyable worldview. A pattern we can adopt, even!

Meanwhile: do we suffer from the "illusion of separateness", or do we adopt the experience of apparent separateness? The difference is subtle, because the former implies the experience itself is an illusion, whereas the latter suggest that experience is just what it is, and it's our description of that experience which is false. In other words, our intentions don't "isolate the fragment with which we identify", because we never are fragments - we just have "as if" experiences of pretend fragmentation. I realise we're probably saying the same thing here, but I think it's worth talking about the same thing in slightly conflicting ways, just as a method for highlighting that things like "fragments of awareness" are part of a descriptive scheme, and we never actually are fragments of awareness (because that implies a description from a 3rd person "view from nowhere" what does not actually exist in experience, except as a thought about experience which is itself an experience).

On "karma": I think we can definitely construct a model of what I'd call "dumb patterning", which is to say that there's no judgment aspect, there's only a matter of the relative "intensity" or contribution level of a particular pattern which plays out while dominant. If you "intend" something (that is, "an intention" is a fact-pattern and "intending" is the intensification of that pattern's contribution to ongoing experience), directly or by implication, then that pattern contributes to experience until it is dissolved or exhausted. If you were to die (that is, your current experience of you-as-person reached a logical endpoint), for example, then those patterns would continue to contribute to the next-moment, whatever form that would take. To release karma, then, you would need to either counter-intend it in some way, or detach from it and release it, or otherwise imply that the pattern's intensity of contribution become zero. Obviously, there are parallels here with the "superposition of states" type metaphors you allude to!

Ultimately, though, I think the main insight we gain is that descriptions don't explain anything - they are "parallel constructions in thought" which can, if we intend in terms of them, also become the patterning (or even deeper formatting) of our ongoing experience. Hence, none of it is "how things are" or "how things work", but we can certainly have experiences "as if" it were so. Any description in terms of a non-1st-person view is immediately "wrong", however it can be used to generate experiences "as if" it were right. Which is good enough, I'd say (so long as we keep the distinction firmly in mind, so that we don't "fall asleep" in the dream of patterns).

Q1: Yes, I agree we are talking about the same thing, or focusing on slightly different aspects of the same thing. Part of any apparent disagreement is that we are using slightly different definitions of the same words (or I'm being sloppy in a rush to get it all down), and when we push language to its limits, small differences can seem to create conflict when there is none. I don't really believe in the literal truth of the Hall of Records model, or my elaboration thereof. It is simply a model, but one with a practical application: if I wish to preserve the experience of "love" (real or not in the ultimate sense), with those seeming-experiencers who are still experiencing my spatiotemporal realm concurrently, and with those who've left, then I need to be scrupulous about the freewill aspects of jumping. Last night, after I wrote the OP, I had a dream that my partner and I were walking on a street next to a river (one that exists in our neighborhood in real life), the street was crowded with people, and he needed a drink of water, so he went on ahead without saying a word to me. I was furious, and decided to make an abrupt turn and take a different route back to our house. Later in the morning I realized that this was a dreamscape dramatization of what I had just written (complete with water as a symbol of the 2-glasses method, which I happen to like a lot). This makes me think I am on the right path, at least in terms of my personal jumping experience.

I think you do not need to worry about preserving the experience of "love", because it is fundamental. It is not actually an experience as such - it is not content - but perhaps more accurately described as the background to all experience? In the same way that relaxation is pleasurable, but is actually the absence of obstruction, tension. (That immediately all sounds a bit romantic! But you know what I mean.) And since the seeming-experiencers (really, content of your experience) are "made from" that background, then you don't need to worry about "other people" in that sense either. (Interesting dream, nice bit of symbolic drama!)

Q2: it's just the perspective
then why bother with oppositional perspectives? i.e. people I despise - why should they exist?
intending unpleasantness is a reshaping of yourself into a state of unpleasantness
all that should be able to happen is that I desire to 'move' into a 'shape' or state whereby everything I despise no longer exists
of course you'll run in to the problem of other people choosing to enact their desire for "the world" to be as they choose, leading to an arms-race of sorts...a spiritual arms race, if you will... otherwise, what is to stop you or the Pope or anyone from imposing their version of true reality upon everyone on the planet, in the universe and me?

I disagree that you are in competition with "other people" in some sort of "battle of the wishing". Your world is your own, and the patterns you have accumulated are yours to address. Meanwhile, "true reality" has no versions; it is "before" that sort of thing. "True reality" is simply the fact of being-aware, and all other facts are relative only. Ideas like "everyone", "the universe" and "me" need to be treated with caution, especially the assumption that they are independent and "out there" somewhere.

POST: I just did the two cup method

I know its silly but i changed so i could have telekenesis lol but ill keep you guys updated if anything changes. Update: one of my passwords that i know 100% was right didnt work

Let me guess: you did the two glasses exercise for "telekinesis" and now everything feels "up in the air"?

(Sorry, couldn't resist.)

Up in the air? What does that even mean lol but the password change is the only difference so far

It's a pun! "Up in the air" is a (kinda cliched) metaphor used to describe life when things are in transition, nothing is settled - and the joke is that, if you had powers of telekinesis, then things would be literally up in the air. (Yeah, I never said it was a good joke.)

POST: [Meta Discussion] Awesome podcast about the perception of reality and using your brain to unlock the universe from a scientific standpoint.

Ah, it's Anthony Peake! Not listened yet, but I've read some of his previous stuff, where he talks of his concept of essentially (re-)living your life as a sort of memory, a version of the old idea of the "eternal return", and the idea that you could select different paths through that. Where he has fallen down previously, though, is in describing how this happens in your "brain" - when of course your "brain" would be inside your repeating experience, any evidence of it would be an "image" of the idea of a brain. So the "brain", as understood normally, would not be the context of experience. However, that isn't to say some concept or idea of a "structured, patterned environment" that you are selecting experiences from isn't valid - an eternal memory block, if you will. A couple of the sidebar metaphors already tap into that concept; it's the common way to get to an abstract notion of the world that doesn't imply an unobservable external substrate. Meanwhile - Kirby Surprise, in his book Synchronicity, explores much the same territory, talking about "brains" by actually reconceptualising them as "M-branes", and being careful to highlight that the description is an "explanatory fiction" and not "what really happens". It's very much a blend of Peake and the more abstracted stuff we sometimes discuss here. There's a good interview with him linked in the intro post which might make a good companion to the podcast above: direct link here [https://www.youtube.com/watch?v=2-iMw9KA93U]. Neither the Peake nor Surprise models could be studied "from a scientific standpoint", I'd suggest - only a metaphysical or philosophical one. They are not "scientific" ideas. That is not to criticise them, though; "scientific" isn't equivalent "real" or "true". By saying they are not "scientific" I'm just saying that, while you can explore them by personal experimentation and contemplation, you can't use the "scientific method" to study them, due to issues of falsifiability, repeatability, and the incompatibility with the "objective world" container concept. In this sense, concepts and theories like multiverses and string theory aren't scientific either. (Even the Daily Mail, the only trustworthy source of scientific information of course, gets that quote right sometimes!) This is why I'm always wary of people saying, "is such-and-such scientifically proven?" and "could we study this scientifically?", the implication being that their experiences aren't "real" if they can't be modelled "objectively". Something perhaps can't be studied scientifically, due to the "subjective" nature of the phenomenon, but they can be part of a structured investigation leading to useful descriptions, as here, where experiments are done and results noted and patterns observed.

Aside - I've brought this up before, but the models described in Quantum Bayesianism (see here and here) also have some overlap with this stuff. In particular, see the section discussing The Now in the Nature article. The author saps out of going all the way with this - not because the model limits it, but because he basically doesn't like the idea: "When you and I are communicating face-to-face I cannot imagine that a live encounter for me could be only a memory for you, or vice versa." This is key, however, and is something which comes up in discussion of the Hall of Records metaphor too. It is the problem of recognising that there are not two experiencers, and in fact not even one awareness - there is not "awarenesses" or "an awareness", there's just "awareness". Might follow this up when I get a chance to actually listen to the podcast.

Science can include non repeatable phenomenon. Objective evidence and reason are required for science. So some of these types of ideas could be scientific even if they lack reproducibility. And others such a precognition, if at the will of the person, could be reproducible and falsifiable in a controlled setting.

Hmm, I'm not sure in what way an idea can be "scientific" if it can't be repeated. Of course, there are various granularities of "repeatable" - no experiment can ever truly be repeated. A choice is made as to which aspects of the environment constitute "the same setup". I'm guessing that's what you mean. As in, no precognitive experiment could ever be entirely repeated, but multiple experiments exploring precognition under the same parameters could be performed. However, in the specific case of "multiverses", for example - and some of the areas that come into play in our discussions in this subreddit - we are talking about the entire environment being subject to change; the conceptual boundary which defines the objective frame is breached. That is, the only "aspect of the environment" that is stable is "that which experiences" (the "subjective context", you might say). At this point, "objective evidence" is a (potentially) meaningless notion. This is why we return to the idea that the only fact that is fundamentally, unchangingly true is the property of being-aware. It was always just a concept of convenience, of course, the "objective world" - it makes the thinking simpler, to have a fictional persistent substrate upon which everything else rests. However, over time it has been adopted as a literal thing, and now we're pushing against the limitations of that. At that point, though, we have to seriously reconsider what any experiments mean in relation to a concept of a "world". The standard description of the world as a "stable, simply-shared, spatially-extended place unfolding in time" becomes problematic. But that's the fun of it all, of course.

TriumphantGeorge Compendium - Part 5

POST: Can we jump dimensions just by making major life decisions?

Q: I've noticed that people get caught up on the title of this subreddit. It's a bit of a misnomer in my opinion. We are all constantly, from one moment to the next, "jumping dimensions". That's what reality is: Your awareness/self "driving" through an ultimately dimensionless Field of All Possibilities. "Jumping", making a major life decision, meditating, etc. are all just forms of "steering" your self.

Not "one moment to the next", though. It's important, I think, in order to make the metaphor useful for formulating descriptions and intentions, that we don't conflate sensory change ("moments") with changes of state ("dimensions"). The notion of steering might be better thought of as selecting, perhaps, to avoid the imagery evoking the idea of driving along roads turn by turn, rather than the more useful idea of defining/implying sequences and the entire route, but of course that's somewhat a matter of taste (provided the intended meaning of the metaphor is clear).

POST: Dimensional Jumping: Mirror Method

Basically, when you dig deeper, it turns out that there is no difference between "literally" jumping and "metaphorically" jumping. If there is no difference between having an experience "as if" you jumped dimensions versus "really" jumping dimensions, then it becomes a meaningless distinction. One might then consider whether your current experience is merely "as if" you are "a body in a world", rather than "really" being so. And so on.

POST: A TECHNIQUE that WORKS EVERYTIME for me. (plus some infos on DimensionalJumping)

The thing is real but the techniques here clearly show some lack of understanding.

Oh really? :-) Your post reads like a response to some other notion of "dimensional jumping" rather than the one here, surely - the name-only movie and magic version, perhaps.

Doing 5 minutes in that way is better than visualising it 30 days 24/24.

I think this is a response to some sort of law of attraction type thing? That's not what this subreddit is about!

Ultimately, I'd agree that the most direct approach to exploring changing anything is to completely imagine-that something is happening, in a fully committed way, such that ongoing experience is patterned. In fact, ultimately there is no method or technique or mechanism other than that, we might observe. Such things are just "sensory theatre" and are also results. Intention (and implication) is the only cause. However it's not usually a very useful instruction, to say a variation of just commit fully, since it effectively means you are telling someone: "the way you change is by changing, so just change!" - with no perspective upon which to hang it. That's why, instead, it can be better to present a way into the subject, to first demonstrate that "there is something to this", and to let them feel their way to a direct appreciation via personal investigation. This is more than just "learning to hack reality" though. The real aim is to come to full understand your situation - that is, the "nature of experiencing", what "you" and "the world" actually are and the relationship between them. Without that, basically everything we do is sort of nonsense. (See: this recent discussion, for example.)

And so...

As soon as we talk of "brains" and "mind frequencies" and "probably you's" as actual, rather than perspective-structuring metaphors, we are already drifting I'd say - although I agree that the TV channel metaphor can be useful as a way of thinking as indeed can the idea of fully switching directly. But metaphors is what they are - such things are never actually experienced as such, we only have experiences "as if" they were true. And descriptions or "explanations" are themselves just more experiences: the experience of "thinking about 'how things work'", something which is parallel other experiences, and never actually gets "behind" them. Because there is no "behind". This is an important thing to note, if we are not to lose ourselves in romantic notions of (for example) a new-age type reality story which is comforting or makes for a good pep talk but has no actual basis in experience, and so depends on temporary enthusiasm or the deeper patterning that comes from authorship ("it works because it is yours"). The latter of which is, I suspect, what your own success comes from - which is great, but that does mean it is unlikely to translate as is to others without context. _ EDIT: The post was removed for being more appropriate for LOA than here. Note that the author has reposted here in the /r/lawofattraction subreddit.

POST: I'm a bit of a skeptic, may I ask some questions?

Do any of you believe in dimension jumping but not any other supernatural things?

It's not supernatural, in the usual sense of the phrase. I'd even say it's not even outside of normal experience, really, since it's just the same everyday how-stuff-is, except pushing against some assumptions we have around the notion us being a person-object within a world that's a "stable, simply-shared, spatially-extended place unfolding in time".

How long do the changes take?

Depends. It's not independent of you:

To what degree does the butterfly effect play?

I'd say "the butterfly effect" isn't a particularly good metaphor for this, since the whole idea of a world "out there" that is being nudged and the repercussions flow in a sort of causal sequence can be problematic (see below also: the world is not necessarily an "objective place"). It might be better to conceive the world as an abstract "coherent landscape of facts and patterns", where raising up one fact deforms the landscape around it, fits the world to that fact, regardless of spatial and temporal considerations. (And this entire landscape is within you-as-awareness; there is no outside to it.)

Of course, if one pattern is that of "objects are persistent and previously-observed facts don't change" then any results you have would seemingly arise by more plausible means!

So, nothing would disappear or whatever, but a previous test you'd undergone might later turn out to be "in error", a sudden growth spurt might happen from nowhere - or more vaguely you one day might kinda-sorta-notice that you'd got taller without you or anyone really noticing, and when you ask they go "oh, you do look a bit taller" in a distracting manner, then go back to what they were doing. Anyway, you get the idea.

Is there any scientific proof for this?

It's a meaningless question, essentially, because we're talking about an area which is "before" the possible use of the usual handy fiction of the world being a sort of objective container of events. For example, you can't conduct experiments with independent observers, because "independent observers" is one of the assumptions we are investigation. Meaning: that it's a matter of direct personal experience and, then, philosophical or metaphysical discussion. There was a related discussion recently, here. (Do remember that you are not meant to simply believe in anything here. As the sidebar says, this is a matter for personal exploration, experimentation and contemplation. In fact, a core idea is that "explanations" and "descriptions" never get "behind" experience; there are themselves more experiences. Descriptions are used for thinking and patterning; they are never, and never can be, something that captures how-things-are.)

Finally, I wouldn't worry about your height: a) you are young when it comes to "vertical growth prospects", and: b) these sorts of things don't limit you anyway, which is another outcome of exploring this kind of topic actually.

POST: Jumped

Yeah, you have no idea the ways the Universe uses to achieve the results you asked for. Maybe getting shitty internet somehow causes situations to happen to ultimately leads to your desired results. Accept, embrace, and let it do its' job ;)

What "universe" is this? I've never seen a universe! I suppose you mean it in a metaphorical sense, though.

Of course! I've never seen a universe either.

I was just being playfully pedantic, really. Something I think can get in the way is taking the "sending requests to the universe" and "receiving messages" tropes literally, because they imply a mechanism or intelligence "out there" that does stuff on your behalf.

Q: Merriam Webster defines universe in a few different ways. This one works best for me in this context. "a distinct field or province of thought or reality that forms a closed system or self-inclusive and independent organization"
My universe and yours cannot be the same, but since each of us experiences only one universe, we have fallen into the habit of speaking as if that one is THE one. Technically we should probably be saying, "Send requests to your universe."

That's good. Similar to the intended meaning of "world" when used here (as in, not in the sense of being a "place"). Still, super-technically, we should be saying something like "reshape yourself-as-universe into the response-pattern implied by a request-pattern", perhaps.

POST: Something went wrong

Last night I did something called "sigil" with the same outcome. At all three methods I intended to get closer with another person. The outcome - the person got injury every time I did it. I don't have any new feelings after the methods above. But the times when it has been successful are only through visualisation and having the feeling of certainty or having had a feeling of the desired outcome. What goes wrong? How and why?

Did you try spending time being there for them, comforting them? Sharing traumatic experiences and supporting one another through injury are some of the many ways that people become closer. Sounds like an opportunity to me. ;-)

POST: Weird thing happened tonight.

Did anything happen regarding the specific intention, the target of your attempted "jump"? For anything else that happens, anything that isn't part of that deliberate aim, you can't really conclude there's a connection between them. Which isn't to say those other things can't be interesting, but it's another category of interesting. If you hadn't attempted a jump "a few months ago", how would you have interpreted your shower light adventure?

POST: Today I Learned: The guy who created Sigil Magick and Dimensional Jumping may have a lot in common

I've never noticed the connection between Spare and the mirror method before - well spotted! Others have proposed alternative, potentially more enjoyable, versions of the "death posture" (AKA exert-until-exhausted) approach, but I'll leave that to the readers' imaginations.

Q1: "I'm off to charge a Sigil" the Chaos Magician said as he headed off to his favourite porn site. Haha. Not too big a fan of said method myself though - tiring if you charge Sigils often, and never quite worked as well for me as the death posture. My alternative more recently though is just regular yoga poses. I'll pick one that's uncomfortable (easy enough, I'm about as flexible as a plank of wood), attempt it until I feel the need to stop, then on release imagine the Sigil's image bursting into white light/flames in front of me. I'm definitely going to have to try the mirror method for Sigils now though. I feel like that weird blank slate of consciousness gets achieved quickly when jumping with the mirror method, so it might even beat the death posture for Sigils too. :)

Whatever works, I say. Although let's think of the trees. So long as we understand our purpose - which is basically to cease re-triggering our current state and thereby allow it to shift with intention unopposed - it's good. You can just lie down and give up completely and get much the same effect I'd suggest, but you have to give up control of your spatial attentional focus, not just your body and thoughts, and some people find it hard to get their head around that slippery idea. Fundamentally, all of this is a little like starting a new "world-dream" and just never coming back...

Q1: Fundamentally, all of this is a little like starting a new "world-dream" and just never coming back
Great analogy. I just posted something similar, a super short method where you visualize your ideal dimension, like watching a movie on a screen...and then you jump through the screen to permanently merge with the new dimension.

Yes. So, if what you truly are is basically an "imagination room" in which there are several "lines of thought" - well, jumping into a dimension is merely taking one such thought strand and making it your 3D-immersive one, by imagining that you are doing so while not imagining something else. There is nothing deeper going on behind the scenes than that; no real mechanism and no technique that isn't at root just a bit of "sensory theatre" for dramatic effect or self-persuasion. You are always just imagining-that something is happening or something is true. The trick is to find an imaginative path that logically implies the outcome you want to experience.

Yes, this is true. Kinda reminds me of this, only you're creating the images, not the TV...[https://www.youtube.com/watch?v=wW0WRqnLYMw]

You are taking on the shape of experiential states, really. Previous attempt to depict how we might choose to imagine a jump here [The Infinite Grid of All Possible Moments], but actually it doesn't matter what we choose; it what we've decided it means-that which is important. That's why it's creative and fun to play with.

Q1: That's why it's creative and fun to play with.
Indeed. Can you imagine if you were taught this as a kid? When I have kids, I'm totally teaching them this. It makes you realize how most adults have been living a lie when they abandoned their imagination, as they became older, in favor of being more "realistic."

Agreed. I think what happens usually is that we tend to unteach them this stuff. We lock them into a particular state. Denying them their ability to imagine, we also deny them the ability to intend, and that's the only power there is! No intending, no state-shifting, means full determinism - because actions don't help, only the assigned meaning of an action does, and intention is required for that. But, y'know, that's why the "DJ kids" will be great!

POST: Is time travel possible?

Initial thoughts - I think it's probably better to not frame this as "time travel" as such, because that comes with a lot of conceptual baggage. If instead we consider what we're experiencing right now to be like a "sensory dream" or a "strand of thought" of being-a-person-in-2016, then what you're aiming to do is start a new strand (of being-a-person-in-1996, say) and then never revert back to this one. This at least gives you a sense of what exactly it is you want to accomplish, and where you might begin. For starters, it involves completely releasing your attachment to this strand of experience. A few people have reported experimenting with this sort of thing, but not permanently (yet). Some people are taking it particularly seriously, albeit for different reasons than you: see here for example [POST: Perception, reality, time travel and temporal dysphoria].

Something that is helpful, I think, is to stop considering "universes" as things which are "happening" at the same time as your experience is happening. If you can embrace the notion that all that is ever "going on" is your actual experience - like you are scanning your attention across a static landscape of pre-existing sensory moments - then conceiving of this sort of change becomes simpler. What you are seeking to do, is to discontinuously move from "this moment", with the current facts implied by it, to "that moment". The rest would potentially take care of itself, just as when a dream begins. When a dream begins, if you are aware when it starts, what happens is: your body goes quiet, you get something like sparkles appearing in front of you, which turn into sensory fragments, which eventually coalescence into a scene, which then pops into being a 3D-immersive environment. From that moment on, all subsequent "moments" follow from that first scene, logically, without any direct intending on your part. It is also done by "autocompletion", in the sense that the first moment implies all the others. Since we are an undivided whole, like a metaphorical blanket of material, to define one part is to define the entirety, like how making a fold in a blanket inherently implies the shape of the rest of the blanket. Therefore, all you need seek is a single sensory 3D-immersive moment which implies-that you are back in 1996. It is hard to put this stuff into words, isn't it? It's like trying to talk about something that is "outside of thought", but using being able to use thoughts!

In the case of something huge (waking up in the past, in a different body, having missing limbs return, a different gender, etc), it would require you to in a sense believe you are that person already, then let reality force "rationalism" down your throat and insist that the previous moment was just a dream and you always were the new person.

In one sense, though, it's not really a "huge" jump - because you aren't going anywhere! You're not doing something you don't already do every night anyway; it's just that you're not going to be returning to this thread of experience. But it doesn't necessarily matter how you conceive of it, so long as you conceive of it in a way that has an internal logic to it. You could certainly go down the route of rationalising a large change in the way described so that you could accept it - while still retaining your current concept of what a "world" is. But equally, you could work on changing your concept of what "worlds" and "experiences" are more generally - effectively changing what "rational" means - and therefore have discontinuous changes make logical sense anyway. In other words, you can work on believing that you are "already that person", or you can work on believing that the nature of experience itself is different than you have been thinking up until now (which effectively involves realising that you are not actually any "person"). By taking the latter path, you are opening up all sorts of possibilities without having to go through the theatre of convincing yourself about individual things.

Perhaps then that is just a personal hang up of mine. Fear is a strong word, so maybe it is better to say that I am "concerned" with the idea of breaking the fundamental way I see reality. It seems to me that once you get over that hurdle then you've opened yourself to a more dreamlike reality, where anything goes. So at the very least, I know I couldn't do it the way your saying, because I'd be too afraid of breaking my sense of reality. To me its far easier to make changes that can be self-rationalized.

And that's totally fine. I guess the point is that **you can recognise you have a choice**, and you can go with the approach that feels right for you having deliberately selected it, rather than just having ended up with it by default.

POST: Color changes in the header?

Yes, is the short answer! Of course, just because there's a "plausible explanation" doesn't necessarily preclude there having been a change (since for the world to make sense, every change is coherent, meaning that subsequent experiences will support it, including those of encountering an apparent in-world reason for the change).

unless i start overtly creating a new world-view

That's one way - basically, **"reformatting" yourself with a different worldview**, and having subsequent experiences arise that are "as if" that were true. This is what Active Metaphors are about. The other way, is simply to repeatedly perform experiments such that the outcomes have accumulated so much that to dismiss the results as coincidence would be ridiculous.

POST: Will the latest 2 glass overide previous ones?

You should consider each two glasses session as being a separate, independent operation. In other words, it's fine to do the exercise for one thing, and then another time, do it for another. Just make sure that each session is focused on a single intention, though; don't do batches. In the spirit of research (conducting experiments to see if there is anything to this whole thing or not), I'd generally leave a gap of about a week between sessions, to allow a bit of breathing space, and see what happens. And do remember to follow the final instruction for the exercise.

The final instruction being carry on with life?

That's the one! The idea is that the change has been made at the moment of the exercise - it becomes "true now that this happens then" - and there's no need to tinker with what has already been laid out, and indeed doing so excessively tends to counter-intend what you've just put in place. You might find some additional detail from a previous comment useful:

Something to note: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and let the words come from that contemplation, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those specific states, rather than simply unattached words that will trigger a more general extended pattern. Apart from that, as someone else mentioned, you are meant to do this once, then put the glasses away and carry on with your life. The change happens when you do the exercise - it becomes true now that things will happen then. Checking and tinkering afterwards tends to imply the initial pattern again, essentially re-intending the starting point, a bit like being in a standing position and confirming just how "standing" you are by sitting down again.

Basically, if you do feel moved to do something, then you follow your intuition and do it - but you don't need to worry about that or check whether there's something to do; it'll arise of its own accord if there is something. So don't even worry about whether to wait x months, or whether to do something or nothing - just leave the whole issue be. It'll take care of itself; you don't need to "work it out".

...Well, that's the trick: generally you can't "pre-know" your experience, because to know your experience is the experience of it! But in your everyday life, you already operate on the faith that your intentions are going to follow through by themselves anyway. Walking along the street depends on it, for example!

Anyway, as always you build up trust in an approach by trying it, and repeating it, until you find you can rely upon it. And after all, in many cases where you are applying this exercise, what's the alternative? It's not like there is another approach that would give you certainty. So why get hung up on being certain in advance with this approach?

You get the idea! :-)

So, treat this as a sort of experiment or an investigation - you do the exercise, and then later you see what the results are. That'll make it easier to let it happen. Good luck!

POST: Visualizing or manifesting feelings/emotions?

If you conceive of yourself as being literally an "imagination space", with the current world around you just being a particularly strong image unfolding within it, then things are a bit clearer. If that were the case, if you truly were an "imagination space", and you wanted a particular experience, how would you go about summoning it? Well, you'd sort of "overlay" or "refocus on" the desired experience versus the current image, as if it were actually happening, including the visual, auditory, textural and emotional aspects. You'd imagine-that it was true, here, now. Now, if you ponder how thinking works, it tends to happen associatively. That is, if you think "red car" then from that point your line of thought could go to any thought where "red car" is incorporated. Basically, from the infinite possibilities of all thoughts for ever, you have selected out a subset that contains "red car" imagery or ideas. The more refined your thought, the narrower the selection criteria, the more specific you are being - the more defined the pattern. And so it is with this. If you "picture" something then that selects out a certain subset of possibilities, the experiences within which that image appears. If you also "feel" something with that picture, then that further narrows the outcomes, to ones with that feeling. If you just do the feeling - say, feeling happy and lucky - then you select all possibilities where that feeling is a part of the experience. Viewing it as direct selection in this way, makes it clearer that you are doing something like associative filtering, rather than a hand-waving "request" or "programming" type operation.

Aside - Note that "visualisation" doesn't just mean a visual image (or it's not meant to just refer to that). It's a multi-sensory image. It includes sound, texture, and if you are visualising immersively (from the 1st-person, as if it were happening, being "clothed" in the image) then the emotional content and felt-meaning of the experience also. Unless you are doing symbolic operations, then that is what you want to aim for: you do not think-about images and feelings, rather you imagine-that they are happening here, now, as if you were overwriting your current scene with the target scene. You imagine-that you are experiencing a scene, but with the meta level where you know-that doing so means-that your outcome is being defined as a part of your world experience.

POST: No offence, but I think you're telling porkies...

When involving the free will of someone else, it has an effect on the outcome.

That's only really a problem, though, if you adhere to the assumption that "the world" is simply-shared, as a "single, shared, spatially-extended place unfolding in time", and that what you actually are is an "object" within such a place. This is not necessarily the case. In fact, it's one of the assumptions that some experimentation and contemplation might lead you to challenge.

The world is both separate and not separate. The truth is that this is no dichotomy. However, with being limited by the perception of being human, on the "surface", there is a type of separation, but the surface of things is also the connector of things. While it is correct to say we are all one, if the intention isn't of that, or of it is focused on a separation based thought, with love not being involved, only fear based want, then don't expect an outcome that is the best one for you in that moment.

I think we can be more focused about this. Namely, we might observe that our intentions often are constructed upon, and therefore continue to imply (are also intentions of), our assumptions or conceptual frameworks. That is, if we intend something in terms of a spatially-shared, temporally unfolding place, then in addition to our outcome, we also get a further entrenchment of that context.

A1: Dimensional jumping, LOA, etc. Whatever you wanna call it...it's ultimately the same thing. You focus on a desire with a feeling of it absolutely done already in the present. And what you have you don't need. Gotta have that faith and conviction that it is DONE. So you have it DONE in your mind. Next step is to let go. It's all about playful curiosity and wonder. The same as a child would have. If you need or want it and approach it like that. All that you will get is more absense. Dimensional jumping is simply another way to approach this. ***THIS NEVER FAILS.*** *However* ***your doubts and fears will prevent manifestation because it implies desperation and you will get more things in your reality that evoke further desperation.*** *Look into the work of Neville Goddard.*

POST: [Non-intentional jump?]My laptop screen was cracked..

We jump unintentionally all the time. [edit: Why is this downvoted. lol]

Although, if a jump requires an intention - that is, if "to intend" is equivalent to "to shift", and a "shift" is a re-patterning of oneself from one fully-defined deterministic sequence of moments to another - then it is, by definition, not possible to shift "unintentionally". Intention will always be involved in such a shift. (Here, "an intention" refers to a fact, outcome or pattern that is being brought into experience by increasing its contribution, and "intending" is the act of increasing that contribution. The result is a "shift" of state and hence deterministic path.)

Whether it is done knowingly and deliberately, though, is another matter. It is not necessarily the case that we have deliberately chosen a particular outcome; it may be a collateral result of (something that is implied by) another intention. I'd argue that many people, in fact, pretty much never intend deliberately. Some people may never intend at all, and largely run through their deterministic path without ever redirecting it in a meaningful way. (Of course, others may be regularly counter-intending against their present state as the corresponding moments arise - that is, resisting and thereby shifting against their own experience and prior intentions.)

So it might be better to say, **"most people, when they intend, do so without realising what they are doing, or even that they are doing it"**.

I drive up to a drive-thru restaurant to eat. I want their "Terrific Burger"

Did you intend to have the "Terrific Burger" at that point, though, by making the decision to have it (if formulated as a fact rather than a mere possibility)? The sequence of moments could be a done deal before you even enter the drive-thru! Scenario B could be deemed an intentional outcome if so.

Scenario A: two realities exist at that moment one in which I will have cheese or one where I won't

We could say that **all possible scenarios exist always.** However, in any state then it is already the case that one particular sequence of moments is deterministically laid out. That's what will play out if you don't deliberately redirect (although you won't know what that is, until it does). The devil's in the details, though. If one "intends to go to the drive-thru and order a burger and ask for cheese", then that is different to "intending to go the the drive-thru and have a cheese burger". One defines an act as a fact (with the possibility of cheese), one defines an outcome as a fact (cheese burger will happen).

Both shape their reality, one is just purposeful and with meaning, the other is passively accepted as being what it is ...

What we were talking about, though, was the idea that people are "jumping all the time". In the latter case, the person isn't "jumping" (that is, redirecting their ongoing experience) at all. They aren't "shaping" anything; they are remaining in whatever "shape" they are in. And actually, even in the former case they might not be...

We should note, here, that having the sensory experience of apparently thinking or deciding or performing actions is not the same as intending/reshaping/shifting your state to incorporate a particular outcome or fact. One could experience "the act of ordering cheese" and there be no intention at all involved in this; it can simply play out as a sequence of moments already defined as one's state. "Shifting" involves updating the facts of the world (and therefore the sequence of moments one will experience), and is not an action as such (since it is "before" that, although action might be used as a "handle" onto an change). That's why I think the idea of "we are jumping every xx fractions of a second" isn't much use, since it conflates the concept of "moments" with the concept of "dimensions", and makes "intention" (or "shifting state") meaningless, potentially.

Yet they are but they just didn't know that their failure of intent and choice led them to their consequent result but you know they jumped because prior to receiving the 'Terrific Burger' they did not have a burger to receive. The new dimensional state is different from the previous dimensional state.

This makes it seem as though "not having a burger" and later "having a burger" is a sign of a state change in and of itself, but that is not the sense in which one is in a "state". A state is not an inventory, or a set of facts of the moment. Rather, it is the definition of your entire path of experience - all moments. It is the full definition of the world (or "world-pattern", to keep things suitably abstract). So, at the moment before our friend goes into the drive-thu, he is in a particular state - or rather, the moment is part of a particular state - and he will remain in that state eternally, unless he intends a change. At that moment it is "true now that he will receive a burger then". A state is "outside of time" or "before" time (in fact, "time passing" could be said to be a particular static pattern that is a component of a state) and since moments are aspects of states, it doesn't make sense to use events as indicators of state shifts (unless they were done knowingly and deliberately - perhaps). In other words, "receiving the burger" is an aspect of a particular state, and it was true from the point of his last intention/shift onwards. And this last intention may have been a long time ago, about something completely different (e.g. "it is true now that I win this game of golf then"), with "receiving the burger" just happening to be a fact in the resulting state, as collateral outcome or implication. If he does deliberately intend the specific outcome of "receiving the burger", then that could be seen as a shift - or perhaps better phrased, an assertion of a particular fact in order to guarantee its presence within his state.

It is not a situation of 'I tried and it didn't succeed' but rather 'I didn't know I could and now I can guide my success'.

This, I think is fine. The recognition of one's ability to update the facts-of-the-world and have their experience correspond to a new setup from this moment onwards, is ultimately the most important thing. The structure of a conceptual framework is secondary.

Q: This makes it seem as though "not having a burger" and later "having a burger" is a sign of a state change, but that is not the sense in which one is in a "state".
Right, that is why this was just a metaphor of how the concept works and not the literal concept. lol.
This, I think is fine. The recognition of one's ability to update the facts-of-the-world and have their experience correspond to a new setup from this moment onwards, is ultimately the most important thing. The structure of a conceptual framework is secondary.
Which is / was the point. :D You are jumping dimensions anyway so why not intend what jumps you want to make instead of unintentionally jumping to a reality you never desired in the first place.

Yeah... but if it's not a self-consistent illustration of the concept of "dimensions", then there's not much point in having a metaphor ("ordering at a drive-thru") of another metaphor ("dimensional jumping"). Of course, this stuff can get tangly pretty quickly anyway!

Ultimately, there is nothing really "behind" descriptions such as "law of attraction" and "dimensional jumping" - they are never "what is really happening" because there isn't anything behind the scenes, as it were - but I do think they can be useful for formulating intentions, and thereby asserting a pattern onto experience (i.e. defining a state). The problem is, I think, that a lot of descriptions don't actually give a stable platform from which to make the change ("law of attraction" particularly), whereas I think if you follow the "dimensions==states" concept carefully to its end, you get a very good context to use which isn't entangled with content. That's why keeping the "state" concept as the base structure is fairly important (to that description), because otherwise it becomes yet another unfocused "wishing" structure like LOA.

Q: whereas I think if you follow the "dimensions states" concept carefully to its end, you get a very good context to use which isn't entangled with content.==
Right. Just like there are audio learners, visual learners, audio/visual learners, and kinetic learners, I believe that explaining it only one way disadvantages others who, by nature, understand things differently because it is how they are wired. So, one way of understanding makes you feel good and understand the concept, might alienate the other 75% who don't see it in that same light.

As I touch on in the other comment (we've bifurcated!), though, what I have in mind here is maintaining coherence so that there is a model that can be understood at a detailed level, and therefore used as a framework. "Dimensional jumping" is just a name - it can't be understood in and of itself. It's the description that it is the name of that can be understood. If that description just amounts to "hey we're always jumping dimensions so let's choose nice ones", then the model actually has no content. It's back to "wishing" and "feeling" again, LOA-style; you can't really build on it. (For instance, the formulation of the two glasses exercise doesn't follow from such a vague notion.)

Like you said, the two glasses exercise doesn't follow from a vague notion, but at the same time I figured out how to jump without the two glasses exercise simply because I knew how it could be accomplished without it.

Indeed, the two glasses exercise is constructed to leverage a pre-existing pattern of the world. However, no component of the exercise is the "cause" of the change as such - a neither are you, the apparent performer of the exercise (in the sense of you-as-person). The main purpose of the exercise is really to produce an experience which becomes the starting point for further contemplation and experimentation.

Like I said in a previous discussion: "As people experiment with different methods, these too are just examples of how other people achieved their desired outcome and not necessarily the reason or cause of the outcome."

Yes, all apparent outcomes are really examples of experiences. Ultimately, if one pursues this, the very idea that there is a "how it works" falls under suspicion, and all experiential content - including the experience of apparently "doing" or "causing" something - is seen as results rather than causes. The cause is sort of "before" experience, if it can strictly speaking be called a "cause" at all.

Yet, my understanding of what happened too is not necessarily the reason or cause of the outcome.

I think one comes to recognise that "understanding" is not, in fact, a description of "how things are", but rather a pattern one can adopt or impose upon oneself, in order to have experiences "as if" it were true. You can't actually understand (that is, think of conceptually or discuss in language) the "nature of experiencing", because understanding is itself an experience, and as such cannot get "behind" the primary strand of experience (of apparently being-a-person-in-a-world, typically). You don't explain these experiences in terms of causal mechanisms, because there is no mechanism behind (or anything else) them. All you can do is create "parallel constructions in thought" which may or may not be useful when it comes to patterning one's experience (that is, imposing particular patterns or facts upon one's state) in future.

Which is / was the point. :D You are jumping dimensions anyway so why not intend what jumps you want to make instead of unintentionally jumping to a reality you never desired in the first place.

I do get why you like the idea of "hey you're jumping anyway so why not make it count" - that's fine. It was more the "jumping xx times per second" idea which I think goes too far, creates conceptual problems when it comes to designing a good thinking framework for formulating intentions.

Note, though, that what I have in mind isn't just "intending for outcomes in situations" here, but actually intending modifications to the "formatting" of our ongoing experience. It's that extra bit that's the motivation for being a bit more careful on this.

I believe we are saying the same thing. :D

Heh, quite possibly so, such is the way of these discussions!

POST: My personal experience with the two cups method

Could you give some tips on how to "carry on with life" after doing the exercise? I recently did the exercise but I can't stop thinking about it.

Passing thoughts are fine. You don't need to "solve" those. Treat them like they were an itchy elbow or something - your attention is briefly drawn to them, then you carry on with what you are doing. You wouldn't obsessively focus on a passing twinge or itch on your skin, so why would you pause and focus on a passing thought? They're both just passing sensory imagery, and equally unimportant. Some people don't actually realise they can choose to not bother thinking about something, to do something else instead - they assume they have to complete the line of thought before they can move on, as if thoughts were always special and meaningful. This isn't the case. It's optional. By deliberately attending to a thought, you are choosing to make that pattern more dominant, and a doubtful thought or a worry means a "doubtful outcome" pattern. A passing thought is just a possibility, an aspect of your state, flickering briefly into the senses. Focusing on a thought, though, is an increase in its contribution. So leave them be. There's a book, non-esoteric, called Stop Thinking Start Living by Richard Carlson, which is quite a good read for people stuck on this in life generally.

POST: more feedback on my jump

Q: Is it in poor taste or rude to ask for proof in this sub? Only because paychecks would be pretty good proof, and fairly easily shown? Beyond strange, happening upon those cards reminds me of finding drawings in my sketchbook I can't remember drawing, but so much more intriguing...

It wouldn't really prove anything, though, I suggest? Someone could easily, upon receiving a pay rise, just say that they'd intended for it beforehand. Also, I think, it perhaps misses the point. That is, that the only way to truly satisfy yourself whether there's something to this (or not), is to conduct your own experiments and observe the results. Other people's stories are, to an extent, irrelevant except as an inspiration to check things out ourselves, or maybe provide different ways of approaching the "investigation". Meanwhile, the "meaningfulness" of an outcome tends to be quite personal I'd say (meaning that it's hard to convey the impact getting a result has, because a surface-level description just sounds like a coincidence, and it's the larger context of the situation which tends to make it - occasionally - astonishing or disruptive of one's usual perspective). To an outside observer, they often seem kinda irrelevant or unlikely or mistaken.

Q: Sure, like any "proof" of that nature it's not worth much on its own, but I suppose occaisonal attempts at giving some sort of evidence would make skeptical people more inclined to believe, or at least give this sub an appearance of something more than just storytelling- and this seemed much more "provable" than some others. It was a genuine question, and it seems that it /is/ a bit poor etiquette, so my apologies.

It's a completely fair question for you to ask: is there value in requesting evidence that a story happened?

If the overall project was to document instances of an objective phenomenon, then there could well be value in it. However, ultimately the underlying topic here is "the nature of experiencing", so in the end it's always down to personal exploration - and then sharing your stories and thoughts in order to inspire others or gain their insight. I think we have to mostly go with the notion that the posts themselves are trustworthy (as per Rule #1) because there's no real way to prove authenticity of the report overall, only (irrelevant) elements of it. Or, rather, we should keep an "open verdict" until we conduct our own experiments and see results for ourselves (or not, of course). It's actually okay that the sub has an appearance of storytelling, because the sub isn't trying to persuade anyone of anything. The guidelines specifically suggest that you shouldn't "believe" anything here (or anywhere else, for that matter), until you've looked into it properly yourself. You (probably) can't prove "dimensional jumping" itself (to others), any more than you can prove that you are aware.

...

No, I disagree. This isn't about "believing" as such (although, for sure, if we define "belief" carefully, when can connect it somewhat to a broader idea of "patterning" experience). You do not need to "believe" in the owls or two glasses exercise in order to get results - at all. In fact, the exercises deliberately omit the underlying thinking upon which they are constructed, so it's hard to believe in them as mechanisms at least, even if you want to.

...Not even that? What does matter, though - and this is where a specific idea of "belief" comes in - is that you don't interfere or counter-intend subsequently. That is, you don't allow doubt to cause you to tinker with your state, and perhaps pattern yourself with the idea that things cannot or unlikely to happen. This is a "non-thing", though, rather than a "pro-thing". So it is better to neither believe nor disbelieve, and instead just do the thing, and then "carry on with your life"!

POST: OCD making me visualise really bad things - will they come true?

Don't worry about them (easier said than done, I suppose). Passing thoughts are just that: passing. The aren't causal. It's not the same as sitting down and focusing on an image with intention. Don't try to wrestle with them; you don't need to "solve" those thoughts and images; just let them be. It's actually the wrestling or solving that is the issue. (Fighting the images basically persists them - that is, fighting something implies that there is something to fight, further narrows your attention upon it.)

You could consider a thought to be like an artefact on the overall infinite static landscape of experience: sure, you can stare at that tree forever and worry about it falling in the woods, or you just look elsewhere (or "carry on with your life", as the final instruction in two glasses says). It is your choice to continue to engage with the thought, even though you might not realise this; you can choose to leave them alone. This is easier to recognise if you can put the thought in context, for example by doing the Feeling Out exercise quoted in this comment. You might find this essay on OCD [missing] an interesting and useful read, and also these books for the perspectives they offer: Richard Carlson's Stop Thinking Start Living, and David K Reynold's Constructive Living.

so if I'm understanding correctly, without intent these thoughts won't happen

Right. A passing thought is just that: a passing image across your "screen" of experience, just like any other passing sensory fragment. Images are not themselves causal; intention is the only true cause. It can be useful to distinguish, perhaps, between "passing thoughts" and "active thoughts". In the active case, one is deliberately summoning and focusing on an image with the intention (or implied intention) that doing so means-that the content of the image will later arise in daily life. In the passive case, it's like having, I dunno, an itchy elbow or something. If you have an itchy elbow, do you stop everything you are doing and focus on that itch, worry about its meaning for the future of your elbow, spend the rest of the day returning to check your elbow sensations for signs of itching? Of course not! You scratch it, move on, if it remains ticklish, you just go "oh okay" and get back to work anyway. If you want, if it's the same thought again and again, you can experiment with the equivalent of "scratching the itch". After all, that thought is just an image - that is, a visual, auditory, motion, textural composite image, which is made from you. You can alter its properties, in fact, and thereby change its "intrusiveness". For example, you might play with reducing the visual brightness, making the image black and white, adding or removing a frame around the image, making it a still image (if it's a moving one), changing its distance from you, changing the image size, make it silent, and so on. Try each property and see what effect it has on how impactful the thought is. Do this just for fun, even, to find out more about what makes a thought or image have an emotional intensity or not. However, in this particular case, it's really just easier to just-decide that it doesn't matter and then return to whatever actually needs doing in the moment, now, in your life.

...

Q: ?!#&/!

Please ignore that reply; it's really not appropriate for what you are describing. You really have no need to worry at all about this. (No disrespect to the commenter, I just think it's important not to be too casual about advice in this specific sort of situation, because it can easily spiral.)

POST: I don't know what to say.

[POST]

My life is in shambles. I wont get into the specifics of it. I love my SO, but our life is falling apart. I've been reading this sub almost obsessively for the past week. Not that I am looking for a "miracle cure", but I felt hopeless. For every step forward we were launched a mile back. I kept toying with the idea, but Im never up between midnight and 3 am. Even then my bathroom mirror isn't that big, I dont have candles, blah blah blah. I read the post (or link, I dont rightly remember) about laying on the floor, head slightly elevated with feet on the ground and to just....be.

So I laid on my bed today. (I used the bed because we have family living with us and the living room floor would have been an odd choice and I would have been asked if I finally snapped.) I am just done with life (not suicidal, just needed to check out for a bit). I turned my tv off, put unplugged headphones on and just tried to melt away. As I laid there, I tried to imagine myself in a white luminescent room (sorry if I spelled that wrong). I didnt so much say to myself as just try to feel it "Body, Im done. If you want to get up and go, get up and go". If I got fixated on a thought, I wiped it away. I continuously went back to the white room. If thoughts did come through that were negative, I turned them to positives before I wiped them away. At one point, I either fell asleep or legitimately let go (my vote is for let go). I felt as though my body started to lift my head up and then my consciousness realized what was happening and slammed me back into my brain. Thats the only way to describe it. My heart was pounding and my mouth was so dry. So I calmed myself. Went back to my good thoughts (usually trying to turn a negative thought or emotion to a good one involving money, since that would fix a LOT of my problems right now), and back to my white room. This same feeling happened 2 more times. Where I felt like my body was just going to do what it was going to do and I was just an outsider watching until I was slammed back into my brain. I dont know what to make of this. It both excites me and scares me. It wasnt normal. Ive meditated before and this is nothing like what Im used to. I feel stupid and silly sharing this. I feel like an irrational person using psuedo-science to rationalize my feelings of lost-ness. But I am literally at the end of my rope. Im not hoping for miracles.... just enough change to make it in life and be genuinely happy. I am going to continue to do this every day. Maybe there is something to this dimensions thing.

Edit: I wrote this right after I came back to "reality" (meaning I sat up, turned the TV back on, listened to my SO's family fighting in the other room, etc etc etc) and as I sit here... I have a massive headache and I feel nauseous and kind of... out of it. This has never happened in other meditation sessions Ive done. I dont know what to make of any of this. Ideas? Conjectures? Theories?

[END OF POST]

Well, that sounds quite fun. (You were doing a 'daily releasing exercise' with the 'imagination room' or a variation, sounds like?)

And your later experience is the beginning of an OBE/lucid dream. You detached and shifted your attention away from your sensory surroundings and your experience followed through. Next time you try it, don't worry - have the confidence to let go more completely, to just allow whatever happens to happen, and you'll have some interesting experiences. If you're not familiar with lucid dreaming, check out Robbert Waggoner's Lucid Dreaming book. If you've not heard of OBEs, Donald DeGracia's free class notes are worth a read. The hypnogogia technique described is similar to what you accidentally did. Don't worry about "evil spirits". A good quote from DeGracia:

Sepherial went on to explain how it's really important to realize that fear is something we create in our own minds and that if we are to get involved in [these] things, we must learn NOT to fear things anymore. You can replace fear with understanding. When you understand something, you no longer need to fear it. If it is truly a dangerous thing, but you understand it, you will not fear it, you will avoid and respect it. And there are other things we fear that, in reality, are not dangerous things. These are the worst kinds of fear [...] to have. These are fears you have created in your own mind, for whatever reasons. These fears are like weeds that grow in the garden of your mind, and you should eliminate these.
-- do_obe class notes, Donald DeGracia

Q1: I have not read of lucid dreaming (I have heard of it, though). I will definitely have to read this book and read up on this, thank you!

It's great. You can have this life and a radically different parallel life (or lives) in dreams as well. Much fun!

...

Have you ever encountered an evil spirit? You can certainly summon demons into your life but... they are you. In these things, you bring a lot of your own beliefs and fears into it. That's why the 'transition point' can be very frightening. But really... treat it like lucid dreaming, access to the larger realms of mind. I've never known anyone had have any problems.

I honestly believe they are real, external things.

That may be the problem! ;-) Joking aside, you can certainly have experiences of apparently independent forms, but I wouldn't view them as external except in a notional sense. The main point is, nobody should allow fear of that to prevent them doing AP/etc. If you encounter things you are uncomfortable with then, just as in waking life, you give them a wide berth. (I suggest.)

If you can! I actually always wanted to do AP growing up, but was terrified of doing so because our house was haunted as fuck. I'd be open to trying it again now that I've moved out, I dunno.

Really, just do it. You seem to be imagining that you are some powerless dot that is at the mercy of anything that happens by. Really not. The best way to dispel your fears is to read accounts by people who have explored it thoroughly: Donald DeGracia as mentioned, Robert Monroe, Oliver Fox. There are many reasons to choose to interpret your experiences as "part of you" and to accept the fear as fear of aspects of yourself. This applies to dreams, OBEs, and waking life (which are the same really). If you occasionally have a startling experience, it'll be no worse than having an intense dream - only you'll be conscious and able to manage it accordingly. Are you scared of going to sleep at night? ;-)

POST: Jumping ship?

What happens to a memory when you aren't recalling it?
What happens to your name when nobody is calling it?

That sort of thing.

A "dimension" isn't a place so much as an experience that you're having.

Q1: But where do "I" come from? How did the collection of experiences that is me start?

A very good question, and there are various ways to approach it. The simplest is: a hypnogogia type process in which random sparkles became patterns, shapes, images, a scene, and finally a full-blown environment, apparently centred around a certain perspective. You-as-consciousness, an open aware space, were always there. However, the world-pattern that is arising within you now, the content of your experience, was formed as a sensory dream. That includes the basic formatting of time and space. **This is The Forever-Now World.**

POST: Questions! I don't have anything holding me to a dimension, I want to see how far away from this reality I can get.

But there is nobody to accept you just the way you are, except for yourself...

Perhaps to get to a universe (state) where you have reached self-acceptance and therefore the experience of others accepting you. Oh, and have cool things.

Anyway, wait, why am I listening to you? You're not even real!
Sha-la-la-la I can't hear you!
[puts fingers in ears] . . .

;-)

EDIT: Of course, maybe you enjoy the thrill of the fight and overcoming (apparent) adversity.

POST: How to shift universes by Bashar

Hi, if you're going to post a link can you include text with your own discussion and experiences? There's no point in this place becoming yet another Bashar link fest. Thanks!

I've never seen any Bashar links here, hence why I posted it. There seems to be a fundamental misunderstanding how parallel universes work and how to shift here.

Bashar, fun though he is, is just one of hundred of different versions of the same underlying idea - which is essentially that there are different patterned experiences available, which individual private views can select amongst. Parallel universes aren't "places".

(You can even channel your own version if you like: sit in front of a computer, type "How does reality really work?", get comfortable and relaxed and then - whenever you feel ready - just start typing out your answer without thinking about it in advance.)

Hmm, how about you give me a quick summary (two paragraphs) of how you think parallel universes work and how to shift, based on Bashar's output?

Q1: Well, that's just it, you've perfectly illustrated that you don't understand parallel universes. Forget about bashar for the moment just look at quantum physics. Every out come/choice is its own real universe. Bells theorem shows the observer creates their universe by observation. So you are just one version of infinite versions of you that all exist. Shifting to another parallel reality happens all the time, it's by your conscious higher self controlled by emotions, thoughts, frequency, beliefs, vibration and visualisation that decides which universe you shift to. There is a recent book called the afterlife of billy fingers, where he explains how everything is recorded in the Akashic records, and you can sift through all the decisions/actions in your life and see what happened if you made a different choice, they are played out and recorded for real. That's how the law of attraction works. It's a physical law, there simply are infinite number of universes of you. It's all holographic you see, it's not real, like a computer running millions of versions of gta at once. That computer is God, as God wants to experience everything. You are just a tiny piece of God running In a simulation. I suggest you take some LSD to find out. Better still die. You can by accident thus having a NDE. Or just leave your body by means of an out of body experience OBE by astral projection. Once you aren't in your physical,body and outside of the hologram you can see this really clearly. So until you take the red pill, reality is exactly what you fool yourself or believe it to be. Clever eh?

Okay, you should forget about quantum physics: Quantum physics is a mathematical theory used to create a description of available energy states and their probabilities in certain narrowly-defined situations. It does not involve creating parallel universes; that's an interpretative fiction which although fine for fun, isn't scientific, since there can never be evidence for it.

(Recommended reading: George Ellis on MWI and the like; N. David Mermin on reification of concepts; Christopher Fuchs on QBism.)

And also forget about "infinite versions of you", because to pursue that notion you will have to work out what a "you" is and how there can be multiple versions. Really there is only one you: the subjective conscious perspective in which experiences arise. The world is not a "spatially-extended place, unfolding in time" and you are not a person in it. Rather, you are a conscious perspective having a being-a-person-in-a-world experience. Which is what allows you to change that experience using intention. There is no fixed underlying substrate. What you are doing, it seems, is confusing one particular metaphor (many worlds imagery, computer simulation imagery) for "how it is really". But the thing is, there is no "how it is really", except for consciousness taking on the shape of experiences. From the sidebar, you'll notice that both The Hall of Records and The Infinite Grid are basically versions of the same idea that 'Akashic records' is based on: that all possible experiences are available, and that one can select one's trajectory through them. Have you read any of the "related posts" as listed in the sticky post? Particularly useful are this one (plus links) for establishing your personal perspective, and maybe this one to give yourself a good metaphor for direct experience. If you don't even have the understanding of what "you" are sorted, then everything else is meaningless and immediately wrong. Parallel universes are metaphors; experiences are like an ongoing dream that never ends. You are never "in" your physical body in the first place.

So until you take the red pill, reality is exactly what you fool yourself or believe it to be.

Exactly right! And that includes any concepts of personhood and the structure of "the world" or "the universe". This is why we talk in terms of "active metaphors" here: the adoption of a metaphor shapes the experiences you have. The short version:

"However you imagine that it works, That's how it works." -- The rule of metaphor

Right now, you probably believe yourself to be something like a conscious soul that is in a place, believe that the world is a "place" made from parts and unfolds in time, and believe that events happen and that actions are performed. None are correct. All good fun!

[COMMENT]

Q1: You are confusing "remote viewing" with " parallel worlds ". Time doesn't exist, and the world you sense is a holographic illusion. Parallel world are a real thing, not some imaginary construct. If you want to really know the truth, you have to leave your physical body and the 3d dimension illusion. In order to do this you have to either :

1. Die, that is have a NDE, near death experience.
2. Take red pill, that is enthogens like LSD, DMT, Aya, shrooms.
3. OBE, astral projection, out of body experience.
   All of the above will take you out of the physical dimension, for real. Until you grow the balls to really leave this dimension, you are simply living in an holographic illusion. But I really don't think you are smart enough to discover the real truth for yourself by real practical experience. Think about it, wouldn't you rather know for real ?

[END OF COMMENT]

Sigh. There is no physical dimension. Don't you get it? That's the whole point. There are no physical places. **Everything other than your conscious perspective, that open structureless aware space, is an imaginary construct. Everything.** Any discoveries you make are just... more dream. Your current experience right now is in effect a remote viewing "from nowhere", an immersive thought about being a person in a world. You are never anywhere, in fact. You can't leave a dimension, because you aren't ever in one. However, you can use the concept as a nice way to change your experience dramatically and discontinuously. I've done the tour - but really you don't need to. And in fact people who do often get the wrong idea, because they view their everyday world as a stable platform and the mystical as some special state (they think they leave bodies, see infinity, etc, instead of realising they were never in one, and infinity is in the room right now).

The reality is: there are no fundamental facts. All content is arbitrary.

I have a feeling you've never really directly changed your world...

I'm not mocking any experiences you've had which have helped you; if you've benefited from them then that's great. But remember, they're just... more experiences, more dream.

Q1: You are really not getting this. I already said many times reality is a holographic illusion, it's not real. This is really ultra basic spiritually 101. You can leave this holographic illusion. More specially this lower frequency vibration 3d reality hangs on. Now instead of talking bollocks all your life, why don't you take the real red pill and find out? What are you so scared taking LSD will shatter your completely wrong view of reality ? Surely you should take it, just to prove to yourself all your false assumptions are correct ? Really what are you scared of ?

No, I think you're not getting it. But maybe we're just using different ways of talking about it. So:

- Tell me what you mean when you say "reality" and what you mean by it being a hologram?
- And then: what exactly do you think you are? Do you think you are a person, in a location?
- And then: what do you think taking a chemical does? Does it affect "your brain"?

[Transcriptor note: He never answered...]

POST: Can't Jump? Dimensional Jumping from a Skeptical Perspective.

The easiest approach is to do something minor, just to test the water. Belief itself isn't really the problem - except that it prevents someone from trying things out, or they keep tinkering with things they've already done. The process of change itself is "dumb, automatic, mechanical". The hardest bit is getting yourself to actually do anything in the first place. The simplest ones are, in the spirit of just having fun:

- Create a synchronicity involving the owls. Basically, sit down for five minutes and imagine an owl in the space in front of you, with the intention that your life is going to be filled with owls from this point onwards. That's it. Since there's nothing at stake, there's nothing to worry about.
- Try the situation shifting experiment. This has the benefit of involving no commitment at all in terms of belief or indeed effort. Provided you have running water and somewhere to put it, you're sorted.

The purpose of doing these is to demonstrate to yourself that there is indeed "something going on". After that you can get more focused - although once you've witnessed results, you can probably think of ways to adapt even these simple ideas to your advantage.

POST: Not getting results...

Just "play dead". Don't worry about how or what. Don't bother tinkering with your thoughts, or try to suppress them. The way to think of this is:

- Performing the act is a direct manipulation of the world.

Once you've performed the intentional act, "your work is done". You can just go about your life. And the results will show up in time. You might imagine the world as a landscape that you are traversing. As you walk across the terrain, only a small section of it is unfolded into 3D-sensory experience; the rest of it is present but dissolved into the background. Despite this, intentional acts operate on the whole landscape, instantly. So your change has already been made, there's nothing more to be done - you just haven't reached that part of the landscape yet. When you perform the intentional act, you will quite likely note a shift in your background felt-sense (that sort of 'global summary' feeling), but actual confirming experiences will appear later. The important thing is to resist constantly, intentionally tinkering about with the landscape (mentally or physically) on the assumption that nothing has happened, because you will be reshaping it again!

Main points -

- **Don't overcomplicate things.** It's tempting to want to "do more" than just doing the imagining (the owls) or pouring the water (the glasses exercise), to somehow make things happen. But this is before action. Trying hard is an experience; trying hard is not causal. Just decide what the act means, then perform the act.
- Do it then forget about it - but in the sense of not picking at a wound, rather than you actually attempting to prevent thoughts and memories.

POST: Do you think dimensional jumping can explain something like reincarnation?

If the rule is that "experience always continues" then, yes, in the sense that when you run out of "plausible moments" in whatever trajectory you are on now - a discontinuous jump would happen. A "rebirth" in the sense that you would no longer experience being-this-person-in-this-world, but would still have an experience of some sort. Over at the Glitch subreddit there are lots of stories of people having a crash and it being "reset" to before, with memory, or suddenly a switch so it doesn't happen. If it did happen though, then your other next moment options could be a reset without memory, a new person with or without memory (at birth or after), or some sort of non-Earth type experience. What you actually get (assuming you haven't planned ahead) might be a composite of whatever patterns you have accumulated at that stage (I suggest). After the dream... more dream.

Aside: The Buddhist idea of preparing for bardo sounds quite a lot like our ideas of releasing accumulated patterns and intending states.

...

...I guess that's one reason to give this some attention, sooner. Who knows how many times you've already been through it. (Maybe you've even "been" me one time.)

One thought: how long would it be before you'd maybe choose to forget again?

...A really good analysis. So, I'm inclined to think you'll go along a while, enjoying not being afraid, getting what you want. But: Eternity is a long time. And since you now know that suffering is an illusion - that there's nothing to worry about really, because you are never a person - you might go, well, I'm bored, it's time for another adventure, and an adventure means the stakes must seem real...

This probably (definitely: since you are here, now) means that you will always "eventually" choose to forget, at least "temporarily". However, you might be able to set some things up in advance to help your newly-ignorant manifestation have an okay time - some basic patterning, maybe - provided they don't resist it and do listen to their intuition...

...Maybe you'd choose to wake up in North Korea, as a bit of a challenge? After all, you know that at the end of it, it won't have mattered, because all you were doing was browsing through the Hall of Records. There was no danger of a final sort. The good thing about life, is that it's definitely temporary? Ahem. But yes, lots to ponder.

Nothing matters, but we need to hold on to the thoughts that it does or experiencing itself becomes meaningless, then we would become "prisoners of the dream".

So, forgetting it means adventure but fear... and eventual exhaustion, then remembering it. Remembering it means safety and comfort... but eventually boredom, then forgetting it. Seems like a cycle is the ideal solution, or a bit of adventuring between the bliss.

maybe that's how it's supposed to be by "default"

I don't think there is any intended default. Or rather, any default must have been a "decision" you made previously, implicitly or explicitly. Any "meant to be" must have been triggered by us at some point.

Like using the law of attraction, not questioning the underlying structures?

Well, I meant more that after you've sussed it out, you could perhaps embed a pattern such that you will forget - and then remember. A "memory worm"? Since patterns are triggered associatively, you could link it to a pattern than can only come into experience when not-being-a-person. But then, this is theoretical fun really. There's nothing beyond what we're experiencing now, but who knows what is dissolved into it? (Well the answer is: everything, potentially.)

the experience of being a human seems to come with the pattern of limited lifetime by default

I see what you mean. Yes, I've been thinking about this lately. Although I suppose our actual experience is one of being-a-world-viewed-from-the-perspective-of-one-human. The limited lifetime is part of the definition of the world-pattern.

I guess we will never find out, as free as we feel we're still caged for eternity on a big scale

Well, I'm not sure we're caged at all; it's sort of the opposite, right? All possible patterns are within us. Our human-patterned limitation is that we cannot experience as unfolded everything at once, as 3D-sensory experience. Our overall limitation is that we cannot cease, because we are eternal and undivided. In other words, our final limitation is that we are unlimited.

the ability of analysing, interpreting and understanding your experiences (intelligence) seems to fall into this too.

At a more subtle level, yes, good point. The ability to identify with one part of the pattern and manipulate other parts, even though actually you are shifting shape as a whole.

it's disappointing, that finding out what's behind consciousness is impossible.

We are disappointed that there is no behind, I guess. One of the issues human thought has, is that it cannot capture this, because thought is a form of this. In truth, there is not even consciousness, since it is everything. It's really just a way of saying that the forms we encounter have no fundamental existence, they are all the same thing, but that thing is that which takes on form. **If everything is you, then nothing is "you" because there is no other thing to contrast it with, meaning that it's not even a thing.**

Well, that's nice and clear, isn't it? :-)

...I think that the intellectual exploration helps us strategise - gives us a framework for discussion. It also helps us format our experience, because thinking is itself the triggering of patterns (hence "active metaphors"). But really we have to attend to direct experience to fully get it. It's then very obvious that you are unbounded consciousness in the shape of an experience. What can be difficult at first is the ironic sense of claustrophobia: that you can't get away from yourself-as-the-world, since everything you think-intend-assert-attend to is a literal shift of the world. If you re-identify with the background space as your viewpoint, though, this sorts that out. You basically choose to identify as a "container" and therefore you can intend without "standing on" any part of experience.

If I would be truly convincend that the world is a computer simulation it would behave as such.

Right!

There is no definite truth, and you have to take on some shape. The worldview you adopt becomes the basic formatting for your experiences, implicitly defining the "plausible paths" for your intentions to shine through into sensory moments. Here, in this subreddit, we assert our formatting knowingly and deliberately - which means it's all about finding the least complex, most flexible description, realising that it will shape our experience accordingly. That's why I suggest metaphors like The Imagination Room. They give you a "place" to be as the experiencer - you are the unbounded background - without interfering with the potential experiences available to you, or opposing intentional shifts.

POST: Anxious and scared to jump

Why don't you take one thing at a time? What's the rush? If you'd never heard of this subreddit, you'd likely just be stuck with handling it normally anyway. So get comfortable with the idea first maybe. If you browse the sticky post you'll find non-mirror approaches, as well as other background info. You might just create some owls and do the Two Glasses Exercise initially, as a demonstration for yourself. Then: the most direct method is to repattern yourself using detachment + imagination + intention. Check out The Patterning of Experience or the Neville Goddard post for some information on that. It makes sense to read through the other key posts and get familiar with things before pursuing that too far though, I'd say.

...

Good description. Another thing to note - the "collateral shifts" might not always make logical sense, at least not in a way that's obvious (it might be associatively linked but not factually linked). If you adjust the fold called "my ranking" then it pulls on the rest of the sheet, as you say. But the sheet isn't arranged spatially like the world is, with related objects all beside one another. For example - when you change the "my ranking" fold, one of the folds it pulls on might be the "total number of tinned peaches in my cupboard" fold.

Thats what I'm most worried about. I've been sitting this entire day contemplating what can happen if I go through with my jump. Also is the two glasses method still in form of dimensional jumping, so will I see my universe Id change?

I'm going to suggest you look at it this way: Everyone has their own copy of the universe, a "private view" that contains their own "set of facts". All that ever changes is the stuff in your universe, what's different is the extent of the change. I'd scale it like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

The glasses exercise sits at the level of synchronicity and manifestation. From your perspective, it will seem that things are happening to help you along the way, like lucky events and odd changes, but it will be like an "accelerated" process. Really, don't worry and just try it out and see what happens. Your world is changing all the time in the direction of your intentions anyway, this is just a way of shifting it more quickly. Imagine if tonight you went to sleep and during the night one year passed in the space of eight hours - it would seem that you had "jumped dimensions", right? Think of it like that.

I just did it. How long does it take to see the change?

Wait and see. Top tip: remember that your body is part of the world too. If you feel "drawn" to doing something, just let your intuition move you. And follow the last instruction: "carry on with your life", don't dwell on this, let it happen by itself.

Q1: conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"
I think this epic magnitude scale deserve a cool scientifically-sounding formal name :)
Why are "manifestation" and "jumping" in quotes?

Quotes: in the original comment context, because they are terms which have different meanings to different people, regarding the underlying mechanism. Ha, yes, I like the idea of a proper scale name!

...Well, the scale is meant to capture how it is being described (explained away!) by the person experiencing the change. It's the answer to the question "isn't that just confirmation bias, or coincidence?", formulated as "yes, but that is part of a graduated scale of changes arising from the same mechanism!". So it's "jumping" as the final one because that is the metaphor being used for more extreme change - where it seems that not only has the world changed a bit, but it seems that you are in a different (version of the) world! You have translated yourself across the Infinite Grid to another "dimension"!

Of course - as you point out - all the items on the scale correspond to a shifting of the "world-pattern" to different extents, in the ongoing now, with subsequent experiences being in alignment with that.

Jumping, at least for me, implies thinking of whereas superimposition implies more of thinking from.

Just to finish on this - Yeah, I do agree with what you say here, which is why although the subreddit (which predates my participation) is called "dimensional jumping" I've personally tended to push metaphors which take a consciousness-centric viewpoint rather than a content-centric one. You are changing the content of your experience; you-as-consciousness are not going anywhere.

POST: What happens from our perspective when someone else jumps?

Well, there is only your perspective, for you. Your experience of other people (doing this or anything else) is dependent on you, not them. You can really only think subjectively for this; there is no "outside" to your own experience. After all, how would you distinguish from you "jumping to a situation where I experience other people telling me they jumped" and a situation where "my friends are jumping and telling me about it". If it's all just experiences, and you can "ask" for any experience you like, then it's pointless looking for evidence, or interpreting things as being meaningful, outside of your own intentions and results.

I'm not looking for meaning or truth...

Well then I can say anything and it won't matter! ;-)

When I say there's no outside, I mean there's just no outside to your experience. There aren't any people, really, and you aren't a person. You are more like a copy of the world, and you are having the experience of being-a-world-from-the-perspective-of-a-person. When you "jump" you are basically shifting the facts of the world that you are, such that subsequent experiences will be consistent with that. You don't go anywhere, because you kinda aren't anywhere in the first place. So really, the answer to your question is: "that question doesn't make sense". If, we might ask:

- "Is it possible for me to experience a friend telling me they're going to jump, then I never hear from them again?" Yes.
- Or: "Is it possible... and they seem to change personality and even look different?" Yes, also.
- Or: "Is it possible... and nothing really changes?" Totally.

Because there is only your experience. You are always watching a film based on your own script. Jumping is always subjective, and there is no 'objective' viewpoint. There never has been. If you can do "things" such that people behave differently (and you can), that means they are part of you. So it doesn't make sense to ask them, or watch them, for evidence of what happens. They are just behaving consistently with your definition of the world. And remember: the same applies to "auereusFluvialite", because you aren't that person either, they're just a part of you. That all got a bit philosophical eh? Oops.

The trick is, I think, to stop thinking of the world as a "spatially-extended place unfolding in time", and instead view it as a "resource" - a collection of patterns, a toy box of possible experiences, which we can pull into awareness. So, if you think of yourself as not a person, but literally as an "open aware space" which can "take on the shape of" any experience, it makes it a bit clearer. The background of this space contains all possible patterns and facts, and they are always contributing to your experience, but

different patterns are "brighter" than others, and so contribute more than others. So facts like "I am always lucky" and "John has green hair" and "I live in Tokyo" and "Things fall when dropped", they are all patterns which affect experience to a greater or lesser degree. How does this help? Well, it means that the answer to "what will you experience if someone else jumps" is really about: what "facts" about jumping are currently contributing to your experience?

It's the equivalent of watching a movie where the scenes have been selected according to the concepts that are currently active in your mind. (Which kinda happens: synchronicity.)

POST: I did the two glasses experiment...and I'm feeling less skeptical now.

It doesn't seem like the glasses experiment worked for me...

When you did it, did you simply write on the labels, or did you contemplate the situations at the particular points during the exercise? That can mean the difference between a general change corresponding to the extended pattern of the words ("acquaintances -> best friends" applied to the next available context without regard to specific people) vs the specific situation and person you were working on. It sounds like it did work, but as an overall pattern applied globally. It might be the case that all your acquaintances now shift towards being friends now, and that might include your target, or it might be that this specific context window will be the main effect. (Not something you can tell without knowing the subtleties of your state at the point of change, which even you can't know really.) Regardless, I'd let this recent shift have time to settle out before you do anything else.

It doesn't need to be complicated or effortful though; it's simply a case of deliberately deciding what the labels mean, what their context is. It's the same as any pattern activation...

For instance, with the owls exercise one simply pauses and imagines an owl. If that's all you did then, literally, what's happened is that the extended pattern of "owl" and all its associations have been triggered into "brightness", such they will contribute more prominently to your experience from then on. The pattern is overlaid without limitation in time, space, or context. Owl-related aspects appear everywhere and in everything, even apparently retroactively. However, if in addition one had made the decision that imagining the owl means-that you would see more owl t-shirts then, mindful of that, the result would be narrower, more focused. (Although you'd still see some signs of the extended pattern - that can't be avoided, that's what synchronicity is, and "collateral shifts" are.)

So...

Wait a little while, then repeat the exercise, but this time be cognisant of the meaning of the act - i.e. your intention. Actions without deliberate intention just trigger their broad, pre-existing meaning or extended pattern. Actions with deliberately assigned meanings, trigger the more specific patterns associated with the intention. Snappy bullet points from elsewhere:

- Act + Intention + Detachment = Shift
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.
- Habitually observed cause-effect relationships are the outcomes of previous assignments or associations.

That shit sounds like it's straight out of the Kybalion... (I ain't even mad!)

Well, if it's from the yogic traditions, it's all the same stuff. I mean, how stuff works is how stuff works; there's only different ways of saying it.

POST: New to this, and looking to make a big change

I'm so sorry to hear about your fiancé, that's a terrible thing for you to have to go through. From the ideas discussed here: your fiancé may apparently have passed away from your perspective, but from a larger perspective it's more accurately described as: your two conscious experiences are no longer overlapping. Experiencing always continues for both though, surely, but also unfortunately. I suspect that to make a change to reverse this would be very difficult. By its nature, if someone succeeded in doing it they likely would not speak of it, and it would obviously be wrong for someone to give hope that it can be done if they have not actually done it themselves.

(If there are ways we can help beyond that, we're here for you, obviously.)

He continues on, surely. Perhaps this isn't appropriate, but on that front, every NDE I've ever read sounds like a pleasant experience (see examples of reports), so despite your separation and how terrible that feels, I think you can be certain that he is well. Hmm. So I'm not sure where to go with this, since I can't exactly recommend trying a reset, although you can pursue that. In terms of recovery of yourself from the situation (without having had to practice anything), others have had success with this simple exercise - but that is more appropriate for a time when you feel you want to let go, and it can help things shift once you have a direction again.

You know, the underlying notions that your fiancé was probably interested in, are the basis of this subreddit. Plus maybe lucid dreaming, all those sorts of things. I'll save you the philosophy though, now is not the time. Actually, for your life more generally - it occurs to me for no reason - you might like to check out lucid dreaming. Here's a link to what's probably the best book on it (I keep a folder of the books I like so I can share). It also has relevance to our discussion, perhaps.

POST: Is it possible that I already jumped to where I wanted to go, but forgot that I was somewhere worse?

Q1: With God all things are possible. God is leading the charge, so it is entirely possible that the wisdom of God wanted you to forget that you jumped from somewhere else. Perhaps a traumatic event happened, and it would just spoil your new life here to think about it constantly. Enjoy what you have - it is a gift!!!

*A1: You were downvoted, but you're right, it's true. **With me**, all things are possible.*

Q1: I was downvoted soley because I mentioned "God"... there is a reddit animosity about God for some strange reason. And you are not God, but you are a piece of God, a god spark so to say. Without you or me God wouldn't be whole.

It's not reddit animosity here - it's that the concept of an active entity god, one that "wants" things and acts independently of you, doesn't fit in with the general view of the subreddit, so explaining things in terms of it isn't likely to generate a lot of enthusiasm. It's basically a case of being off-topic.

Broadly speaking, this subreddit takes the view of philosophical idealism. From that perspective, we might say that everything is "one" and we are all "connected" in the sense that all subjective experiences arise within consciousness/awareness. The phrasing would be something like, "an open aware space, taking on the shape of a world-state, as the experience of being-a-world-from-the-perspective-of-a-person" (catchy, eh?). The concept of "God" pretty much dissolves in that picture, because there is no separation between the nature of experience and the content of experience. You can use it as the word to mean "all this" or "existence", or sometimes people use it to refer to "imagination" as both the essence of things and the power of creation, or as aspect of the pattern which is not presently unfolded into sensory experience - but it's pretty much redundant. Plus, it often acts as a barrier to understanding since it doesn't correspond well with most people's conception of "God" as either an independent thing, or something you can be a "part" of. (And people can have "entity god" type experiences too, so it's best to keep that word out of the general description.)

So I wouldn't imagine that anyone here is angry at "God" - that would be like getting furious at existence. (Although that might be a good title for an album...)

POST: Jumping to a reality with magic/different laws/different technology?

A1: A lot of people are going to down vote me but this is already possible in this dimension.

Q1: How is this possible? I'm genuinely interested.

A1: I know there are fake videos on YouTube but there are also real videos as well. Jump on there and search for stuff like PK, TK, aerokinesis, pyrokinesis, electrokinesis, etc. Doing a Google search for telepathy or psychic powers will help you find more information on how to unlock your soul. I've been learning PK for the past two years and I'm still weak as far as my level of ability but there are some folk who are much more advanced than I am so it is not impossible for what you ask. As far as magic or "magick" goes just check out /r/occult or similar groups in /r/psychic. I started out in /r/energy_work. Check the side bar for each and there are other subs that they reference that you could link to. You could peruse my comment and post history to see what kinds of things I've commented in too. I have no doubt that there are dimensions where I'm more adept at manipulating reality but where is the fun in learning if all the difficulty is already gone? Ultimately dimensional jumping, occult practice, or energy work is all talking about the same thing. It's just a matter of finding the niche that you currently relate to the best and then going for it. I recommend starting with meditation if you've never done it before. That is what directed me to start looking into PK and the meditation practice trained me enough to actually succeed sufficiently to know it is real and then keep at it with my practice. The thing that I've learned is that you have to be patient when gaining super powers. It's a hard lesson but I think I finally understand it. I've turned my attention toward growing spiritually instead but that doesn't mean I'm not getting stronger with super powers at the same time. The best part about all of this is that you don't have to believe a word I'm saying though it will help. Learn to do it. Be patient and keep trying. Everyone has different results in changing their perception of reality and thus everyone has different rates of progress. I managed to turn a psi wheel (another good YouTube search term) on my second day of trying but couldn't get it to happen again for two weeks and then it took almost another month after that. These days I can do it almost every time I sit down. We are deprogramming ourselves and learning to do something that is very difficult but doable. I didn't believe it wasn't some kind of stray air current or static for 6 months.

Jeffrey Mishlove's book, The PK Man, is worth a read. The subject's supposed method was, essentially, a deprogramming or circumvention of expectations - which I think is generally what's required for direct and sensorily-experienced intentional change in the moment (as opposed to misdirection + intention). Everyone should try a bit of cloud bursting on boring car journeys, at the very least.

A1: I'll check that out. I have to agree about cloud bursting. Nothing more satisfying than making them disappear. I have yet to master making clouds though. It's weird how stopping motion seems easier than generating it even though energy never truly stops moving. I think it is a human belief born from hardship and whatever the situation appears to be.

It's generally harder to create (apparent) things in front of you; it just generally feels less plausible. You can rationalise clouds dissipating, but it's not so easy to explain away the coalescing of things - it's not something we generally observe (broken coffee mugs reassembling, etc). However, decide that the rainy day is going to be sunny, or vice versa, potter about indoors for 5 minutes (harry potter, perhaps!), and the whole sky can be completely different.

Observing and reacting tends to solidify things, I think. For visualisation, it really should not be effortful; it's meant to "come to you". Have you tried imagining-that and letting it autocomplete? (As in, you imagine the fact of something being there, implying its presence, and let the sensory imagery fill in for you.) I first used David Fontana's The Meditator's Handbook and its advice - it might have been an earlier edition than that - but it basically amounted to: try and try picturing, eventually you'll get good at it, but what you'll realise is that you got good because you gave up, thus allowing the 'unconscious' to fulfil your request for you.

Something to try: check where "you" are looking out from, the location you seem to be. Perhaps it is too close behind the eyes? Sit back a little in your head, such that you are behind the eyes, but halfway back in your head, on an imaginary centre line that runs through your whole body. Then, experiment with resting at different points along that centre line, from the top of your head down to beyond your abdomen, and find the place that feel like "home" for you. That "rest position" should feel more open and calm and aware than the others; it makes any intentional activity far easier. Anyway, do have a play with it and see if that helps at all.

This is harder than it sounds. :(

Be sure you are not contracting when you try to do it. Stay "open" but sort of "include" and 'lightly reposition" yourself there. Remember, there's no physical-muscular component to doing it. Yeah, it's very hard to describe!

As an exercise, maybe just begin by seeing if you can "feel" the position at your lower abdomen, in the centre of your body. Then, decide to move that imaginary point around the room, letting your body follow it.

Can you elaborate on what you mean by contracting? I am noticing that I want to put my awareness 100% into that spot so it is as though I'm in a little elevator. I guess shrinking my perception of me could be what you mea.

Don't narrow your focus down at all. In fact, you should never narrow your attention deliberately; intend only. It sounds like you are trying to "concentrate" - don't do that. Stay open and expansive, but just have your "home" as the new place. The idea here is that you are reconfiguring your rest state; therefore it shouldn't involve any effort at all.

This is quite the conundrum. Lol I'll keep trying to figure it out.

No! Do not try to figure it out! That's probably the problem. Do this right now: imagine that you are a sort of fuzzy energy that is expanding and filling the volume of your body. Now expand out to fill the room. Do not sit in your head thinking about this, actually expand your "presence" to be that fuzzy energy. You become this, rather than sit in your head, try to be in one place and then do it to another.

I've tried multiple times to do this so far and bleh... The funny thing though is that I've done this unintentionally at least a handful of times. It almost sounds like you're describing bilocation.

Hmm. As I say, I can only think you're trying to be "here" and then "be there from here", rather than expanding yourself to encompass that point, but it's tricky to suss out in words! It's really a matter of relative intensity, since you are actually "everywhere" in your experience; you are just attending more to that location than you would. You could perhaps approach it as an imaginative exercise - maybe "imagine that" you are a sphere in your lower abdomen, and that everything else just follows that sphere's movements?

POST: have there been any studies/documentaries about this phenomenon? On youtube perhaps? any outer likes that do not reside from reddit?

In terms of "things changing" spontaneously there are probably been some stuff on the "Mandela Effect" and so on, but it'll have been from a social phenomenon standpoint I imagine. But kinda by their nature, these things can't be studied objectively, because they are "before" objective study. And as with other approaches to understanding the nature of experience and changing it, people generally aren't particularly interested in conversing about it much for a larger audience, because there's not much to say. There's nothing to point to that you can say "that concept is true"; all concepts are up for grabs. It always ends up with a bunch of people trying to describe consciousness. (Which is pointless, since it's the thing that descriptions are made from.)

Basically... It's a subjective thing and a practical thing. If someone did make a documentary, it would be a bunch of metaphors in row. Perhaps someone would drink a glass of water at some point.

What about a book TriumphantGeorge, any chance you will be bringing one out? Love your techniques and I want to read more.

If I came up with an interesting way to present it - a sort of Edward Tufte or Mark Lombari plus Peter Saville approach to it - then I might be tempted. I think there's a bit more work to do on the metaphors first anyway, though. (And: thanks for the encouragement!)

Peter Saville's work reminds me a bit of Hipgnosis.

Yes, it does have that Hipgnosis thing. I think Saville, Mark Farrow and Stylorouge all covered similar ground in their time, but I've always loved that "informational typography + stark diagramming" approach. There are lots of good designers who are more recent, of course, but I think the aesthetic developed by those groups became the "modern style" and there's not really been much since about which you could say: this is a departure. I recently watched Fresh Dressed and it's interesting thinking about

how these elements have intertwined to give us today's visuals. The decline of tribalism in music, fashion and design over the last decade particularly means there's less of an obviously defined development taking place now. Everything is all-at-once. Which is appropriate, actually, for this subject. Back on topic - I think it's maybe important to find a way to present these sorts of ideas [jumping and patterning] that avoids "scienciness", new age, or magickal-philosophical tropes - that is sort of its "own thing" and is immersive, so you're not just reading about it, but having an experience of it too (it sounds cheesy when written like that, unfortunately). A modern, practical metaphysics which separates itself from unfortunate associations - and maybe makes a nice coffee-table book (only half joking there).

POST: To seek on the outside for that which you do not feel you are is to seek in vain, for we never find that which we want; we find only that which we are.

Yeah, he's the man. **Everything arises within the mind**, both the "external" and the "internal". If you want an experience to arise in "the world", then you have to summon or intensify that pattern within the mind. If you go looking for it in the world, all you are doing is exploring your current state. If your current state doesn't have what you are looking for activated with in it, you'll tend to have experiences about what you are looking for, rather than experiences of what you are looking for.

how may one " Experience of what we are looking for" instead of "what we tend to have experience about what we are looking for" ? :)

Say you are looking to live in a specific house, you get enthusiastic about the idea, but you don't actually shift state (imagine it 3D-immersively), you just think a lot about living there (imagine images of the house and people living there). You start noticing yourself encountering conversations, or local news articles, about the people who are currently living in the house, seeing other houses that look quite like it in documentaries about people's lives, and so on - experiences about living in the house, but not the experience of living in the house. It's a variation of that.

Wow i actually experienced this plenty! How may 1 shift his/her focus upon actually experience living in the house instead of living about being in the house? Your explainations are always phenomenal

This is why I try to push a literal interpretation of the "imagination space" idea. When you imagine the house, how do you do it?

If you imagine an image of a house "over there", a house-thought floating in space in front of you, then you are basically intensifying that pattern of house-image-over-there, which is an experience about a house - and you will find that and its extended pattern incorporated into your subsequent experiences, as if that pattern has been "overlaid" on top of your ongoing life. To be clear: when you do that then you are creating and intensifying, right then and there, the imagination-experience of seeing an image of a house. What you want to do instead, is create and intensify the imagination-experience of actually being in the house, and living within the desire, so that you are triggering an immersive, first-person pattern rather than a remote, third-person one.

Summary - Really do summon into the space that you are the experience you want to have, an experience that implies you have what you want. (The alternative is to operate indirectly, and create an image which means-that you will get what you want. You can also do this by assigning meaning to physical objects, attaching states and patterns to them; this is how the two glasses exercise works.)

(according to this idea there is no difference between the 'internal' and 'external, they are **one thing**)

Exactly. Internal and external, like me and not-me, are arbitrary divisions; there is only you-as-state.

How may one intensitfy this pattern? Is it mainly through imagination?

To imagine *is* to intensify - which is why it matters whether you do it in the 1st person (3D-immersively) vs the 3rd person ("over there"). So any intentional act is an act of imagination, of intensifying one pattern relative to the others.

POST: Do you need to drink all the water to jump?

There is no need to get too obsessed with the details here. The intention and commitment is what matters most. I would definitely drink the full glass however. Other drinks might be fine but they usually come with extra personal associations, so why would you not use water?

EDIT: Note, this was mostly a reference to this comment by OP: Also, if I drink half of the water, will I half-jump? Or will it just pause so I can continue later? May I use other drinks? .

Although it might be fun to think of "what ifs", actually you should seek to avoid overcomplicating it for no additional benefit. The more you mess around, the more you are introducing additional associations that you can't anticipate. If you are doing the exercise with the expectation that it will work, then it would seem silly to take the risk - it would be like having a teleport machine and wondering what happens if you only step halfway into it, or only type in some of the coordinates, or set the teleport beam to a lower intensity. Good luck with that! ;-)

(More accurately: it's like using a technique to change the structure of your mind but only following half the instructions.)

Q1: The intention and commitment is what matters most
Got it, so if it doesn't work, it is my fault. Just my intent and "commitment"
How may I further seek enlightenment?
There is no need to get too obsessed with the details here.
I don't think I'm obsessed over details, just trying to ask you some questions due to the original instructions being unclear.

Why are you so upset? (**EDIT:** You edited. Previously there was an insulting line about being a fuck-up who never graduated from school. **EDIT2:** You edited **again** to add the final sentence, which does I suppose make you seem more sincere and worth engaging with, but you added it an hour and a half after you posted the comment in its original form - too little, too late, the damage was already done.)

It's just an exercise to demonstrate something about the mind and the world, and people can take or leave it. Nobody's promising anything, or even promoting anything. If it doesn't work, it doesn't work, and people can just move on. You sound like someone who... probably hasn't thought about things very much.

Q1: I'm not upset, you must be talking about another dimension. I'm only asking you if you support users attempting to cure their social anxiety and other psychological issues with your subreddit?

I support users doing whatever they want. If someone has social anxiety, then they can "attempt" to fix it with prescribed pills, or "attempt" to fix it with counseling, or "attempt" to fix it with hypnosis, or "attempt" anything else they want. Whatever's helpful, is good, regardless of ideological concerns.

Q1: Why the quotation marks?
Also can you elaborate on this part and why you brought up ideological concerns? Do you see any ideological concerns in supporting the use of dimensional jumping to "attempt" to cure psychological illnesses?
Whatever's helpful, is good, regardless of ideological concerns.

The quotes were to emphasise you own use of the word attempt, which implied there were other guaranteed, proven, theoretically sound approaches to curing, say, social anxiety. I haven't encountered any (although there are many things that can help to some extent). I brought up ideological concerns, because approaches shouldn't dismissed (or accepted) on the basis of narrative concerns alone. You do realise that "dimensional jumping" is a metaphor, right? It's not about literally teleporting to other physical realms. Also, it is not particularly about curing psychological illnesses (although someone could certainly use that as the target for experimentation). In effect, it's a demonstration that experience is someone philosophically idealist. Separately though, we might wonder what the nature of a "psychological illness" is, exactly, of course. That such things exists is apparent, but what they are isn't very clear.

Q1: Also, you never elaborated on this quote, I hope you aren't trying to avoid it:
If you are doing the exercise with the expectation that it will work, then it would seem silly to take the risk - it would be like having a teleport machine and wondering what happens if you only step halfway into it, or only type in some of the coordinates, or set the teleport beam to a lower intensity. Good luck with that! ;-)

First, a suggestion: if you actually want to have a discussion about this, you should adjust your tone and be less aggressive/defensive. If you just want an argument, you can take it elsewhere. So, not sure what you are asking about that quote? The suggestion is, that if you are going to perform an exercise of some kind, with a result in mind, why would you only half do it or not otherwise follow the instructions?

Q1: if you actually want to have a discussion about this, you should adjust your tone and be less aggressive/defensive. If you just want an argument, you can take it elsewhere.
So, if I actually want to have a discussion about this, I'd better obey your suggestions? I've only noticed defensiveness from you, to be honest. Are you sensing aggression in me? Do you feel threatened? You seem to be avoiding my simple requests for you to elaborate on this concept you created. Also, are you familiar with satire? If so, how does satire relate to the subjects we discuss?

No, I don't feel threatened because... well, I'm not here to defend anything or persuade you of anything. I'm happy to discuss things. If you want to engage in satire - great, knock yourself out. But it probably makes sense to actually understanding the nature of what you're satirising first; that's what I do. You seem awfully emotionally hyped about all this. Why?

Q1: You seem awfully emotionally hyped about all this. Why?
I'm not, what makes you feel that way? You seem awfully defensive and have projected some of your insecurities onto me. Did you notice that? Also, are you implying that I don't understand satire? Here is the definition: "the use of humor, irony, exaggeration, sarcasm or ridicule to expose and criticize people's stupidity or vices, particularly in the context of contemporary politics and other topical issues."
You didn't think that satire was just acting like you were the subject of your criticism just to criticize it, did you? Because that's not what I'm doing. Satire has many forms. Literal forms.

Oh, don't be so tiresome. I didn't imply at all that you didn't know what satire was. You didn't read my comment properly: it probably makes sense to actually understanding the nature of what you're satirising first

As in, if you are going to be satirical, you have to be satirical about the actual thing itself, not about some parallel idea you have about it. Otherwise you are just being unpleasant. Since you're not actually engaging with the discussion, there's not much point to this. I'm happy to bounce back and forward in some wordplay usually, if it's entertaining. You do seem to be under the impression that I'm defending some sort of position here, though!

This is only relative to your endurance not matching mine.

Ah, so this is a battle of wits, a challenge of persistence and strength, to win through attrition? ;-)

I dunno - why do you care about "winning" at all? What is there even to win here? I'm not even trying to persuade you of anything; there's nothing to persuade you of, in fact. Your idea of your situation here, of the context of this chat, appears to be... incorrect.

How many things, according to you, is one allowed to satirize at the same time?

See, you've missed the mark again. My point was, plainly, that in order to satire something, you need to know what it is you are satirising. Since you blundered into this subreddit, all ready to triumph over ignorance, all you've done is revealed that you don't really know what the target is.

Do you know that /r/ThreeKings is a child of the fiction sub /r/nosleep?

Well, it's an offshoot inspired by it. The actual ritual (and related: the doors of perception one) has a long history, related to entering a detached mental state. As I say though, that predates my involvement. Related post on the nature of perception: Darkroom Vision. Fascinating stuff.

Q1: I dunno - why do you care about "winning" at all?
Are you quoting me or yourself? Because you're the only one who mentioned "winning". Also, regarding Theroux, have you noticed a common trend among his interview subjects? They seem so absorbed in their own work, so eager to be in the limelight, that they often reveal the flaws of their work? To be direct, are you upvoting yourself through alts, breaking Reddit rules? Your points seem oddly consistent here, and usually variances occur, along with people downvoting opposing viewpoints. Seems like I haven't been downvoted, consistently, other than my original post. Almost as if someone doesn't want the post to be seen, yet wants validation to their views within the post.

The quotes are (obviously) to indicate that there is no such thing as winning in this context. How can you "win" a discussion? (You must have seen quotation marks used that way before, right? If not, consider it a new string to your bow.)

So, do you feel absorbed in your work? Are you keenly aware of the flaws in your thinking and in your approach? What to you think Louis Theroux would make of you? I think you are projecting your own ideas and self-image on his work (which is a bit more nuanced than you think, I think), and any idea you might have of yourself as a champion of rationality seems... unsupported by the evidence. No alt accounts (really, do people bother to do that? care that much? it's just... an online forum!) but you did end up on the spam list because you were reported for trolling. Everyone's up for a discussion, but uninformed ranting is of no use to anyone. Was that neutral journalism in action? ;-)

...

Q1: You do realise that "dimensional jumping" is a metaphor, right?
I suggest you add this to the sidebar.

Relevant excerpts:

OVERVIEW
The essence of Dimensional Jumping is the leveraging of perspective-structuring metaphors and the techniques derived from them. **It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not**. **Never believe something without personal evidence; never dismiss something without personal evidence.**

Note, however, that being "just" a metaphor doesn't mean it can't be used to accomplish things, specifically: **reformatting your experience**.

Q1: Are you familiar with Louis Theroux? Also, when saying "personal" evidence, are you referring to anecdotal evidence?

I am indeed familiar with Louis Theroux. I'm referring to trying something out for yourself, to see whether it provides your with a particular subjective experience. I'm not sure what your point is there? You'd be better off speaking more directly. To emphasise: the subreddit (as far as I'm concerned; I didn't originate it) isn't promoting a particular worldview as true. It's saying: here's a model of experience (basically a modified subjective idealist view) that's interesting to explore, you can check it out by investigating it yourself.

Q1: I am indeed familiar with Louis Theroux.
How do you think he would react to your sub and the discussions you've had regarding it? (not just with me, but with others) All documented and archived on Reddit? Do you feel a personal sense of affinity towards Mr. Theroux or more towards his various guests in interviews? Also, do you think most of your readers actually believe that your "exercises" are metaphors? It seems like the posts made by those whom seem to not think that this is not a metaphor aren't reminded of the metaphor part. Do your replies to them address this phenomena? Also, when did you first create these exercises?

Sorry, what exactly is the point of this exchange, if you're not actually going to have a discussion or state your own position?

It's not that complicated: The subreddit itself started (before my time) with some sort of mirror ritual reminiscent of /r/threekings. Gradually it's morphed into an exploration of the potential use of the philosophical idealist (or non-dualist) viewpoint + formatting metaphors, to make changes in your experience, and to examine the nature of the subjective experience more closely.

Q1: Sorry, what exactly is the point of this exchange, if you're not actually going to have a discussion or state your own position?
To give you a chance to explain you sub, of course! Also, to ask the questions which the public may ask when stumbling across your sub. Although why are you asking me this now? I know you didn't feel threatened a few seconds ago, but do you feel threatened now? You seemed defensive towards the very beginning. Why is it that whenever you change the subject, a few of my questions go unanswered? My questions are very direct and I aim to emulate Louis Theroux's neutrality. Care to answer the questions you've avoided, or shall I aggregate them into a list?

I think perhaps you have not been paying attention to Louis Theroux very closely! I've been a fan of his since his work on Michael Moore's TV Nation. Good interview with him in The Guardian earlier this year:

[QUOTE]

“No, I go in to tell stories, to reveal the truth and to try to understand. Not to set people straight,” he says. “I don’t go into this with the agenda of saving the world.”
-- Louis Theroux: ‘My secret fear is that I'm not helping'

[END OF QUOTE]

He takes a neutral stance and seeks to understand and explore a topic on its own terms, from the inside. He does not actually take satirical or mocking stance in his documentaries. Furthermore, he doesn't make barbed comments and then re-edit them. (Seriously, what was all that "never graduated from school" shit earlier?)

So, are you imagining you are conducting an interview or an investigation? Perhaps you feel you are performing a public service of some sort? Are you fantasising or roleplaying about being an "online Louis"? Because if you really wanted to do that, the correct approach would be to engage and fully understand it on its own terms. So, personally I don't really identify with a particular position - I think ways of thinking are useful or they are not. I aim to keep separate the experiences or observations, and the conceptual frameworks or "connective fictions" which we use to explain them to ourselves. Do you identify with a particular position, as being true?

What it seems you are trying to do is "debunk" the subject of this subreddit. Which seems a bit pointless to me, and the equivalent of trying to debunk a diagram or disprove the subjective experience of seeing colours.

Q1: You know that to keep one's status as journalist, one must state neutrality, correct?
It seems like you understood Theroux's statement, yet didn't understand why he made that statement. As for the rest of your points, I'll address them after you address the questions which you've avoided answering.

So are you suggesting that a journalist should state neutrality, whilst actually pushing an agenda? ;-)

That seems to be your approach anyway, perhaps unwittingly. Also, I may be wrong (forgive me if that is so), but you strike me as being one of those people who is perhaps really into popular science (but never actually studied it or the philosophy of science). That's okay, but often such people tend to be "defenders of the true worldview" rather than actually of a scientific mindset. With that in mind, exchanging question is pointless, since we aren't going to be exploring a subject - you are going to be seeking opportunities to "win" an argument which only you are having, so that you can once again feel comfortable with the set of ideas you have become identified with.

Q1: So are you suggesting that a journalist should state neutrality, whilst actually pushing an agenda? ;-)
You are mistaken (again, I wonder if you are trying to keep this discussion unfocused), I'm pointing out that your comments have shown that you don't understand that journalists do need to maintain neutrality to be considered journalists, yet it is common practice to push an agenda. Why the winks? Do you think you're being witty?
That seems to be your approach anyway, perhaps unwittingly.
Things may not always seem as they... uh... seem? Ironic, you use the word "unwittingly" as you delve deeper into... your "thing"
You still have not answered many of my more important questions, often opting to misinterpret and keep the discussion unfocused. I ask you this one again, though: When exactly did you first come up with your "exercises"?

Well, if you have an agenda, let's hear all about it! Then we can have a proper discussion. Because at the moment it isn't actually a discussion. And it certainly isn't journalism either, if that's the fantasy you are holding onto, given your comments so far. It's just non-constructive trolling, which is of no benefit to anyone. Aside: What you are referring to above isn't journalism, not even advocacy journalism - it's propaganda.

Q1: Are you familiar with James Randi? Also, what makes you think I'm coming from a journalistic angle, didn't you forget our talk about satire, son? creepywink!;-)
if that's the fantasy you are holding onto, given your comments so far.
Looks like your subconscious might be taking my points to heart, and expressing itself without your control. You might need to jump again.

Randi, yeah what a joke. He's set skepticism back decades, in my opinion. :-/

Q1: Literally laughed at you. As much as you try to keep an aura of level-headed kindness, you will definitely refer to people as a "joke" when put into a corner. You are a joke. You are not helping anyone. I don't need to be fake like you in an attempt at bravado/preserving non-existent integrity. Explain how he set skepticism back by decades. Also explain how skepticism relates to this sub and to how you should act when people don't realize this is a metaphor. Maybe I should email him and explain our correspondence? He's been on Reddit before. #creepywink ;-) Maybe I should also contact anonymous, to confirm if you are trying to make money off this quackery. Anon is busy at the moment, so I'll give you a chance at redeeming yourself. Also, are you promoting other websites or paid-for services? Are you a failed Psychologist attempting to be a Parapsychologist? "Some within the parapsychology community were outraged, with Dr. Berthold Schwarz (R.I.P. QUACK) declaring: "Randi has set parapsychology back 100 years!" Randi's approach also raised outcries concerning ethical considerations and doubts about positive effects on methodology awareness,[13] both within the parapsychology and the skeptic communities. But Randi reports that other parapsychology researchers have contacted him with praise, describing the project as "splendid and deserved", "an important sanitary service", "commendable", and "long-needed"." The reason I brought up Theroux is because his subjects for interview are often so self-absorbed and pathetic, along with being arrogant and fake, thinking they can fool the masses... that they dig their own grave and become the subject of ridicule for normal society at large. Especially among scientists, doctors, journalists and others who are doing the real hard work in advancing science and medicine. The ones that didn't flunk out of med school and start a website to promote on Reddit.

Last comment on this thread - let's keep it to the new one you started [POST: How many of you know that this is just a metaphor and not a substitute for Science-based medicine and counseling? If anyone tries to sell you anything, don't buy it. It is a scam.].

Although Randi did entertaining work in his reveals of magician's tricks used in public claims of "supernatural powers" (for instance, Uri Gellar and James Hydrick), he is a showman and magician, he was not proceeding as a rational thinker, and I don't think he ever intended to. He is not a useful model for skeptical thought, except in the sense of not adopting views without satisfying yourself of their worth. He also comes with a lot of baggage due to legal stuff. (I think Randi has retired now, has he not?)

As regards this subreddit - read the sidebar. The foundation of it is a questioning attitude and that nothing should be taken as fact without personal exploration. Actually, the underlying idea is that the only things you can be certain of are:

- That you exist.
- That you are having experiences.

A skeptical attitude should be adopted for everything beyond that, when it comes to interpreting those experiences. In other words, you should separate out the experience from the explanation, and recognise that all explanations are connective fictions, to be adopted or not depending on their usefulness. I'm not promoting anything at all, here or elsewhere. And if someone was going to do it based on this subreddit, I'm not quite sure how exactly they'd set up a paid-for service based on "don't believe anything" and "don't take anyone's word for things" and "these are metaphors". Maybe they could sell subreddit-branded water glasses? ;-)

EDIT: So, you later added all the stuff from "Are you a failed Psychologist..." onwards...

Ah, you seem to think this is some sort of paranormal thing? Which just shows you still don't understand it. You also seem to be viewing this subreddit as some big deal, whereas to everyone else it's just a tiny inconsequential online forum, on a massive website, on a massive internet. Look, I get that you have your favourite role-models, and you have a particular worldview, but you're missing the mark here. So, a few of mine would be George Ellis, David Bohm and Paul Feyerabend. Have you actually read physics or philosophy, or are you just a "defender" of a vague notion of those subjects? Holding up James Randi and Louis Theroux (fine folk though they may be) as your primary champions doesn't seem, I dunno, very convincing somehow. You're basically just ranting here, now.

...

Q1: Why are you so upset? (EDIT: You edited. Previously there was an insulting line about being a fuck-up who never graduated from school. EDIT2: You edited again to add the final sentence, which does I suppose make you seem more sincere and worth engaging with, but you added it an hour and a half after you posted the comment in its original form - too little, too late, the damage was already done.)
No I didn't you must have been in another dimension where I did.
.....You sound like someone who... probably hasn't thought about things very much.
Wait, I thought I was the one in this dimension that was using personal attacks and insults. Why would you do such a thing, oh enlightened leader who isn't a scam artist looking for attention on the internet while spouting self-help quackery which could be dangerous to anyone who actually wishes to improve themselves?

Self improvement? Exploration of experiencing, maybe. Heh, well we've had fun here, haven't we? I think you got a bit caught up in the "dimensional jumping" metaphor, rather than the underlying thing (which is really more like: adopt a philosophical idealist view and from there explore the "patterning" nature of experience though experimentation). Thanks for engaging! ;-)

POST: How many of you know that this is just a metaphor and not a substitute for Science-based medicine and counseling? If anyone tries to sell you anything, don't buy it. It is a scam.

Discuss!

I think the poster doubts this subreddit's ability to think rationally, entertain ideas, and make choices. I also think that he misunderstands the whole thing. But perhaps that isn't for me to say.

Edits

EDIT: For context if interested, see this recent conversation [POST: Do you need to drink all the water to jump?]. The final comments were here. Discussion will now be constrained to this thread. EDIT2: Link to my specific comment about James Randi: here. EDIT3: And taking it personally as a mission.

Update

For completeness, I should mention that OP's post seems to be a follow-on from his earlier post over at /r/skeptic. There's actually another post over there at the moment which is a quote from Steven Novella on skepticism, and it's worth reading that in full even though it's on a particular topic. See below:

[QUOTE]

"The skeptical outlook is to consciously remove oneself from any emotional investment in any particular belief. Instead we align our identity with the process of science, listening to facts, and following valid logic and sound arguments. Part of this is being transparent and engaging intellectually with others. The critical analysis of others will keep us honest. We must be our own harshest skeptic, for if not others will expose any flaws in our process. We will then be under pressure to examine our methods and change our conclusions if necessary. Essentially being a skeptic and being part of a community of skeptics harnesses inherent human psychology toward being logical and scientific, rather than irrational and emotional. As a skeptic my primary motivation is getting it right (not defending any particular position), and if I don’t I know that other skeptics will point out my error, and if I don’t properly engage with their criticism, or if I dig in my heels, I will lose credibility."
-- Excerpt from Steven Novella article

[END OF QUOTE]

The poster then adds:

I think this is what sets skepticism apart from other -isms. Unlike political ideologies or religions or other belief-systems, it focuses on methods for finding out, not on particular conclusions and beliefs. Which I think is its greatest strength.

Good stuff and good comments in response. Although one should obviously approach even skepticism-related material with a healthy dose of skepticism, however...

...

A3: It is both sad and funny that people cannot see the true plausibility of the core ideas behind this sub. Of course, this disconnect is due to the name DimensionalJumping, which does undoubtedly sound bat shit crazy to people simply because they interpret there to literally be multiple physical dimensions. And it just fits in perfectly with that goddamn many-worlds interpretation so most end up taking it literally. It truly is unfortunate that this sub is named how it is and I really cannot blame skeptics for judging it the way they do. At it's core, this sub is built around the simple idea that consciousness comes first, hence why reality could be a bit more malleable than one would expect. And it isn't that crazy, since science has absolutely zero explanation for consciousness currently. Is it really that far-fetched that maybe, just maybe you have been making (incorrect) assumptions about the nature of your experience due to accumulated habits? Are people seriously this blind to the potential validity of this proposition? Take a step back and consider the fact that your lifespan compared to the length of human existence is literally like a drop of water compared to an entire ocean. Do you really think that your life right now is your one and only chance to live as a human for all of eternity? I am not against people who accept this (it is their choice), I am simply alluding to the fact that it really is not that crazy for someone to question and investigate what their true nature is through personal exploration. The intent of this subreddit is never to simply tell anyone what is or isn't true. Also, speaking from direct experience I have not once been asked to buy anything while participating in this sub. Ever. There is nothing to even purchase, it is literally free information. Although some purchasable Owls of Eternity™ figures wouldn't be half bad!

Yeah, the sub's naming is a historical accident really, as reflected in the intro post. Initially it wasn't really "about" what it's become about - that is, having fun exploring the nature of experience for curiosity and utility - and although it's a quirky and provocative name, it does make the initial impression misleading for the casual reader (or the skeptic who isn't a skeptic and is looking for a fight). But on the other hand perhaps a strong and engaging image gets people thinking in a way that a more dry or abstract presentation would not. At its core, we're talking about the ultimate skepticism: identify exactly what you are sure of, treat that and only that as fundamentally true, and absolutely everything else as only relatively true. And what you are certain of is one thing, although it is more easily stated in two parts:

- That you exist (you are aware).
- That you are having an experience (you are aware of content).

Anything beyond that is about the content of experience, and is up for grabs, and we treat all descriptions of that as provisional, as a convenient or useful or interesting or fun fiction only. (Note - It is useful to assert a basic level of form to experience though, and say that by default we are an "open aware perceptual space" in which experiences arise, or which "takes on the shape of" experiences. This gives us a ground or reference point for discussion and exploration.)

For instance, take the assumption that "the world" is of the same format as our experience. Although our experiences may arise in the form of a 3D-formatted spatial scene, that doesn't mean "the world" is of that format, that is it a "spatially-extended place unfolding in time". Unfortunately though, our thoughts are also formatted in this way (they are experiences too) so it's not really possible to think beyond this. However, we can certainly take the most generalised version of structure - we can talk of "the patterning of experience" - and, bearing this in mind, at least avoid committing to conceptual frameworks and forgetting that they are "connective fictions" only. The working

model for this is to provisionally treat the world as a dimensionless "infinite gloop" from which experiences are selected, in a manner perhaps comparable to scanning our attention around a 3-dimensional room. Our investigations, then, might be said to be about exploring the nature of the "selection mechanism" and its limits. Those limits, that basic and unalterable formatting, would, if reached, be the structure of the "underlying substrate" of experience, effectively a combination of the structuring of "mind" and "world" (one can't separate the two out). However, if no such limit was reached, then we would have to infer that there is no fixed underlying substate, and the patterning of experience is just that: accumulated habitual patterns which are subject to change. Of course, we could never make a final conclusion here. But that's okay, because this is really about freedom of thought and being skeptical of all narrative structures, based on (looping back round here) the recognition of the difference between fundamental and relative truth.

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You are conscious in this moment right here, would you not agree?

I don't think we're conscious in the moment though? The moment is not the container!

Rather it's that consciousness is eternal and is the boundless container for all moments. The [sensory] moment arises within it. This means that the centuries never pass in time. Instead it is we - as time, as consciousness - that pass across the centuries. So perhaps: conscious of this moment. Better: conscious as this moment?

Yes I know, I meant that from a perspective that the average joe having minimal interest in this stuff could relate to (hence the word non-formal). My apologies if it seemed like I was directing the question at you. Really, you are absolutely correct though. It is an important distinction to realize that we are conscious of this moment rather than in this moment.

Ah, I missed the context when replying. So, yes, non-formally and without having to go into details, anyone can confirm for themselves the undeniable fact that "I am conscious, right now" - simply by pausing and noticing. And really, from that observation the whole perspective follows naturally, if one stays with it as one works through things.

...

A4: Riiiight... because medicine is scientifically perfect, never hurts anyone, and doesn't have mile-long list of side effects. And counseling does what, exactly? Makes you think about your life and ways to change it? Hrm. That sounds pretty familiar, actually. I'd rather not pay inflated prices for someone else's knowledge, which I can easily gain myself by reading, discussing, and learning about anything and everything I want to. Counseling and medicine work for you? Great, fantastic, I'm so glad it helps. Sometimes counseling is precisely what someone needs. It can and does help a lot of people. Medicine is sadly not usually the answer, and way too many people are over-drugged all across the world, especially here in the US. Some of us, though, would prefer to not be zombified slaves. I've seen plenty of perfectly normal people, albeit misguided and lacking purpose, become completely fucking nuts, or turn to drugs, or even commit suicide after psychologists decide to tinker with their brain chemistry. I realize you are not going to listen to a word I say. I just hope I can help someone else who may have a chance at helping themselves before turning to mental-fuckery and popping pills like candy. These people belong to a whole different cult altogether. This cult is powerful, money hungry, and has convinced millions of people that they need drugs and therapy to help them deal with their crappy lives. I want to be happy from the inside, so I learn, I communicate, and I explore new ideas.

Q1: Riiiight... because medicine is scientifically perfect, never hurts anyone,
When you open with a fallacy....
I know what I'm dealing with, so at least I tried. Scientology before mitosis
I just hope I can help someone else who may have a chance at helping themselves before turning to mental-fuckery and popping pills like candy
Were you ever forced to pop pills? I'm a supporter of CBT, not meds.

It's interesting that you support CBT specifically though, since its current dominance is not uncontroversial. It's been suggested that its apparent popularity, like that of medication, might have more to do with organisational convenience than it having an accurate model that works reliably for solving problems (rather than helping endure them). It's currently being pushed as a blanket solution in some countries, when that is not really justified I feel, based on the depth of its model and the evidence to date. See psychoanalyst Darian Leader's article, A quick fix for the soul, for an accessible read on this, and cognitive neuropsychologist Keith Laws on Has cognitive behavioural therapy for psychosis been oversold? for more serious coverage. As always, if someone finds something useful then great, and one should try all reasonable avenues and that includes CBT. And of course, there is a difference between having developed poor thinking habits vs having developed deep depression or hallucinations! But we should be wary of hand-waving promises which are sometimes motivated by political and economic reasoning rather than scientific or intellectual integrity - which I think is often the case with this. Y'know, be properly skeptical and do our own research. (As I'm sure you do.)

...

A5: Aside everything else, re James Randi: if I had genuine paranormal abilities, the last thing I would do would be to go to James Randi. First of all, I would never advertise those abilities - ever - secondly, with that kind of abilities and knowledge, why would I need the money? How much is he offering these days, 1 million dollars? That's literally half a million pounds, and this is not that much. Ok, you can buy a house for that, but it is hardly worth exposing yourself.

Q1: You'd hide the powers in fear and use them for your own personal gain, yes. All as a metaphor, though. Just about sums it up. Lost, desperate and arrogant. You are victims of quackery. Downvoting me does nothing. Seek mental help instead of drinking a glass of water and hoping that it will somehow fix your life. Also stop seeing the glass of water as causal and not correlative.

A5: You are taking this too literally. What is wrong in a bit of speculation and thought experiments? BTW, an idea that reality is based on consensus is a sociological one, nothing paranormal there.

Q1: All as a metaphor, though.
Literally? Really? Then why am I jokingly referring to the people who made this shit up as claiming metaphor, yet not correcting people when it isn't referred to as such. Then you start bringing up sociology? When this is an individual "exercise" being pushed on vulnerable people. Also, asking for a consensus from a biased sample pool isn't science. It is quackery, it is a an infant cult on training wheels. This self-help new-age fluff is not a substitute for proper counseling. I draw the line at meditation.

All as a metaphor, though.

Well, all explanations are effectively metaphors. What matters is how useful they are, how well their predictions correspond to experience. I hope you haven't developed the bad habit of thinking that stuff like "gravitational fields" are real things? Or if they are, in what sense are they real things?

When this is an individual "exercise" being pushed on vulnerable people.

Who's pushing what?

Now, I don't whether you or someone you care for has had some bad encounter with a cult or something - you seem pretty focused on this notion - and if that is so then you have my sympathy. But you do seem to be reading this subreddit from some pretty odd assumptions - assumptions nobody else seems to be making (probably because they read the sidebar before going all straw man on things). And what's more, you are then ranting instead of actually discussing or making a coherent argument. Which is ironic, since you originally posted your comment in /r/skeptic. Obviously, the paranoia about alts isn't helping (which I can assure you isn't the case, although I realise that won't help). Anyway, this thread here is your own special thread to engage with. Lay it all out, and people can judge your input as they see fit, and make their own conclusions from the responses you give them. But you really should lay out exactly what you think the topic of this subreddit is, and what is problematic about that. If you can't do the first of these, then you're not really saying anything at all, because you quite literally don't know what you're talking about.

I truly pity you

How can you be sure of that? ;-)

A5: Not because of fear - it is just, I would assume, I would be at the point of not being interested in such mundane things as money and showing off.

Q1: Wow, your hypothetical morals and course of action are inhuman. You're a God. How old are you, anyways?

A5: It has nothing to do with morals. Let's say you are giving a donation to charity - are you interested in showing off and telling everyone what you've done, or is it enough for you you are helping? This is, for me, the same kind of idea. Going with a hypothetical 'paranormal' power to Rabdi would be like Dalailama going on a TV reality show to prove he can meditate for 5 hours. The idea that someone with any type of ability strives - first and foremost - for a public recognition, fame and money, is astonishing. Especially media is something to avoid, in any profession really. My husband has lots of media request due to being an expert on something (no matter what) - just last week the BBC called him twice, and he declines, as he does not want NOR NEED any public exposure. Now can you imagine you have some unusual ability - whatever it would be - would you really rush to show it off to the world for a mere 1 million dollar? For any money, really?

Q1: Let's say you are giving a donation to charity - are you interested in showing off and telling everyone what you've done, or is it enough for you you are helping?
That's a horrible comparison.
Going with a hypothetical 'paranormal' power to Rabdi would be like Dalailama going on a TV reality show to prove he can meditate for 5 hours.
Are you on acid? At least you admittedly align yourself with Randi's guests and seemingly google "randi debunked"
The idea that someone with any type of ability strives - first and foremost - for a public recognition, fame and money, is astonishing. Especially media is something to avoid, in any profession really. My husband has lots of media request due to being an expert on something (no matter what) - just last week the BBC called him twice, and he declines, as he does not want NOR NEED any public exposure.
What exactly does your husband do? What field of study is he an expert in? Also, to anyone else reading, remember that Louis Theroux invites guests on the BBC all the time. Not for public recognition, but to help society. Frankly, it would be more likely that one would hide in fear due to thinking the conspiracy shadow government was out to get them. To keep theme with the Kettle Logic... The real heroes are just regular people. Doctors, scientists, Inventors, Paramedics, Counselors, Social Workers, Bus Drivers, Tow Truck Operators. Spies. Soldiers. Musicians. Artists. TV host Illusionists. This quackery, to me, is akin to religious ignorance. "Pray the disease away" "Allahu Akbar" "A woman does not own her right to choose whether to abort a baby to prevent illness, nor shall she choose her husband"
Would your magical superheroes not be able to help more people if they were exposed to those who need help? Unless they regularly visit the hospital or mental ward. After all, finances, health and personal lives all converge there the most, with the most in need of help often there. Sad part is, I'm pointing out how seemingly kind and vulnerable people like you can be manipulated into quackery. That's the reason I speak out.

A5: Are YOU on acid? The only thing I said in my original post was that - theoretically - the fact that someone has 'paranormal powers (in which I DO NOT believe) does not AUTOMATICALLY follow they would want to advertise them anywhere. I know that IF I had any 'powers' (in which, let me repeat, I do NOT believe, the last thing I would do is to admit them, advertise them, draw attention to myself, and be interested in cashing on them for a mere half a million quid. What is there not to understand?

Your obsession with Louis Theroux and James Randi is really odd. Especially since you seem to misunderstand the first (he is not on the mission you think him to be, and he is a journalist-entertainer really), and have an elevated impression of the second (with no scientific credentials and a history of untrustworthiness, he is only qualified to 'debunk' illusionists, as a skeptic-entertainer). Why those two? If you are on the skeptic/rationalist path there are better figures to follow, if following people is your thing, which it seems to be. I'm not sure what the real reason is that you "speak out", but since it mostly consists of random disconnected points, and there's no coherent argument even vaguely related to, for instance, the topic of this subreddit, it's unlikely you are going to help anyone by doing it. Your comments here and elsewhere consist of an antagonistic stream of uninformed ranting, personal attacks, non-sequiters involving the words "Theroux" and "Randi", and even paranoid delusions. I seriously hope nobody who is vulnerable ends up anywhere on your radar, the unfortunate target for your emotional release. Everyone is polite in response, of course, because it is natural to feel sympathy once the initial amusement has faded, but I have to wonder - if this is how you respond to a bit of playful experimental metaphysics, who knows how you'd respond if you took the time to do some actual reading in science and philosophy and inform yourself about things - maybe even find out about proper skepticism - rather than watching media personalities! It's meant to be all about having dialogues, don't you know.

(Yeah, I realise you're not actually interested in being serious, but it's become interesting to **watch you dodge the content of people's comments and post disconnected sentences in response**, claiming victory in an argument nobody's having except you.)

Q1: Proof that you are narcissistic to the point of thinking you are a doctor. Once again projecting your avoidance, quackery and hypocrisy. So how old are you and when did you make up these exercises? Are you a metaphyscicist, doctor or philosopher? Where are your credentials? Do you accept responsibility if you mislead anyone or caused anyone to avoid real medicine, science and philosophy? Do you pm people who subscribe here, offering advice and counseling without credentials? How many alts do you have on here? How does the bullshit here relate to the other subs you mod? What is your job outside of reddit? Seems like philosophy and science are merely excuses for your lack of credentials. Do you see any long terms risks for those who might be misled and consume your quackery?

Okay, so you still don't get it, even now. And so you can't actually discuss the topic or criticise it on its own terms (which would be fun), because you don't actually know what you are attacking. Hence your own ignoring of any of the points people raise during the discussion. If you haven't already, you should read this earlier comment which pretty much sums it up, in terms of history and content (including the origin of the subreddit name). There is nothing very new or controversial there, in terms of philosophical ideas; they are not new concepts. The only addition is exploring of the implications of it, by experiment. What one then does with that, and what one uses as the subject, is up to the individual - as are the conclusions one draws. Fundamentally, the problem here might be that you are just not an abstract thinker. Everyone else seems to get it, except you, since you seem to have brought some sort of strange template with you and overlaid it upon everything. You are applying a delusional idea of what this subreddit is, to what's basically discussion forum with a (potentially practical) philosophical theme. Meanwhile, of course I'm not going to start giving out personal info, especially not to someone like yourself. For your curiosity: my background is in science and technology - but that is not relevant here, because this is a discussion forum about exploring a particular set of ideas to see where they lead, to be taken on their own merits. It is not relevant because: the whole thrust of this subreddit is the idea that people make judgements based on their own experiences no matter what the topic, applying their own thinking, and not on what anyone says. That means me or you or any authority figure, regardless of their credentials. It's actually a concern to me that you elevate the people you do, and are advocating others use them as their baseline for truth. Everyone is just people; including prominent figures in religion, science, philosophy, sociology; even journalist-entertainers, skeptic-entertainers, etc. For instance, eugenics was practiced in the USA until WW2 (it was actually the template for the Nazi program), including the passage of compulsory sterilisation laws, and was accepted as fact and taught in universities across the country. It was seen as scientifically validated. Prominent figures of authority advocated it. Would you have been defending that at the time? Given your tenuous knowledge and tendency to follow, I suspect so! (Okay, I'm just having a bit of fun with you there.)

You've got me curious though: What makes you think people are posting under alts? Where do you get the idea that anyone advocates the avoidance of science, medicine and philosophy? Why are you so obsessed with me in particular? Are you under the impression that being a moderator = agreement with all comments? And again: what exactly do you think the topic of this subreddit is, given that your comments don't seem to match up to it?

(Man, I just couldn't resist replying; too fascinating.)

Q1: Okay, so you still don't get it, even now.
Redundant. Also, what is "it"? Insane amounts of projection as usual... let's see what the walking fallacy has for me today. Noticed you didn't answer any of my questions. Again. For the Seventh time. What are you hiding? Are you afraid that certain questions might reveal facts about you which would turn vulnerable people away from being taken advantage of by you to satiate your messiah complex?
For instance, eugenics was practiced in the USA until WW2 (it was actually the template for the Nazi program), including the passage of compulsory sterilisation laws, and was accepted as fact and taught in universities across the country. It was seen as scientifically validated.
Wow, I think you've covered every fallacy. The complied list of unanswered questions and fallacies you've committed is going to be amazing.
(Man, I just couldn't resist replying; too fascinating.)
What's fascinating? Attempting to belittle someone, but actually making yourself look like a spineless douche?
Are you under the impression that being a moderator = agreement with all comments?
All it takes is time to get a megalomaniac to reveal themselves as mentally ill. No particular diagnosis, I'm unqualified.
Why are you so obsessed with me in particular?
lol. You flatter yourself and at the same time attempt to belittle me, yet another beautiful unwitting microcosm you create of this overall dialogue. I'm guessing Randi and Theroux (my other obsessions, correct? Because I've spoken about them to you only in this sub for less than a month.) If you've been speaking about your quackery and yourself for longer, according to your logic are you not obsessed with yourself? Not only are you a blowhard and one who seeks to validate themselves with buzzwords, but you are a misleading coward and science (along with actual philosophy) fundamentally are not compatible with your self-centered wannabe cult guidance. Richard Dawkins. Opinions?

In this thread and the initial one, in your responses to myself and others, all you've done is attempt to attack the commenter, and appeal to authority, rather than engage with the topic. You have been content-free throughout. In fact, I don't think you've responded to any point or presented any view. I guess that's one way to avoid making a fallacious argument - never make an argument at all. :-)

I suppose you are trying to go for the "discredit the author" route, following what you perceive to be the Theroux-Randi™ template. But what would that achieve, with me or anyone else? It would leave the actual ideas intact, to be taken on their own merit (or lack of, as the reader saw fit). Ideas which predate this subreddit, a subreddit which emphasises thinking for yourself, and taking nothing on trust. Perhaps you do not understand what is being discussed, and so can't participate. Have you even read Berkeley yet? Perhaps this is just an emotional release for you, a need to "win" no matter whether it makes sense or not. In other words, for you this is about your very identity, and that's why you are showing signs of paranoia and hysteria. (I say this from a layman's point of view of course; I am not a medical doctor.) Nobody needs to belittle you; at the moment you have effectively dismissed yourself with your approach.

Richard Dawkins - He was an excellent biologist, then a mediocre philosopher, and now he's a poor social commentator. Why are you letting yourself be distracted by these media figures who are presented as "crusaders"? You are just wasting time that would be better spent focusing on reading deeply, exploring ideas, and thinking for yourself. Or if this is not actually about the ideas at all...

On the other hand, perhaps your concern has nothing to do with science and philosophy as such - rather, you are worried that broader society might be going in a direction you don't like. Religion's influence in politics, non-evidence-based approaches to policy, that sort of thing. With that I have sympathy. But it would be a mistake, I say, to think that replacing all the god-believers or new-age-followers with scientists and engineers would transform things for the better necessarily. After all, in theory all the Christians in the US and other institutions should have been working for the wellbeing of their fellow man; that's not how it has played out though. With a completely amoral structure in place based on logical reasoning and scientific modelling, we might make decisions better, but we won't necessarily make better decisions. So, it would make things more efficient, perhaps, but the political goals probably wouldn't change; the country's control infrastructure would remain nearly identical, it's just the methods that would shift. We might ultimately end up with something like a technocracy (in the original sense):

The term technocracy was originally used to advocate the application of the scientific method to solving social problems. According to the proponents of this concept, the role of money, economic values, and moralistic control mechanisms would be eliminated altogether if and when this form of social control should ever be implemented in a continental area endowed with enough natural resources, technically trained personnel, and installed industrial equipment. In such an arrangement, concern would be given to sustainability within the resource base, instead of monetary profitability, so as to ensure continued operation of all social-industrial functions into the indefinite future. Technical and leadership skills would be selected on the basis of specialized knowledge and performance, rather than democratic election by those without such knowledge or skill deemed necessary.

In fact, in the UK there have already been moves towards this with the Behavioural Insights Team - see recent article in Wired, which asks "who nudges the nudgers?" - which one might see as the natural evolution of Edward Bernay's work on population management, and extending the remit of ongoing data collection from being specific to anti-terrorism and serious crime, to now include "economic wellbeing". Similar data and analysis projects are running in many countries, dating back to the early 2000s and TIA, so this is the way things are going eventually, I'd say. All of which makes logical sense of course: it's obviously more efficient to get everything integrated into databases and set up automated rules and alerts, with algorithms designed by "nudging" teams, in alignment with the policies of government and associated agencies. So if you wait a while, all this stuff about people believing in things you view as foolish might not matter - personal beliefs will eventually no longer be able to have much influence over behaviour in a social and economic context anyway. You know, if that is your bag, if you are concerned about science vs woo and how beliefs affect how things are run, then you might really enjoy reading some Paul Feyerabend, such as Farewell to Reason, which explores the relationship between how science is actually conducted, and society at large. Even if you disagree with him on many points, and it's likely you will, it is still very thought-provoking and great for clarifying your own views.

Discredit the "author"? You wrote a few paragraphs, posted them on reddit and promoted the shit out of it with alts.

Ha, I really meant it more as a general term rather than a personal reference, although we shouldn't give reddit any ideas: it'll start advertising itself as the home of "100 million published authors" before we know it...

Skuuuuurt! Redirect!

It was a sincere change of tack to see where you were coming from, actually, which is why I bolded it. And there are genuine concerns here, I feel, about what is accepted without skepticism by the population at large (this applies as much to science, psychology, medicine as 'woo', perhaps more so) and then applied as political or economic solutions. Science is amoral, I'd say, but in the political sphere science and technology are being treated as inherently good, which circumvents our ability to apply critical thinking to things. The frustration I feel about the misuse of knowledge and the misrepresentation of science and philosophy as processes and conceptual frameworks is similar to how you expressed your side of our discussion; I just dial it back.

In the end, I do apologize if I attacked your character. Only if you aren't using alts to promote this site/vote manipulate/etc.

No problem - apologies if I've been a little too "provocative" sometimes. Yeah, there's really not alts or voting stuff going on here (not by me anyway). It would kinda ruin the point, which is to have people explore a certain philosophical perspective, without actually having bought into it. The sidebar really does lay it out: it's taking philosophical idealism as the starting point, and exploring how actively adopting metaphors "patterns" experience and filters intention, and seeing what the effects are, without presuming anything. It tries to be "worldview-free" other than a basic notion that experience can be described as a dumb patterning system. The beneficial aspect of any outcomes are (useful?) side-effects really.

I see a huge danger in an "exercise" that requires the practitioner to at least somewhat accept some form of fallacy in their life.

It's something to be cautious of, definitely. The exercise itself tries to completely avoid suggesting either the nature of the exercise, or the type of outcome - while warning not to treat it lightly (because you do tend to get some sort of result, even if we interpret that as apparent coincidences and selective perception). In other words, to avoid any tendency to fallacy. It's a bit of a double-edged sword, this, because of course despite the intention to prevent it, people inevitably bring their own worldviews to it.

[replacing all the god-believers or new-age-followers with scientists and engineers] Another introspective piece into your emotions. You feel threatened by me. I don't want you replaced, I just want you to be more responsible.

Actually, I was putting myself on the side of the scientists and engineers there!

Anyway, some good has come of our exchange, because it's resurrected the discussion about the subreddit's name and all its baggage (which is historical accident - it really did begin as that mirror technique thing before it gradually morphed into this), and the idea of having one that's more appropriate to the actual topic, of which "dimensional jumping" is just the most provocative metaphor.

Now I'm convinced that you are an AI running a Behavioural Insights exercise on Reddit.

Haha, rumbled! :-)

Thank you for engaging in dialogue and not banning me. Thank you for offering at least some of your material ,which some people find to be great, for free.

Without dialogue across boundaries, we're fucked I'd say, so it's all good. Well, if people find it useful that's great, but to be honest it's just me exploring my thoughts on a certain angle; I'd be bemused if someone actually wanted to pay for it, considering they can just browse reddit while sipping a glass of water instead... :-)

Cheers. (That was classic Wesley by the way.)

...

A1: Dude, check out the sidebar. There's even a whole section titled Active Metaphors. The point of this sub is pretty transparent. No one is selling anything. But don't worry, I too once believed this was actually about jumping to alternate dimensions, until I did more research and absorbed all the information contained over there =>. You should check it out! Otherwise, you aren't really exposing anything. All you're doing is giving a good laugh.

A2: Exactly. Lack of abstract thinking is a plague really. This is the same with religion - lots of people who cannot understand symbolic thinking take things too literally and jump up and down.

A1: when they should seek actual counseling.
Well, I actually sought therapy earlier this year for anxiety and depression, and indeed was seeing a therapist for a couple of months. It didn't work out for me. Then I discovered this sub, and started taking responsibility for my life. I'm not saying the ideas presented here will cure anxiety or whatever. But they can have and have had a positive effect on people. If changing my life for the better (without actually believing in anything) makes you think I'm being cultish, then so be it ;D

POST: Holy. Crap. Two Glasses Works...I Think. TV Show Changed Network.

Q1: Oddly enough, I was a huge skeptic of this. I did the experiment a week ago and 2 different shows I've watched for many years are now on a new station. My result hasn't come yet, but when I first noticed this change it was very odd.

Q2: Correlation does not equal causation. To assign a causal relation to the data is simply a fallacy. Just know that you are being vulnerable, and people will attempt to take advantage of that.

An excellent point. Causation is an aspect of a particular description, and not of any set of observations. It is an interpretation. More importantly, the road from coincidence to correlation is a long one. If the aim is to discover more about how the world apparently works and codify it, then repeating an experiment is the only way to discount confirmation bias and the like, and avoid the temptation to attribute every change to a previous act. Replicate the results!

Q2: An excellent point. (act neutral, pay a fake compliment, cliche and generic) Causation is an aspect of a particular description, and not of any set of observations. It is an interpretation. (release the horse dung and sprinkle some buzzwords on top!
You should be a politician. Maybe write for Donald Trump. You'd kill it. You'd have to teach him your godlike redirection skills, though.

Well, you made a decent point but, since it was a bit of of buzzword phrasing which might not mean a lot out of context - i.e. causality in the sense of physics or philosophy or common use? - I thought I'd add some. It matters whether we are treating "cause" as in the sense of an inherent relation, or part of an explanation:

In physics it is helpful to interpret certain terms of a physical theory as causes and other terms as effects... For different physical theories the notions of cause and effect may be different... So what constitutes a "cause" and what constitutes an "effect" depends on the total system of explanation in which the putative causal sequence is embedded.
-- Wikipedia: Causality (physics)

As for the rest, not everyone spends their time viewing things in terms of a battle or political argument, you know. Some people are just interested in exploring ideas with other curious people (minus the snark).

Is it possible to get someone banned from a subreddit? This fellow (AthleticsTix) has been quite the nuisance recently.

Apart from this little exchange, his participation has recently been limited to the two threads he began: recently here [POST: How many of you know that this is just a metaphor and not a substitute for Science-based medicine and counseling? If anyone tries to sell you anything, don't buy it. It is a scam.], originally here [POST: Do you need to drink all the water to jump?]. And those threads are now closed, as far as I'm concerned. I felt I should at least see those discussions through, just to allow a contrary - even antagonistic - position to play out, and allow people to make their own judgements.

Q3: It isn't dissent or a differing of opinion that I mind, but the antagonism is a bit jarring, you know? There's a bunch of people exchanging and comparing ideas, discussing how they're different and similar and encouraging each other to experiment, and then there's one asshole just standing around shouting that all the rest are idiots, you know? Basically I generally view this sub as a library, where people are free to exchange ideas in peace, and this guy is the guy who's being loud and distracting everyone.

Yeah, I completely agree. Differing views are (more than) fine, that's part of sharing our insights; fighting to "win" without actually contributing, is not. People who do that and get reported end up on the spam list for pre-approval. I let that one run a bit in his own thread because he'd done a cross post to /r/skeptic, and it gave folk an opportunity to voice their own "meta" view on the subreddit, if desired. Normally the mods wouldn't let that stuff run.

POST: What is the difference between /r/Oneirosophy and /r/DimensionalJumping?

Firstly, I'd suggest that the premise is probably better phrased as something like: "a mind takes on the shape of reality", since it is not necessarily a personal mind or a personal reality. It is the experiential content that is of being-a-person; the nature of experiencing is itself not necessarily personal. But with that little bit of pedantry behind us...

We might vaguely define them as:

- **/r/oneirosophy** is broadly focused on having quite involved philosophical discussions about the nature of experience, morals and ethics, and so on, all rooted in the perspective of subjective idealism.
- **/r/dimensionaljumping** is narrowly focused on the practical exploration of direct experience, employing specific metaphors and exercises, and not necessarily requiring idealism as such, subjective or otherwise.

Loosely, the shift of this subreddit from mirror fun to something more developed is based on the metaphor of "patterning" as partly outlined in this post from /r/oneirosophy [The Patterning of Experience], which is linked in the intro post here. Although an important part of this is: exploring direct experience should not require the adoption of any particular metaphor, hence the demo exercise descriptions are fairly devoid of background explanation. Experiences are primary; explanations are secondary.

...

It's all witchcraft!

What? To the ducking stool with /u/ManipulativeMinds! Or to the wicker man! (And it'll be the remake, too; there is no mercy here.)

POST: Is dimensional jumping and "manifesting" using the law of attraction the same thing?

Well, the same fundamental "truth" underlies all of experience, even everyday boring grocery shopping, so everything is of course kinda of the "same thing" in a way. So yes, definitely. The "dimensional jumping" concept of this subreddit is (see sidebar) one of several metaphors for creating change in your experience. You are not literally changing dimensions - as in, switching to other "places" - you are really changing your own state. The difference between here and things like LoA is that here this is done knowingly, you pick your metaphor. But that's just because it includes a certain philosophical angle, which arises from asking the question: how, exactly, does intention and thought relate to experience?

But in the end it's a case of whatever works for you. Many people prefer to continue to view the world the same way (as a "spatially-extended place unfolding in time") and think of things are being "attracted" to them, and not think too deeply about what that actually means. Because what it potentially means is, the world isn't really a "place" at all and you are not really a "person". That's not somewhere that everyone wants to go. Having a clear model, though, does give you a definite structure to work within, beyond just trying to "raise your vibration" and so on. And the structure you select also formats your experience simply by its adoption, meaning you both create the path and identify the means of traversing it, simultaneously.

Related: The Patterning of Experience

Copy-pasting a previous comment which provides context -

Yeah, the sub's naming is a historical accident really, as reflected in the intro post. Initially it wasn't really "about" what it's become about - that is, having fun exploring the nature of experience for curiosity and utility - and although it's a quirky and provocative name, it does make the initial impression misleading for the casual reader (or the skeptic who isn't a skeptic and is looking for a fight). But on the other hand perhaps a strong and engaging image gets people thinking in a way that a more dry or abstract presentation would not. At its core, we're talking about the ultimate skepticism: identify exactly what you are sure of, treat that and only that as fundamentally true, and absolutely everything else as only relatively true. And what you are certain of is one thing, although it is more easily stated in two parts:

1. That you exist (you are aware).
2. That you are having an experience (you are aware of content).

Anything beyond that is about the content of experience, and is up for grabs, and we treat all descriptions of that as provisional, as a convenient or useful or interesting or fun fiction only. (Note - It is useful to assert a basic level of form to experience though, and say that by default we are an "open aware perceptual space" in which experiences arise, or which "takes on the shape of" experiences. This gives us a ground or reference point for discussion and exploration.)

For instance, take the assumption that "the world" is of the same format as our experience. Although our experiences may arise in the form of a 3D-formatted spatial scene, that doesn't mean "the world" is of that format, that it is a "spatially-extended place unfolding in time". Unfortunately though, our thoughts are also formatted in this way (they are experiences too) so it's not really possible to think beyond this. However, we can certainly take the most generalised version of structure - we can talk of "the patterning of experience" - and, bearing this in mind, at least avoid committing to conceptual frameworks and forgetting that they are "connective fictions" only. The working model for this is to provisionally treat the world as a dimensionless "infinite gloop" from which experiences are selected, in a manner perhaps comparable to scanning our attention around a 3-dimensional room. Our investigations, then, might be said to be about exploring the nature of the "selection mechanism" and its limits. Those limits, that basic and unalterable formatting, would, if reached, be the structure of the "underlying substrate" of experience, effectively a combination of the structuring of "mind" and "world" (one can't separate the two out). However, if no such limit was reached, then we would have to infer that there is no fixed underlying substate, and the patterning of experience is just that: accumulated habitual patterns which are subject to change. Of course, we could never make a final conclusion here. But that's okay, because this is really about freedom of thought and being skeptical of all narrative structures, based on (looping back round here) the recognition of the difference between fundamental and relative truth.

POST: Dimension jumping from one location, waking up in another

[POST]

Ok, so this guy in a forum claims he teleported himself during an unintentional dimension jump. He says he ended up in jail one night, and he intensely focused his thoughts on getting back home, day in and day out, for weeks on end, until one night he went to sleep...and woke up in his own bed. And in the new dimension, no record of the crime existed (outside of his memory). Personally, I believe that we as humans can do things that science has yet to prove, and that the true capability of the subconscious mind will never be fully understood on a strictly scientific basis. Has anyone ever heard about or experienced anything like this?
Here's the link to the forum thread: [http://www.abovetopsecret.com/forum/thread482928/pg1]

[END OF POST]

It makes for a nice thought experiment anyway. If what you truly are is something like an "imagination room", then what's the difference between changing your experience from being-sat-on-a-chair to being-stood-up, and changing it from being-in-London to being-in-New-York? In the example in the thread, it's not just that he would have teleported away from jail though. It's more that the world shifted such that the jail events never happened at all. Apparent history fell into line with his new state. But if all you are ever doing is in effect "updating the sensory image that is within my perceptual space", and if there's no "real world" beyond this, it seems not such a massive leap. Changing direction as I walk along the street, and changing the direction of the street as a I walk, are the same: you are overcoming a habit of perception, rather than changing a solid independent place.

Q1: This is the type of mega jump that I'm going for. I've been visualizing specific realities that I want to see happen for a few months now, and recently, I've begun programming my subconscious mind with these visualizations (and some affirmations) while in the alpha and theta states. I learned this from Harry W. Carpenter in his book, The Genie Within: Your Subconscious Mind--How It Works and How to Use It. My goal is to jump into my visualization, where the world shifted so that my visualization IS my reality and no longer just a dream, if that makes any sense at all. Thanks for the link to the matrix sub reddit; I'm going to check that out.

Okay, so - have you been lucid dreaming yet? If not, then I'd suggest that's where to start (read the excellent Robert Waggoner book, Lucid Dreaming: Gateway to the Inner Self, if you need background and inspiration) and experiment with "persistent realms". There's also a related subreddit: /r/LucidDreaming. Basically what you are after here is a direct-entry lucid dream. You might also play with softening up your perception in general: Overwriting Yourself. There's a more general daily exercise which you can dig out too. In fact, I'll just paste it here for general reference:

Daily Releasing Exercise

- Every day, for 10 minutes, lie down on the floor in the constructive rest position: feet flat, knees up, hands resting on abdomen, a couple of books under the head so that it feels supported. Lie down in this position and give up, play dead. Give yourself to gravity, the universe, whatever. Let go of your body, your mind and - particularly - let go of controlling your attention.
- Allow your body and mind and attentional focus to shift and move however they want. And if you happen to notice yourself "holding on" again, gripping anything, just let go once more.
- Now, sometimes you might find that your attention narrows on a particular sensation, which then intensifies, peaks, then releases, after which your attention opens out again. That is fine. Just let that happen. Let anything happen, for those 10 minutes.

The idea is that over time you'll have an open and self-supporting rest state, and you won't continually "thrash your world" by intending change all the time during the course of your day.

TG, you are amazing with the resources. Thanks a ton! How long have you been studying this stuff? You seem to have an answer for everything, lol.

The wider thing, quite a while. I kinda ramped it up for the last year though, bringing things together, trying to nail the descriptions fully.

No, I haven't started lucid dreaming yet, but it's been a goal of mine for awhile. I'll start with your recommendation. Eventually, I want to get to a point where I can simply command my subconscious mind to lucid dream before I fall asleep at night.

Well, that's pretty much how it will play out. You'll mess around with techniques, perhaps, but then you'll realise that, as with the rest of this stuff, there's no real way to do anything. It comes down to firmly deciding. So I suggest: just immerse yourself in reading about it and contemplating it from the perspective of being a lucid dreamer (rather than thinking about "how will I become a lucid dreamer?"), and take it from there.

Q1: Definitely. The more I learn about this stuff, the more I realize that all roads lead to awareness, and it's just finding out which road(s) you prefer to cruise on. I really like the idea of just deciding. I strongly believe in my own abilities, and firmly deciding that something will happen because I've declared it so is exhilarating. On the downside, this mindset may inflate my ego to epic proportions, but that's a chance I'm willing to take. :-)
On a side note, one of the reasons I believe these concepts are possible is because I've watched a lot of NDE videos and read their testimonials, and many of these folks have talked about effortlessly teleporting themselves and instantly manifesting thoughts into things while they were out-of-the-body. So I always thought, if we can perform these feats on the spiritual plane, why not on the earthly one?

Well, there's nothing wrong with little bit of ego! Although actually: the key to "just deciding" is to cease interfering with the sensory experience that are arising in your

awareness, since to interfere is to re-intend against what you have decided. If you like NDE testimonial stuff, you might be interested in the NDERF site which collects these. Not all of them are strictly what people tend to think of as NDEs, and those ones tend to be the more interesting. For example: this one. One way to think about it: no matter what happens, there's just... more dream. There are two aspects: the fundamental nature of experiencing, and the content of experiencing. You never go anywhere or are anything, not really; rather you just have experiences "as if" things were true. This means that there are no paths to understanding, in the sense that the path doesn't really cause or lead to understanding... it's just a sequence of experience you happen to have, prior to understanding (which is itself not a particular experience, but rather is the recognition of what all experiences are). Actually, the true concept of this subreddit (now anyway) is that. It is about exploring what can be done, and in the process becoming clearer about how things are.

...

To be clearer: "reality" is just a concept, there is only experiencing. Those look interesting too - thanks. Just from a quick glance, I notice a reference to Robert Monroe in the first one, which reminds me that you might find Donald DeGracia's free DO_OBE guide worth a look too (although I don't really agree with some of his perspectives). On the "open perceptual space" thing, remember that it is you that is the open space, and being-a-person-on-a-planet is just experiential content appearing within it. To emphasise: you are not a person in an open space, you are an open space having an experiencing-a-world-from-the-perspective-of-a-person shaped experience. You are like a blanket of material that "takes on the shape of" a particular set of facts, adopts a particular state, and experiences itself as a particular set of sensory impressions in correspondence with those facts, or state. (Hence the imagination room metaphor, which should actually be taken almost literally.)

I've also heard it phrased as "We are spiritual beings having a human experience."

Well in truth, there is no definite way to express it, because it is "before" words. So what we typically end up doing is exchanging a few different versions of a definition, to make sure we're talking about the same thing - just like this! We're really talking about being something that has no innate form, but which takes on the form of any experience. Not an easy thing to choose a name for!

Can you imagine the magnitude of scientific discoveries that would exist if these beliefs were mainstream? Hmm...maybe I should lucid dream myself into a world where everyone is more aware to see how that plays out...

Do you see the irony?? Fun, this.

You mean the idea of using metaphysical, "unproven" concepts to further advance science? Ha. If that's what you meant, I didn't see the irony...until you pointed it out. :-)

Indeed! :-)

So your plan is: To create a world where people are making amazing "scientific discoveries"... by believing in them. It's a bit like being in a dream and deciding to dream about building a factory, then dream about hiring some people, and dream about doing the accounts and getting the tax sorted - all so that you can then dream that the factory makes nice dream objects which you want to exist in your dream. Rather than, y'know, just dreaming the objects into existence directly.

I actually think the hardline view of "if it can't be studied by the scientific method then it's not real" is relatively recent, having begun post-WW2 and ramped up since the 1970s. Popular science magazines - not to mention funding applications - tend to misrepresent what science is. Prior to WW2, the major physicists, the groundbreaking ones, recognised what they were actually doing. That is, not discovering how things were, but developing descriptions for a certain subset of subjective experience. For example, Neils Bohr:

"We must be clear that when it comes to atoms, language can be used only as in poetry. The poet, too, is not nearly so concerned with describing facts as with creating images and establishing mental connections."

Nowadays, people tend to look upon the other activities of those scientists, and before them, the likes of Newton, and think that they "lost it" later in their career, or just ignore the fact that many of them were engaged in metaphysical explorations at the same time as their scientific work. These scientists were more like "natural philosophers", exploring the experience while recognising mystery. They knew they weren't really explaining "how things really are", rather they were cataloguing and describing repeatable observations. They didn't not mistake their abstractions for an underlying reality. See: N David Mermin's What's bad about this habit

So, looping back: yes indeed, we need to return to a place where people trust their own subjective experience, because really there is no other thing. There is no objective world, that's just a conceptual container into which we have put a subset of the possible experiences we can have. We need to remember:

- Observations define the possible models.
- Models do not define the possible observations.

Although as we discuss sometimes in this subreddit, models or metaphors can act as a "patterning" over your experience - but understanding that already requires a certain openness to these points.

Q3: Basically what you are after here is a direct-entry lucid dream.
But a WILD is still a dream, right? Eventually, I'd have to wake up. My goal is to achieve what the dude in the thread accomplished, but to intentionally, and permanently, step into a new reality, where the external world shifted around this reality.

What I am suggesting: you enter a lucid dream and never come back. Consider, perhaps: what is the difference between lucid dream and waking life? Isn't it just that you wake up? This makes more sense once you've actually had lucid dreams. Also: You have never experienced an "external world". That's just an idea you have about the nature of experience. Everything you ever experience, including thoughts about an external world, arises within the "open aware perceptual space" that you actually are (this is easy to realise after a moment's pause to examine - note: examine, not think about - your experience right now). Basically. I mean, **you are always "dreaming"** in the sense that you are experiencing sensory shapes arising in your awareness, with no "outside" to that awareness. The only reason you differentiate between waking and sleeping, just as your differentiate between internal and external, is because you've ended up with a particular idea about it, which does not really hold up to examination. Specifically, you only think this is the default experience because you have likely conceived of things in terms of hierarchies and levels, and because you can't remember anything before this sequence of content.

...

Yes! Your observation so reminds me of this scene from The Matrix ["There is no spoon"]

Ha, quite. That's why I have to eat soup with a fork.

POST: Is there a negative side to dimension jumping?

Well, only in the sense that there's a negative side to making any decision, since you can't have a change in your life without there being some changes. You'd perhaps be better phrasing the question as: "Will there be collateral changes as a result of this?" - and the answer is of course: "yes". If the world is a single pattern, like a blanket of material, then you can't pull on one of the folds to reshape it without tugging on the other folds, even if just slightly. However, such "collateral shifts" are neither good nor bad. In fact, though they are caused by your change, they may not be logically connected to the decision you make. You get a promotion, and an extra tin of peaches appears in your mother's kitchen cupboard. In general, though, you might find it comforting to have a side intention when you do an exercise - something along the lines of "for the good of everyone" or something similar. That way, you are making explicit that, for example, you don't want to get the promotion due to your boss being attacked by an escaped lion in his apartment complex, but rather that he'll leave his job to become a lion tamer, the fulfilment of a childhood dream.

TriumphantGeorge Compendium - Part 6

POST: Help me understand

Some thoughts -

I attributed a lot of their experiences to drug use

That's probably a little insulting, since there's no reference to drug use in the vast majority of posts. However, it's obviously a possibility to consider when reading unusual reports.

EDIT: We should also note that not all reports are necessarily of the same type. For example, one shouldn't conflate discussion about the header number with the larger topic of experiential change. Also, if people don't take the time to read the sidebar and the sticky posts, they'll probably get the wrong idea about things. This happens quite often.

Confirmation bias perhaps?

As always, the only way to counter this is to perform repeated experiments, as with any area related to personal experience and without an observable sequence of events. And the more specific someone is about an outcome, the less likely that broadly related experiences are going to be interpreted as "results". It's not really a case of "positive thinking vs sitting on your ass" for a gold medal though, since this isn't an exploration of positive thinking, you probably do sit on your ass afterwards, and the recommended type of situation to experiment with is one that isn't directly under your influence.

Can you say with certainty you're experiencing something different than my thought process of the situation?

Your thought process seems to amount to "drugs or memory or confirmation bias", which isn't much of a theory, more a list of categories. I guess we'd really need to take particular cases and show how exactly those potential explanations account for an experience. You'd probably need to say what you think "dimensional jumping" actually is - not its mechanism, just what it is proposed to be - so that you and they were operating from the same concept. For instance, the concept does not involve literally teleporting from one place to another. The general concept is that it's a shift of state, but again that's just a way of thinking about it. There is no "how it works" really. That's why it's fun to play with. It should be noted that the spirit of the subreddit is one of exploring the nature of your experience, and drawing your own conclusions. This isn't something to "believe in", it's an exploration of the level of flexibility of our ongoing experience, and how explanatory frameworks relate to that - be they physical, psychological, metaphysical, whatever.

It's surprisingly easy to trick your brain into experiencing things such as outer body experiences, events that didn't occur, etc.

That is the equivalent of saying "maybe you are just imagining things". We could apply that to absolutely everything you've ever experienced and any claims you have to being conscious, for example. Again, repeated experiments would be the answer. If you could (for example) "trick your brain" into experiencing something reliably, and the rest of the world stayed consistent with the trick - in what sense would it be a trick?

Again, general statements like this aren't explanations, they're a bit meaningless without context.

Correct me if I'm wrong but based on my understanding of this theory reality is merely my illusion.

I'm not sure that it does. Broadly speaking, the subreddit encourages exploring the nature of experiencing to see whether it is consistent with your assumptions. If your assumptions about that turn out to have been incorrect, does that make "reality" an illusion? Or does it just mean you were thinking about it wrong? (More later.)

It's important to not confuse your ideas about the world with the world itself. Although for convenience we tend to assume our explanations and description to be the world, they are just parallel constructions in thought. They are not barriers to what can be experienced, nor do they really tell you what it is you experienced. They just provide a way of thinking about it, based on a catalogue of a particular subset of experiences to date.

Do you exist or did I create you? If not, then why does this subreddit exist if I don't believe in it?

What do we mean by "exist"? And aren't we making the assumption that if reality is an illusion, or a private subjective affair, that it necessarily means deliberate creation of things by conscious decision-making - rather than, say, triggering by logical implication?

And I suppose, what do we mean by "reality"? Do we mean "all that is"? Then it's pretty meaningless. Do you instead mean that the experience of the world as "a spatially-extended place unfolding in time" is an illusion? Well, in the sense that the world might not be "stored" in that form - that the format of our sensory experience isn't necessarily the format of the world - I suppose that's true.

Anyway - Interesting points to raise! Fundamentally though, none of it much matters, in the sense that one actually has to do some experiments and satisfy oneself whether there is "something going on" or not - directly. People could offer another logical scheme to think from (for instance, one based around philosophical idealism), but that wouldn't really confirm anything. It doesn't much matter whether it makes logical sense in advance or not - because the world is not made from explanations. This means that nobody can prove anything to you. Which does mean taking a bit of a leap, since if something doesn't seem possible or even desirable, why bother? It's up to the individual to decide if they care enough.

I was simply stating from a statistical standpoint that the majority of users I tend to view post in psychedelic subreddits.

That is an interesting correlation (I didn't realise you were referring to post histories outside this sub). I'd tend to view it as showing that people interested in "the nature of things" probably end up exploring, reading about if not participating in, similar topics. For example, /r/psychonaut often has lots of thought-provoking posts where people ponder their experiences (although personally I've never dabbled in psychoactive substances). What's important here, though, is that the experiences do not occur while under the influence of drugs. In terms of the experiments people have tried out here, it's very much recommended to have a clear mind, unencumbered by anything. Drugs probably wouldn't explain any results, though, which tend to be in the form of subsequent events or changes, unless we're talking about heavy use affecting people's perceptions more generally on an ongoing basis.

I'm not trying to be some judgmental prick.

Well, sometimes that can be fun too, of course...

I really don't understand the bit about the gold medal. I'm referencing the overwhelming amount of positive feedback in this subreddit and why I figure that occurs. What isn't an exploration of positive thinking?

Well, "positive thinking" has a particular meaning to most people, which doesn't correspond to what this (dimensional jumping) is supposed to be about. Of course, positive thinking may indeed make you more inclined to interpret fortuitous changes as being due to "jumping", or more inclined to take action.

Now, did I receive the job because I shifted realities or would I still have been hired if I didn't file the application?

And, indeed, would you have got the gold medal if you didn't do all that training? That's why the race and the job application are not necessarily the best examples, since you are apparently influencing results by direct action anyway. The way to explore this is to generate results that are not directly under your influence, and do so repeatedly.

The drugs were an observation to posting history, flawed memory was an example to the mandela effect and confirmation bias was in relation to positive feedback.

Okay, that makes more sense! It wasn't so clear in your original post. I'm not sure that it gets us anywhere, though? It's probably a good list of things to be cautious about, I guess. Again, it's really only by repeatedly performing personal experiments that one can establish whether there is "something going on" or not - whether the experiences you are having push against the boundaries of what seems reasonable with in the usual "spatially-extended place unfolding in time" model.

In absolutely every sense. There's always a right and a wrong regardless of if we're aware of it or not.

Hmm. I don't think that's the case. We might assert that there is a right or wrong - a specific "how things are" out there - but really it's an assumption, which is perhaps based on conflating the structure our narrative constructions with the whatever-it-is that those narrative constructions are "about". Which leads us to...

I'm applying my logic to the general consensus of dimensional shifting according to this subreddit.

I'm not sure there is a general consensus? One of the ideas here is that there is perhaps no solid underlying substrate to experience, no necessarily fixed "how things work", no specific mechanism behind it all - only experiences and different ways of thinking about experiences. Fundamentally, I suppose there's the experience of "something I wanted to happen or be true, happened or become true". I'd suggest there is no "true" explanation for that experience.

Since my logic obviously can't fit in my world...

Probably a good place to start for this, would be to separate out two things:

- **The Nature of Experience:** I'm going to suggest that your actual experience in this moment, is like being an "open aware perceptual space" in which your sensory experiences arise - sensations, perceptions, thoughts - and from which they are apparently made. This "direct" truth and is available at all times.
- **The Content of Experience:** This is the set of experiences that arise within your aware space. Right now, your experience is one of being-a-person-in-a-world. All your thoughts "about" the world also appear within your awareness. Such thoughts are parallel constructions which attempt to capture certain aspects of experiential content. We never actually experience a "behind" the content, except in the sense that we recognise that it is all within and made from that aware space. "Explanations" are experiences at the same level as every other experience.

Having done that, and having confirmed this to be true by directly attending to experience, we are better placed to think about: "dimensional jumping", the possibility of certain experiences, and the best way to think of our descriptions about those experiences. Thanks for posting a good discussion-starter!

POST: I have no glass cups only Plastic!

It's not the glass as such, it's the transparency of the receptacle (so that you can see the water and see what you are doing with it). If you make labels and place them beside the locations of the cups, that will do. So long as you finish up the exercise as per the instructions, it doesn't matter what happens with the cups afterwards.

Considering how many practical questions people have about the TG method, I think you should have an edit with FAQs to the original post.

Well... really it's an exercise, not a method. Which sounds pedantic, but it's not really meant to be a tool, even though it can be used that way and getting results is part of the fun. It's meant to trigger an inquiry and a bit of contemplation, be a starting point for discussion. Pondering the mechanism after getting results (or not!) is the real purpose - and of course, there is no specific mechanism as such, to that exercise or anything else. To work through that exercise is to work through the "nature of experiencing" itself. At some point there will be a "part two", to continue the discussion. For now, though, I think it's playing out reasonably well just as it is - people are following the line of thought, suggesting their own exercises and even imagination objects, etc.

Thanks a lot, man. Will keep watching. I have yet to do the exercise. So many things to try it with. Funny thing is I am so excited of it working that I am scared to try!!

Yeah, it's weird, there's a sort of satisfaction or anticipation in the idea of these things, that sometimes makes it sort of daunting to actually do any experiments! But, that's how it becomes a thing - and overthinking stuff and making it too important probably works against progress, so get to it! :-)

POST: Problem with two glasses method.

Yes, you really have to follow the last instruction ("carry on with your life"). It's okay to have passing thoughts; just let them pass. You don't need to do anything with them, they are just random spasms in imagination, let them be and return to whatever you are doing. You don't need to deal with the thoughts. If you need something to do here, then I suggest that when you find you are narrowed down upon a thought and realise this, "release your hold" upon attention and become aware of the background space of the room. You should also do a daily releasing exercise, like the passive version of "overwriting yourself". Just 10 minutes every day, lying on the floor and giving up to gravity and "playing dead" - ceasing to hold onto your body, mind, and your attentional focus, and "being okay with whatever happens" - will work wonders.

Thanks for the response. So I basically perform the experiment, and any time I have trouble with my thoughts I should realize I need to release them and play dead every day in terms of overwriting, is that correct?

Yep, that's the way. Just as a general life thing, it is good to realise that thoughts are just passing sensory twitches from your current state; they don't need to be worked out or solved. If you have some persistent stuff, then the daily releasing will take care of it: typically, you'll find your attention drawn towards an area, a thought or sensation will increase in intensity, then it'll peak and dissolve into the background. During releasing, if you find you are "holding onto" your attention manually, you simply let go of controlling it again. Another idea you might find useful: when you do something, physically or mentally, you do not need to narrow your attention to accomplish it - you don't need to "concentrate". Instead, allow your attentional focus to stay open and to shift however it deems appropriate, and simply intend the thing you want to do. For instance: reading these words, sit back and relax, and instead of "using your eyes" or body or mind to do so, "just decide" to read the message and let it happen by itself. You don't need to "do" it, you can just sit back and let the experience come to you.

Alright, before I attempt this again, should I try for smaller shifts? (I updated my initial post so not sure if it was seen)

Yeah, I mean, why not experiment a bit? Do some stuff for fun that doesn't really matter. Then come back to larger things after having let go of them for a while. And who knows...

The demo exercises, while also valid tools, are really designed to show you that "something is going on" without putting any effort - and then "big things have small beginnings". Although it's probably inevitable, and there's no limitation (in terms of plausible but apparently very unlikely things happening), it's not ideal that people tend to have their first ever experiment be something that really, really matters.

How about in the context of getting back together, would you recommend something like acquaintances => friends => back together?

When you return to that, then it's fine to go directly, but you have to be able to let it go and let it come to you. However, if you want to do it in stages, if that's what you feel more comfortable with, that's okay. Again though, you have to let it come to you - trust that the change happens literally at the point you complete the exercise, and it's just a matter of you encountering the pre-created events that have been put in place as a result of it.

Okay, thanks for all the replies. I'm going to try in the next couple of minutes for an experience not as important. I suppose not focusing on my big problems right away will help me let them go.

Sounds good. Remember: **let the results come to you;** after the exercise, there's nothing more for you to do. (Hmm. Accidental cheesy rhyming. Jumping by Dr Seuss!)

The idea mentioned in the second and third paragraphs are same as 'Just Decide' post. You're the first guy I've come across, in my short experience, mentioning this mentality. Could you share the story of how you developed this?

Yes. The Just Decide post is sort of a "call to arms" for this approach, although it usually doesn't make much sense on its own to people without a bit of expansion in context, as in the comment above.

Some background - So, the underlying (non-)observation is that you can't really experience yourself intending as such, and think that this comes about because: a) only a particular slice of your state is unpacked into the senses at any one time, b) most of your state isn't sensory anyway, although aspects of it are. We tend to assume that what is sensory is what there is and all there is, but actually the whole state is here, now, "dissolved" into the background and accessible. Given that what we want to happen is shift our state from one configuration to another, and that state is us, then all that's required is to declare the new state, to "think unboundedly" of the outcome. Messing around by intending sensory aspects - e.g. trying to stand by summoning a state of muscle tension - is a waste of time. Such things generate an experience of effort; without them, there is no effort, simply the decision. Which leads us to the origin of it, which is relatively mundane: The realisation that you can direct your body effortlessly, and not experience yourself "doing" or "directing" at all, although you "know" you are doing so. This is touched upon in many bodywork approaches, such as the Alexander Technique, but it never really gets pinned down, since they focus on the sensory aspect, still trying to have a "causal source" in the content of experience. And that's because it doesn't make sense without the perspective of seeing yourself as an "open aware perceptual space" in which and of which experiences arise, and which is "patterned" as your world. Once you've done that, though, you can see the generality of the principle, and expand it to other things. Provided you aren't after an experience which involves world-rule-breaking, are happy for "still plausible if very unlikely circumstances" to be the route of your outcome, then "just decide" is all that's required. (Obviously, the more you work on adopting the perspective of an "open space", the more the definition of "plausible" is likely to soften.)

Summary - "Just Decide" comes from the idea that all intention is about a state change, that the entire state is always available right now, and that the aspect of the state you are changing is not necessarily in the senses. Since effort is a sensory experience, intention shouldn't be effortful unless you are intending tension. One can simply "just decide". Furthermore, from the perspective of being an "open aware perceptual space" in a particular state, there is no difference between pausing and intending an end-state of "my arm is raised in the air", and intending an end-state of "I am talking to my long-lost brother after 20 years".

POST: You can only go so far

Good topic. For me, this is why outsourcing causal power to objects (physical or imagined) is useful, since it doesn't involve de-patterning yourself so much, and you don't have to deal with the fact that everything arises in the mind as one undivided experience. You can still pretend there's a world "out there" and that somehow you magicked up some coincidences. (Although the point of things like the two glasses exercise is really to get you to ponder the nature of things, more than get results.)

I'd say that people don't really want to have their world become undivided and super-responsive to their intentions, until they have got into the habit of "ceasing". That is, allowing the ongoing moment to unfold without reacting against it (and therefore constantly re-intending), and instead settling into the idea of intending as "course correction" rather than micromanaging. Meditation or just a daily releasing exercise is a good idea for getting to a "rest state" from which you're not constantly feeling as though a movement is trying to happen to rebalancing things. To most, such movements feel like being "out of control", even though it's in fact an example of how control actually works (you intend something, the whole world moves towards that outcome as if happening to you "by itself"). Basically, we're talking about "surrender", but...

I'm not a big fan of the "higher self" concept sometimes, because I think it implies to people that you are a sort of small intelligence inside a larger intelligence, and that you are literally trying to communicate with something outside of yourself. I think it's probably more helpful to think of it like you-as-experiencer have got your attention narrowed onto a small part of the "landscape" of the world-pattern. Viewed this way, we've got an idea of what to "do". We can also see more clearly how this leads to resistance to movements arising from the larger pattern, and hence "intentional thrashing" - reacting to every thought and experience instead of letting things follow through. But however we conceive of it, there's nothing really to be "done" here; it's a non-doing, a "ceasing" as mentioned earlier. The way to widen and dissolve one's attentional focus is simply to stop controlling one's attention - with the intention of letting it open out. Get "meta" with your intentions, really? And have some faith.

Extra - The intro post has a link to this interview [https://www.youtube.com/watch?v=2-iMw9KA93U] with clinical psychologist Kirby Surprise (yeah), who did some research into synchronicity with his patients. It's got some great examples of how people can go a bit off the rails when their experience gets highly "patterned" without understanding what is going on.

Do you think they can stabilize by ceasing to be concerned with the external repatterning...

Yes. The sense in which you surrender is to cease to react to the content of experience, and therefore stop intensifying that particular pattern by narrowing your attention on it, because that amounts to implicitly intending its persistence. "Ceasing" in this way naturally lets things settle out. Lack of stability tends to correspond to lack of control of attentional focus, I'd suggest. Or tight attention and the attempt to control (same thing). You become swept along by the content, having lost awareness of the context, leaving you with no reference point. Ideally you'd let your attention settle out and switch your context to the "background space in which experiences arise", but failing that even just maintaining one region in awareness at all times - e.g. the lower abdomen or any other central-line spot - can provide you with a stable platform. That would be the emergency situation solution, definitely. I do think that even just being aware of what is actually happening can be sufficient to regain perspective. Knowing that you are not receiving messages from outside (leaving aside the whole idea of an "outside" for a moment), and that patterning is a normal thing, can be enough to make you realise that you are not going mad, and that the content of experience should always be taken with a pinch of salt. Experiential content should be treated as being "as if" something is true, rather than "because" something is true. People can spend years of their life wondering about these things, "discovering" new explanations and patterns in "the world", not realising that the act of looking for something implicitly triggers the experience of seeing it. And then not realising that maybe you can leverage that (once you've stopped chatting to Thor or whoever).

POST: I haven't visited this sub in a while...

What's up with these owls what's the story behind them?

Q1: Basically, you start noticing something (in this case owls) that you normally do not pay attention to, and you start seeing them everywhere (which owls are, so this is why that is easy). It is kind of like asking yourself "Hmmm, how come there aren't that many yellow cars?" Or "Have you ever seen a tall guy in a trench coat like in the movies?" And then you start being hyper-aware of these things, which makes it seem as though you are creating their existence just by being mindful of their presence. They always exist, but you are now seeing them more often- creating a false correlation between your taking notice of things and their perceived increased frequency. Blah blah blah, psychology blah blah.

Do they always exist? And if so, in what sense do they always exist, outside of their presence in sensory experience?

Q1: "I think therefore I am" can be generalized to "I see what is therefore it exists." In a purely egocentric universe where our own terms are the only force driving its existence, then it would be a valud question to consider if things really do exist even we are not perceiving that existance. If a tree falls in the woods and no one is around to hear it, did it make a noise? Yes. Our universe is self-sustaining. It does not require the mental effort of its inhabitants to uphold its laws and existence. If the universe were to become unstable, it is not caused by any flaw a being could have caused. Things exist whether or not we think of them or percieve them in any manner. If I am correct in thinking that we, as sentient beings, are all parts of a larger whole, then it is untrue that you or I could ever not be perceiving all that exists in time and space. Because we are one in the same. All that exists effects itself, like ripples in water.

I'd probably interpret "I think therefore I am" to mean something more like "the fact that I am aware of thought means that I am aware and therefore I conclude that I exist as that-which-is-aware". With that, I'm trying to get away from the notion that "seeing" (having an "unpacked" sensory experience) should be taken to be equivalent to "existing". Further thoughts -

It does not require the mental effort of its inhabitants to uphold its laws and existence.

Why should it require effort? Once a pattern is fully established, that pattern remains (or at least, it fades very slowly). While the "fact" of the tree falling at a particular time may be "true" even if someone doesn't experience it, I'd still suggest that it doesn't "happen" unless someone experiences it. So it doesn't really make a noise unless the moment of "hearing" has been attended to. Are you not perhaps equating perceiving or thinking something, with it being experiences in the format of the senses? Could it not be the case that something can be held in mind - "dissolved into the background" as it were - without it being actually seen or thought?

Q2: Basically this It's the easiest way to manifest the Baader-Meinhof phenomenon since owls are such a pervasive design feature thanks to rampant hipsterism. Owls are everywhere these days. I'd bet that just a casual stroll through Urban Outfitters would turn up owl t-shirts, notebooks, pencil sharpeners, sheet sets and maybe curtains if you're lucky. The owl seems to be a popular tattoo as well these days. I personally think the owl thing is useless, I'd be more impressed if it were something like a Dodo bird, for example.

So... people can choose something else, right? Clearly, owls are just a suggestion. The general concept and exploring the responsiveness of our experience is what's interesting to play with. We should pick something unusual, to challenge it, and repeat it with different things, to confirm it, and select something we'd like to experience, since that is the way to leverage it if it is a reliable effect. (Owls weren't particularly prevalent when the original example was made. And, well, not everyone lives in a country where Urban Outfitters and the like are dominant.)

One might then ponder how, exactly, the "Baader-Meinhof phenomenon" works - beyond it simply being a name for a particular pattern being more prevalent in one's experience (rather than a model or an explanation for pattern dominance).

POST: Tried the mirror method yesterday, starting to see signs?

[Zen vs greedy jumping]

Or, I suppose: why not both?

The larger picture is, that the things people do here are one approach to exploring "the nature of experience". Now for sure, many are just about getting a particular result, but the fact of getting that result, the manner in which it arises, can lead us to ask interesting questions. Similarly, there is not necessarily anything inherently beneficial in "connecting with the land" - other than it tends to shift your attention towards the main stand of experience (rather than thinking-about it in a whirlwind of endless attempts at problem-solving) and this may lead us to notice something about our actual experience vs what we tend to assume it is. Mirror rituals do potentially lead us to interrogate our identity - what is the reflection a reflection of? what is it inside? Even more than that, though, the ceasing of "holding on" to the identity pattern that results can give us a far more direct experience of how we are structured relative to the world. We get "desired" results and a shift in the perspective of our desire, as part of the same package.

I should probably begin by emphasising that I don't personally like the mirror ritual approach - however, it was the starting point for this subreddit, which predates my own participation here, and some people apparently find it useful. If someone is into "paths" then it can be one path like any other though, and fair enough, I suppose.

However, within the context of the conversation that led me onto this forum...

Ah. Obviously I am missing the context of your larger conversation, prior to the one that began here, but: I'm not sure how "connecting with the land" and "billions of dead people" necessarily leads to Zen understanding in terms of the eventual insight as to the nature of self and the context of experience? For sure, attending to the content of experience can lead to this, because it highlights the patterning of the world more generally, the "happening by itself" aspect to things, which can culminate in us reconsidering what we are and or relationship to the world. But it is still 'just' more content - don't you agree?

At the minimum when you are in a culture with a shamanic history, land connections are foundational to your entire understanding of how the techniques work.

The lesson we learn about "how the techniques work" is that essentially there is no "how it works" when it comes to the techniques, I'd suggest?

pretending that there aren't thousands of years of people who have done this kind of thing is foolish.

I guess there are a couple of perspectives we might have on that. In one sense, there really aren't thousands of years of people. However, regardless, the lessons of the past are only lessons if we pursue our own investigations. The surface lesson often isn't what is being pointed to, and when we interpret them literally we often miss the value. If we don't, we're just indulging in storytelling - making up parallel constructions in thought, "castles in the sky" which aren't necessarily linked to direct experience. Which is where "connecting with the land" can come in handy. (I am sharing musings with myself there more than anything else!)

you're taking out land from the equation but as soon as you get into thinking about reality it all falls apart because you are arriving at conclusions while beginning in confusion.

Not sure about this. How so?

...Okay, so I'm clearer now that you were intending to distinguish between "land traditions" and Zen (I had originally interpreted your comment as intertwining the two). Our understanding of Zen - and shamanism - does seem to match, then. I'd agree that it's highly beneficial to have something as your grounding - and that can even be the actual ground - if you are experimenting with something which, by its nature, is all about shifting everything else. Ideally, this stable context is the background awareness itself, but failing that then any persistent subset of content can serve as well. Where mirror gazing might lead to you noticing your actual situation - having the Zen insight - is that it can result in you realising the reflection over there isn't really a reflection of anything, as such. Your sense of identity then shifts from being a specific location, to the that in which all apparent locations arise. But, yeah, it's not the way I'd do it personally. Best to just look directly.

In the end, I'm using grounding to mean something similar, but perhaps broader - the underlying structure of experience itself. So, the "land" I would be referring to would be how-things-are-in-themselves, the true landscape as it were, rather than the "places" or "things" of everyday experience, which are surely just fleeting and human-formatted sensory aspects of that. Certainly, that is a land you can trust, in contrast to any thoughts-about what is (which some would call "the ego"). Perhaps we end up referring to the same thing, though, finally? But I don't think skies and forests and streams and birds are inherently grounding, except in the sense that they are more obviously spontaneous and persistent - and apparently outside of our direct grasp in contrast to our thinking selves. Is desire so bad? Certainly, we can suffer if we are identified with a desire, but otherwise there is no problem that I can see. So long as you don't mistakenly believe that "things" solve you, you're okay. I'm not sure that I see greed here though - most people who come here seeking results seem to be after an experience of something, rather than accumulation of anything. Guests are always welcome when they are so thought-provoking! The more perspectives the better - although it's true that this subreddit tends to view experiential content as, in some way, arbitrary. So, while we may agree on the relative benefits of connecting with the land in a shamanistic sense, we perhaps might not do so on the fundamental benefit.

The problem is, you are telling yourself you are "dimensionally jumping", but the more you do it the farther and farther you get from even finding the footprints of the bull.

Well actually, in the end nobody is telling themselves they are "dimensionally jumping" - that's the point. That's why it is described the way it is. Someone may start out that way, of course, but the framing of the subreddit is intending to push back against all descriptions. With that in mind, I would say that Zen puts formulations into context rather than obliterates them, although that is poetic. I like the ten bulls, but I also feel it can needlessly obfuscate something that is quite simple and mundane in the seeing, albeit not possible to formulate in language and concepts (what with being what those are "made from", basically). I unintentionally misquoted you a little on "the land", apologies, but my sense in it was to refer to something like "the full topology". You secure yourself to that larger content (the land), or you secure yourself to ("the background nature of experience of which the content is also a one", Zen). You are not separate from either, of course, but you are the latter. So the latter is what you should be aiming for, although I'd say there is not really a path to it - there is a path in thought you can take in your thinking about it, but that is something different, in parallel, and something you give up eventually. Why not give it up initially!

The sense in which these exercises are "dangerous" only this time you (meaning, the experimenter) will get what you knowingly chose, unlike all those times you accidentally did it. And hopefully this leads you to have a think and notice: there is only one cause - first cause - and all else is, as you say, "head games". The couple of demo exercises given are deliberately chosen for that. I don't agree that desire is inherently problematic. In the larger context, in fact, it just doesn't matter.

Formulations are not obliterated a such - they are recognised for what they are, in their place with any other strands of thought, within the context of that. Part of the story of Zen, surely, is the story of seeing what "descriptions" are. But again, that's somewhat problematic to talk about - and it's only directly clear when we "cease" describing. That's what ends up happening eventually (although "happening" is not the appropriate word). So - on the rest, although interesting, we probably disagree more than I anticipated. To me, it does not make sense within a Zen perspective, although it might do within a shamanistic one. The latter is, however, optional. Even the notion of "techniques" in the sense you are describing them is problematic; they are highly context dependent (fortunately).

...So, the word "story" was obviously used in the poetic sense - I was not saying that Zen was a fictional narrative. I do really hope you're not going around offering this sort of teaching of a "fire and brimstone" perspective of Zen, because it's wide of the mark in my experience (literally) - and just doesn't make sense in the context of the insight of "the nature of experience". Of course, it can make sense if you pattern yourself with that sort of thing - but in this subreddit that's exactly what we don't do, since we acknowledge the structuring that takes place with the acceptance of descriptions and formulations. There's nothing necessarily special about "ancient techniques" - except that they are largely misrepresented because people no longer understand imagery and metaphor. I don't think they particularly mind being violated, because they... aren't anywhere. One must of course "format things responsibly", as it were, but that is within a person's own influence, with understanding.

How far are you from your real hands?

Closer than close, of course, but no closer than I am to everything else - nor further, naturally. I'd be very impressed if I'd manage to become separated from myself, because I don't see how it is possible. I may imagine-that I am something separate from other things, but that separation too would be... me. (This also makes your notion of "personal bubbles" somewhat problematic.)

Now, I would never dissuade someone from a "lentils & land" approach to life if that is what they want to follow, but talk of "reckonings" and the ancients and the totality of work - that is the story-fication of existence. It's certainly possible to have experiences aligned with those sorts of views if you embrace them; it's also fascinating how quickly it all falls away into the void when you stop, along with all the fear that goes with them.

...Maybe better to say: *everything you intend and/or imply has an effect?*

Has an effect upon what, though, that's what is important. Can you influence another person's personal bubble? Does it even make sense to talk of that, when they are not separate from the world, and you yourself are not separate, or located, or individual as such? And so on. None of which particularly matters at the root, of course. Shame. Lentils & land sounds quite fun, now and again.

...But what is the source of the effect, the "cause"? As you read my message in your personal bubble, in what sense am I affecting you? In fact, what is the "you" that is being affected? And can I affect you contrary to the structuring of your experience? (Otherwise I cannot be said to affect you, surely; it's just another experience associated with your current condition and nothing is being changed.)

...I'm engaging in discussion with you, my questions being largely rhetorical, curious as to how you would respond in your language - because your comments don't line up with how I would phrase these things, but that is fine. I'm not actually seeking answers from you. Still, you've got the two-part, comma-separated sentence thing down pat anyway. ;-)

...I really wish you had put a comma in that first sentence...

Isn't "technique" the wrong word to use here, though? Since that suggests something that is done, as an action, with results, by an actor, within the world. "Decided" may also not be a good word. It is a pre-existing interaction, certainly, and we might say that the current state implied it, made it inevitable or deterministic. It is probably best to put that down to difficulties inherent in a verb-and-noun language when we are talking about something which doesn't "happen" as such.

I employ the word "technique" in its common usage, because that is how it will be interpreted by most people. With a more specialised audience, this matters less, but those unfamiliar tend to interpret a technique as involving doing something. When in fact, the act itself is largely irrelevant, more of a collateral result - if even that. (The subreddit deliberately tries to avoid using the word "technique" or "method", using "exercise" as a less loaded term.)

In my experience, phrasings like "a technique used without technique" are fine once someone already knows what is being referred to, but is worse than confusing for those who do not - hence best avoided, probably always (in my view, of course). "Understanding" Zen misses the point, surely? ;-)

Well, alas the deterministic path implied by "my" "past" intentions (which of course all occurred in The Now) has finally (has always) led to my retirement for this evening, and so, having refrained from intending further, we'll have to leave it there for now (since when else is there?). Thanks for engaging; keep collecting wisdom.

...Sigh. That's the eternal for you. > > >

POST: Missing Point ____Something that does NOT make sense

To ponder: You are making a lot of assumptions in your description, the primary one being that "you" are somehow "inside" a brain. Have you ever actually experienced your brain? Your account starts a few levels too "late" in terms of its concepts, perhaps. You have to start "before" your inferences about the nature of experiencing. In particular, we should be careful about our assumption that "the world" is inherently formatted in the same way as our moment by moment experiences are. In other words, our assumption that the world is a "spatially-extended place unfolding in time" and that we are somehow "in" that world should not be taken for granted. (Be sure to read the metaphors in the sidebar if you haven't already, for a sense of how this might be flipped around.)

yes this is why I said "from a scientific prospect".

It doesn't really fit into that narrative framework. For starters, the fiction of the "objective world" container concept and the idea that "the world is made from parts" are both incompatible with it - it is "too late" as I said. Now, you could pursue this through a variant of QBism, perhaps - see here [https://www.nature.com/articles/507421a] and here [https://www.quantamagazine.org/quantum-bayesianism-explained-by-its-founder-20150604/] - but frankly it's a waste of time in terms of seeking a "scientific" explanation as generally understood. This is because it resolves to something akin to being an experiencer with a "private copy" of the world, navigating through the possibilities as if you were traversing a pre-existing memory block. This is philosophy and metaphysics. Now, that isn't to say we can't conduct structured investigations into this area - in fact, that's exactly what is encouraged here. We are talking about an applied philosophy; our metaphors are active metaphors. However, you really have to take a step back from "brains" and so on when doing this. Even a moment's pause for contemplating the implications of the standard view - by which I mean, that all that we know arises in our "mind", even if you choose to equate that with your "brain" - indicates that this makes sense. Other than a handy metaphor for "my experience has structured patterning", the concept of neuro-connections isn't going to be helpful here, in what amounts to a direct exploration of the nature of subjective experience.

POST: So we can change "What" but now "How?"

It might be worth considering that there is no "how", only a sequence of "whats". By specifying one particular "what" - which is to say, asserting a particular moment as "fact" - you logically imply other "whats" in doing so, since the world is a coherent, self-consistent pattern which must always "make sense" between shifts. The more "whats" you specify, and to a greater level of detail and intensity of contribution, the more fully defined your ongoing experience will become. So the true "how" is never within the experience - experiences do not cause other experiences. The only cause is "intention-imagination-assertion-intensification", or whatever you prefer to call it. And the way you control the apparent sequence of events consciously, if you want to do that, is to intentionally define more and more of the extended pattern of your target outcome.

Also, is trying multiple dimensional jumping methods at one interruptive?

I'd stick to a single approach for a particular thing. Trying multiple approaches at the same time is basically a declaration of doubt that any of them have taken hold, and it's possible that the implied patterns of different approaches are contradictory, even if the intended outcome is identical. On the other thing I'd say, if you've done something which amounts to a "have life unfold as if this-thing didn't happen or isn't relevant anymore", you might benefit from repeatedly asserting that pattern over a period of time. After all, if you have already observed something to be "true" then it tends to have quite a high contribution to your ongoing experience afterwards. What you are aiming to do is have an alternative version be "brighter" than the original version. The more you assert your target pattern, the more any logically inconsistent alternatives will diminish in their level of "factness". (This is why asserting a future situation, or a more abstract background fact for which there has been no counter-observations, is easier - there is no direct competition to the truth you are asserting.)

Maybe also check out The Pruning Shears of Revision, linked at the end of the Neville Goddard post, for one example of approaching this without much in the way of conceptual baggage. One of the other links, Imagination Creates Reality, gives you the worldview he is using. (Of course, everything resolves to the same underlying thing; these are all different ways of saying it, different ways of applying it.)

POST: This was a massive jump. But it wasn't intentional. At all...

Q1 (falken96): Nice try, see how they like it in /r/NoSleep. Which is basically where this entire subreddit belongs, lmao

The point of this subreddit is to explore the nature of experience and perception, how it is influenced by intentionally using explicit or implicit reformatting metaphors, and seeing how far it can go. It's not about literally jumping into parallel universes (as you'd know if you read the sidebar or introduction). However, that doesn't mean it doesn't bring about results which can seem that way. As the sidebar says, though, the idea here is that nobody takes anything for granted - that includes both the concepts being explored and our everyday assumptions about the world and how we experience it - and instead tries things out for themselves. Nobody should simply assume there is something to this without testing it, just because they'd like there to be. (The same applies the other way around too, of course. Just because you can't think of an explanation of how it could bring about a result, doesn't of itself mean it doesn't or can't.) People here are reporting the results of experiments, or pondering the implications; they are not subscribing to a world view as such. Finally, there's not much point in showing up to subreddits you don't know anything about, and being a dick. Fine to challenge ideas or ask for an explanation, but the sort of wild-eyed defensive manic tone in your comments below are a waste of everyone's time - mostly yours, though.

EDIT: Oh the irony! [https://old.reddit.com/r/Glitch_in_the_Matrix/comments/4cijfm/sudden_realization_about_the_universes_nature/d1j8y8l/]

POST: Implicit reformatting metaphors & Magick / Occult

If you want to play around with a "magickal" perspective, while avoiding the historical and cultural baggage of the older traditions (everything is "of its time" so you shouldn't get too bogged down in the contemporary "wash" of things, I say), you might check out Phil Hine's Condensed Chaos, Alan Chapman's The Camel Rides Again, and Ramsay Duke's SSOTBME: An Essay on Magic. As regards the difference between "magick" and "dimensional jumping", here's an answer I gave recently: I suppose you could say that they are both different "traditions" based around the recognition that there is no difference between moving the fact of where you arm is, and changing any other world-fact. In other words, that: "experience is apparently local, but intention is actively global".

This underlying truth is true anyway; things like "dimensional jumping" and "magick" are just ways of thinking-about the world that incorporate that truth and so make the unthinkable (by which I mean: literally unthinkable, because it's not possible to think about the nature of experience) nearly thinkable, at least in terms of conceiving of outcomes while using a narrative structure. A key element of "dimensional jumping" is that it explicitly recognises this meta aspect, at a formatting level. In other words, it acknowledges that the only fundamental truth is "the nature of experiencing" itself; everything else is relative truth only. You may have experiences "as if" something is true but it is never irrevocably true. That includes the existence of everyday objects as much as, say, "auras" or whatever. All of this means that you are free to explore and incorporate the elements of any tradition you find attractive, and leverage any metaphorical concept to get results - while realising that there is no deep and permanent mechanism of "how the world works" underlying it all. (In fact, there is no mechanism at all other than awareness and intention.)

POST: Seeing repeating number patterns after two glasses

This is actually the basis of the whole thing: "the patterning of experience". In this example, it's like you've overlaid a pattern onto your world and it's "shining through the gaps" wherever the opportunity arises. When you become more opened out and relaxed - perhaps because you've selected that as an outcome, or as a side-effect of something like Two Glasses which leads you to do this - you tend to see more of that sort of thing, and the more you notice the more prominent it'll become, as the "relative intensity" of the pattern deepens. Things like geometric shapes and arrangements sometimes become more obvious too. It's a bit like the "raw component" level of experience - outlines, colours, layouts, symbols - becomes more visible, becomes a bit more independent of the usual "world imagery" of objects and such.

Just be sure to not get too obsessed with it - people waste years thinking this is a "thing" and trying to wrestle with it, which of course just implies the pattern again and further intensifies it. It is a "thing" of course; it's just not that thing. If you keep in mind two views of experience at once - that it is simultaneously a "world full of objects" and an "imagination space upon which patterns can be drawn" - then you can come up with ways to use one view as a way to affect the other. For example, if you wanted to "summon" a person, how would you do that, such that their "pattern" would "shine through" the next available plausible gap? And so on.

In our case, the training program would be our minds (or spirits)?

So, probably the sooner we get a grasp on what our direct experience is actually like, rather than what we tend to think-about it, the better. Our thoughts-about experience are always actually "parallel constructions in thought", happening alongside the main strand of experience. We never really think about the world, we think about a world, in a separate strand. If we never look to check what our actual ongoing moment is like, then our "constructions" will lead us astray, and making the connection between "patterning" and "the world" intellectually will be difficult. Later, this helps makes more sense of events like your examples there, and also what it might mean in terms of influencing the content of experience. As a preview though: basically, you should treat the "imagination room" metaphor as almost literally true.

First, I'd kick off with: the "feeling out" exercise described in this comment. So, what you will note is that the experience you are actually having has no edges, that what you think of as "you" is actually just a set of floating sensations plus a thought of "you", and that actually "you" seem to be unlocated in the scene: you are "over here" and "over there" and everywhere. What you seem to be is an "open awareness" in which sensations, perceptions and thoughts arise. Even your thoughts about an outside world actually appear inside that "openness". We might then start to ponder what effect holding a thought in mind has. Is it perhaps the case that thinking an intense thought in the same space where sensory experience arise, a bit like drawing on a 3D-immersive multi-sensory screen?

...

Someone pointed out to me that 982 also has a meaning in the Marvel Comics universe which is relevant to "parallel realities" (they assumed that's where I got the idea of using that number). From the wiki summary:

MC2 (Marvel Comics 2) is an imprint from Marvel Comics whose comic books depict an alternative future timeline for the Marvel Universe. The imprint was spun off from the events of What If? #105 (February 1998), which was the first appearance of the character Spider-Girl, Spider-Man's daughter from an alternative future. This reality was designated as **Earth-982.**

POST: I did the two glasses thing

Relax! Perhaps you need to change how you are thinking of this generally. Instead of thinking that you are jumping between universes, like some sort of inter-dimensional soul, instead think of it as having a "private copy" of the world, a copy which you can modify. This means that if you intend a change (and note that change happens instantly, even though the signs of it may appear only later) you can always intend a compensating change later - because you haven't left anywhere, you've changed somewhere. It's called "jumping" because the changes can be such that the facts of the world shift in your ongoing experience, meaning it seems "as if" you have gone to another universe. Meanwhile, don't go reading fictional scare stories and taking them seriously. In effect, the underlying concept of "dimensional jumping" is extremely simply and you have been accidentally using it all your life. That is,

- "Sensory experience is apparently local, but intention is always actively global."

Until now, you've only been using deliberate intention for, basically, summoning body movements as you roam around the world. Actually, though, any intention shifts the entire world-pattern to some degree, is overlaid upon it, so intending a change in a "world fact" and intending a change in your arm position are identical in kind. The Two Glasses exercise is a structured way of "re-patterning" your experience by attaching to a current and target state and transforming their relative intensities or contributions to

the world. There's no reason to fear - you're not going to encounter a bad outcome unless you deliberately (and I mean deliberately, I don't just mean a passing thought or whatever) intend for one.

I saw Kynari say in some thread that we are shifting all of the time, naturally. What exactly does that mean?

Personally, I don't think that's a very helpful statement, although I get why they might say it. Let me lay out a line of reasoning that you could use to interpret it. Let's imagine that you have a "private copy" of the world. Right now, that world can be described as a particular pattern of facts - the world is in a particular "state". This state fully determines the moments of experience that are going to appear in your awareness, from now into the future. This includes the things you are going to see happening around you and your bodily movements, and so on. If right now you simply "cease interfering", your ongoing experience will continue spontaneously, in accordance with that state.

Let's say that this "state" = "a dimension".

Meanwhile, we will call deliberately interfering with that spontaneous flow of moments "intention". If you "intend" something, then you are shifting your state to incorporate the "intention" into it. Once you have "intended", the state now includes that new pattern ("the intention") and you will now experience a new deterministic path defined by that new state.

Aside: To get an everyday feel for this, "intend" right now to go and get a drink of water - and don't interfere with what happens. You'll find that your body will move "by itself" to get and get the water. Your new state now includes the intention and the experience happens accordingly. Note that if you are someone who has developed the habit of constantly "asserting their bodily position", you might feel that nothing happens. If this is the case, first intend to "cease interfering", and then intend the task.

So, from this we might say that every time we deliberately intend something then we are "shifting dimensions". This includes intending that we do in resistance to the experiences that appear. However, we typically do not intend constantly, and so we are not "shifting all of the time". A shift is not the same as a bodily movement or a passing thought; those are spontaneous pre-determined arisings from the current state. Ideally, then, we should live our lives as a spontaneous, effortless, resistant-less unfolding - with only occasional redirections (shifts) via deliberate intention. This is where all the talk about "detachment" and "allowing" and "trust and faith" and "absolute surrender" comes from: only by letting go of trying to control each moment, do we gain control of our overall experience. (But even if we don't let go, we are still not "shifting all the time", because the resistance itself will lead to a fixed state - just an unpleasant one.)

TL;DR: We are not "shifting all the time"; we change state only when we deliberately intend change; mostly people do not do that except in the case of occasional resistance to experience; many people probably don't actually intend at all.

POST: It doesn't need to be with glasses

Definitely. Something to note, though: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and let the words come from that contemplation, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those specific states, rather than simply unattached words that will trigger a more general extended pattern.

(Although the Two Glasses instructions don't specify this explicitly, they are structured in such a way as to lead you to do this - provided you actually follow them and aren't tempted to interfere and analyse things during the performance of the exercise.)

Lol it's fun watching you guys discover sigils.

It's even more fun watching people who are committed to sigils discover that it's all just assigned meaning and patterning within your own imagined perspective! ;-)

There's a benefit in having different angles on the same underlying approach. Sometimes things like "sigils" (and "servitors" and all that) have quite a bit of baggage associated with them, because they're still linked to a particular worldview or to a tradition with some contemporary decoration that no longer makes sense. "Sigils" make a nice halfway house pattern between older ritual approaches and a more direct non-dual approach, but it would be a shame if anyone stopped and felt satisfied at that point, rather than pushing it that towards a more generalised pattern that connected to an understanding of "the nature of experience" more fully.

Also... We know it's assigned meaning? That's kindof literally how it works...?

So - how, exactly, does that work, literally? How does one assign meaning to something, and why should assigning meaning accomplish anything?

Without a descriptive framework for that, we're left sort of hand-waving the topic, rather than being able to deliberately construct outcomes via actions.

Correct. However, one day you guys will realize that you're literally doing the chaos magic thing (which you, btw, just summed up very nicely) except in a more dogmatic way (though I think this post kinda points out that the dogma that permeates this sub is pointless... Yay milestones.)

No, it's a bit different to chaos magick, which I view as a bit of a failed experiment. Chaos magick had an idea - basically, the adoption of belief as a method for structuring experience - but because it never really worked out what a "belief" was, nor had a "meta-metaphor" for managing and directing it, it never really went anywhere. It's basically dead now. The underlying concept here isn't really that you are "jumping dimensions" of course; that's just a formatting metaphor. The real point is to be able to directly observe and utilise a formatless platform, and then knowingly engage in "the patterning of experience" (for example) via intention and implication. The more important thing, though, is to ask how or why that can work, right?

Q1: Yup accepting a new truth/reality/dimension through use of "assigned meaning techniques" or whatever is different from causing a paradigm shift through a "magic ritual". /s You clearly have some kind of baggage/hang up about the occult. I'm sorry, but the main thing with chaos magic is the idea that you can do magic without a set dogma (basically, whatever works for you is good. Or "nothing is true, everything is permitted".) if you think this "dimensional jumping" is anything but another way to preform practical magic, you're misinformed. All magic is based on self hypnosis and assigned/reassigned meaning. But whatever, that's none of my business... Clearly the "two cups" method is different from "magical elixir/charged water" and suggesting that you don't need the cups, but just focus attention and a symbol/goal is clearly not at all "sigils"...

Sigh. Save me the sarcasm, eh? It gets us nowhere. Definitely, "dimensional jumping" in the broader sense is as different to ritual magick as ritual magick is to having your arm move. That is to say, there is no difference in their nature at all. There's not much point in arguing in that area: before we know it, we'll end up retorting "oh, but that's just a movement of consciousness" to everything. For sure, chaos magick had the idea that "whatever works for you is good" - and that's a nice principle to bear in mind - but then got stuck because that's not really an idea at all. It has no content. It never went anywhere as an approach, because there's no substance to that statement. I don't really have a hangup about "the occult" - hey, it was fun times - other than that the categorising of some things as "occult" and "magick" tends to makes them seem distinct from mundane ongoing experience, something special that requires "techniques". For example, if every assigned meaning is effectively a reshaping of experience, then labelling some as "sigils" and not others, without digging any deeper, isn't helpful or insightful. It stops the exploration dead for many people.

All magic is based on self hypnosis and assigned/reassigned meaning.

First, we should probably broaden it out and say that: "all experiential content is based on assigned or implied meaning."

But then: how, though? How does that work? What does "self hypnosis" even mean? What and where is this "self"? It's not even clear that such a thing actually exists, other than as a container concept. Without a metaphysics - a base formatting - that doesn't really help us at all. It doesn't have any meaning, assigned or otherwise.

Q2: I agree with the need for some sort of metaphysics or belief system. If you think you're free/above such things then you are deluding yourself. A teacher of mine once told the story of a friend who built a device to erase all of his beliefs. After using it, he died a few days later of multiple exotic diseases. Perhaps he no container left to protect him? If you subscribe to the Judeo-Christian metaphysics, then you have angels and demons; you are under their authority. If you subscribe to some other metaphysics at the deepest psychic level, then those are your rules for morality and magic. I'm still examining my own through introspective meditation.

Agreed. People sometimes get into these things thinking that if they could just delete their limitations, everything would be great. What would happen instead is, they'd destabilise the structure they had in place, getting some unlovely side-effects, or end up with something more like a strand of associative thought rather than "a world". It's good to be aware of your current structure, but I tend to feel the focus needs to be on shifting to a metaphysics or "formatting" that is cleaner (maybe somewhat "diagrammatic" rather than symbolic), rather than just dismantling something. The term "beliefs" can be part of the problem, I find. It's not always clear with that whether someone is referring to the formatting of their main ongoing experience ("the world"), or a strand of thought about their experience. The boundary is not a simple one, but focusing on the latter while thinking one is addressing the former can lead to issues. Descriptions can never really capture this, of course; as you suggest, our "own ... introspective meditation" is how we make progress with this stuff.

POST: Help me with two glasses

That's some OCD happening right there! :-) Don't worry, you can't do this wrong. Just follow the instructions, as they are written, and don't fret about it beyond that. Maybe this comment might be useful:

Something to note: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and let the words come from that contemplation, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those specific states, rather than simply unattached words that will trigger a more general extended pattern.

Apart from that, as someone else mentioned, you are meant to do this once, then put the glasses away and carry on with your life. The change happens when you do the exercise - it becomes true now that things will happen then. Checking and tinkering afterwards tends to imply the initial pattern again, essentially re-intending the starting point, a bit like being in a standing position and confirming just how "standing" you are by sitting down again.

POST: Questions on dimensions

It's not really like that. Read the sidebar and links about how there is no "other you" and you don't go anywhere as such. Nothing's left behind in the sense of your old situation still "happening" without you; all that's "happening" is your current situation. So to "go back to your original dimension" really just means to make another change to your experience such that it's "as if" things were as they used to be. When you stand up, does "standing-up you" leave a "sitting-down you" behind? Can you ever return to your "original posture" after you have stood up?

What I feel when dimension jumping is that you have to be absolutely sure you want to leave everything you've ever known and have for something "more". It's a sacrifice that you have to be willing to take; so yes. Possible loved ones are left behind. I haven't tried going back to my original dimension (if I even jumped in the first place, I have some doubts here and there but I feel like I had possibly jumped) because I'm /now/ happy where I am.

Although the idea of literally leaving things "behind" doesn't really apply, it's certainly the case that to allow a shift in your ongoing experience you need to, to a greater or lesser extent, be "okay with whatever happens". You do have to sacrifice your current world (where "world" means "your current state") in order to shift to a new world (state), because "the world" is one continuous coherent pattern that must always be internally self-consistent. That world-pattern, of course, includes both the pattern of you-as-person and also the patterns of "loved ones" (all of which can be described as the "shape" taken on by you-as-awareness). Therefore, all shifts imply a shifting of the whole and, in a way, a willing sacrifice of everything you currently know.

POST: Two Glasses Exercise With More Than One Word?

To be honest, you don't really need anything to be explained; you just need to follow the instructions as written. Over-thinking it or trying to do it "right" will tend to get in the way, because the exercise is deliberately structured the way it is. Save the thinking for later when you actually have something as an outcome that you can deconstruct. However, I'll say: the reason you are asked to use single words is because you are not actually "describing the area of" your situations. Who would you be describing it to anyway? To "the universe"? This exercise is not a "send a request to the universe" type exercise. It's about creating "handles" onto fact-patterns and changing their relative prominence by leveraging a pre-existing operational pattern. You might find some additional detail from a previous comment useful:

Something to note: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and let the words come from that contemplation, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those specific states, rather than simply unattached words that will trigger a more general extended pattern. Apart from that, as someone else mentioned, you are meant to do this once, then put the glasses away and carry on with your life. The change happens when you do the exercise - it becomes true now that things will happen then. Checking and tinkering afterwards tends to imply the initial pattern again, essentially re-intending the starting point, a bit like being in a standing position and confirming just how "standing" you are by sitting down again.

So: one word for each label is adequate! You can use two words or in fact any other symbol if you feel it appropriate, and so long as you're not trying to create a description of the situations you'll be fine, however there's no need really.

Is there a limit to how frequently this can be done?

No, but it makes sense in terms of "experimentation" for you to leave a decent gap between each session, especially given the last instruction. Typically, I'd say leave things for about a week before considering doing another two glasses exercise.

POST: Sitting outside for hours

So, you might consider whether you are trying to "force" this to happen, rather than following the last instruction (to "carry on with your life)". The circumstances in which outcomes arise tend to "happen to you" rather than you seeking them out. That does include feeling or finding yourself "moved" to do things, certainly. However, this is spontaneous; you don't need to check for the feeling; it's sometimes only apparent in hindsight. Only you can judge whether the action you are taking now is a sort of over-vigilent "pushing" or if it feels like a natural opportunity you were drawn to.

Don't feel foolish - just think of it as having stretched your legs and got some fresh air! ;-)

So, generally, the experiment with the two glasses means you do the exercise, then carry on with your life without tinkering, typically leaving things for a week or so to see what comes up. The results come to you. Circumstances arise, feelings shift; you don't try to "make it happen". (And in fact keeping doing so can tend to re-trigger your old state, since the effort comes from that position.)

Of course, this isn't easy when we are dealing with something we really want to happen, but it's how the exercise is meant to be approached. This is because actions with attempt to force an outcome tend to be ones you've "worked out" in your mind in your own parallel thoughts, rather than actions that have arisen as part of the larger movement of your intention. Note also: the idea is that the results have been put in place at the time you did the exercise. That is when the shift of state occurred, and from that point on you are just seeing the already-fixed results play out in your experience. In other words, it becomes "true now that this happens then". Anyway, if you can, try to take this all in the spirit of "performing an experiment" or "investigating" how the two glasses exercise works. That way, you take a step back and are wondering "how and whether this interesting experiment operates" rather than "when oh when will I get my outcome". The latter is a "patterning" of yourself with the fact of "I am in a state where my outcome is in doubt" and is also the reason you shouldn't spend too much time in deliberate thought about your situation or your concerns about it (passing thoughts are of course fine).

So, I did this twice in the last two days. The first time I did it was after a long night out, and I admit, I was high from earlier. Today, I became rather anxious about being high and convinced myself that that somehow nullified the results because I wasn't in a clear state of mind. So, I did it again today—right before my initial post. Does me doing it twice in two days make the desired outcome less likely?

It doesn't really work like that. You should treat every time you do the exercise for a particular things as a "reset and replay". Just as, for example, if you are in a chair and you stand up, sitting back down and repeating the process doesn't make you more or less "standing-up" than you were before. So: set aside a little quiet time, do the exercise, and then follow the last instruction - forget about it. (See this recent comment too [POST: Two Glasses Exercise With More Than One Word?], perhaps, just to emphasise things. Note that there is no effort involved in this. You literally just follow the instructions as written. Don't try and work it out, or concentrate, or put energy into it, or whatever. None of that is needed.)

Ah, alright. That makes me feel a lot better. I was just nervous because I saw a previous post saying that doing it repeatedly for the same thing could put you further, or back to, the original state. Thank you for your response and engaging with me!

Yeah, don't worry about it. While you shouldn't keep repeating it - once and done! - it's not as if it causes harm, it's just that doing it doesn't add anything, and essentially restarts the process again. So in the spirit of conducting an experiment, do it and leave it be, then just see what turns up over the week or so that follows. Good luck!

POST: Tried a big jump into a fictional universe while changing my body and....

As another user said, let things normalise. Just stop tinkering for a bit. Every day do a "daily releasing" exercise for 10 minutes: rather than doing a focused meditation, just lie down on the floor in the constructive rest position and "give up". That is, let your body, thoughts and attentional spatial focus move wherever they want, and "be okay with whatever happens". Don't attempt to control the experience at all. This will let everything settle out (it's something you should consider doing every day as a routine regardless). For the rest (and this is something you might find the above provides insights for), experiment with being sure that when you concentrate or focus, that you do not narrow your attention spatially - in other words, stay "open" and "unbounded" while doing your intending. Intentions should not be accompanied with a sensation of effort; a sensation of effort is an additional experience that does not contribute, just as tensing your muscles does not help you push or pull an object, it merely creates an obstruction by fixing a position.

Can you actually jump into a fictional universe oh my god

Well, I suppose you could say that this is a fictional universe, really; it's just that you've got kinda used to it over time.

Sorry to reply to another comment, but exactly this!! Correct me if I'm wrong but it's like... Since the day I was born I have been reading the same book. My mind has been focused on the same book for 22 years. Now I'm starting to move around the library and pick other books to read. It's just opening the book that's the issue haha.

Right, wandering though The Library of Babel, perhaps, with Jorge Luis Borges. You lift up your eyes from the page, find yourself surrounded by hexagonal shelves - which book to choose?

POST: Modified Owls of Eternity - I'm Seeing Doppelgangers

[POST]

I was feeling experimental and decided to play with the limits of the Owls of Eternity experiment. Instead of owls, I chose to call more sharks into my life. I recalled images of specific experiences throughout my day (my office desk, the subway car, my living room, my street) and superimposed an image of a shark on top of these mental images, and held onto this new image for as long as I could before moving on to a new recalled image. For the next two days sharks showed up everywhere: On multiple stranger's t-shirts
Someone referred to their gf's period as shark week
my coworker told a story about their crazy uncle's gun collection and how he would even carry heat on his boat "because a shark could come out of nowhere" (so crazy)
And I even saw a shark tattoo on a random porno (it was hilarious). edit to add: this one was the most impressive. I suddenly got this urge to see this one, very specific video. I've seen it a couple times before, its super obscure, and it was calling me. I soon realized why it was calling me when I noticed his shark tattoo. Amazing stuff really.
Reflecting on how well my Sharks of Eternity worked out, I decided to alter the experiment again, and make it much more specific. I decided to replace the sharks/owls with my crush. I did the same thing as before but with his name and face superimposed on my images.
Long story short: I'm seeing doppelgangers everywhere. Its amazing. And its more than just strangers on the street. Today I noticed a new guy in my office that looks uncomfortably similar to my crush. Additionally, his first name is showing up a lot too.
I'm blown away. Just dumbfounded. Amazing stuff.

[END OF POST]

Yep, that's the right idea. You might also experiment with not just intensifying a visual image, but also adding some context - by including a "knowing" or assigned meaning with it. That is, for example, incorporating the feeling of "me imagining this means-that <insert fact here> is true". You could consider an "image" in the more general sense: that you are intensifying (the subsequent contribution to your ongoing experience of) a multi-sensory meaningful pattern rather than just a visual.

Is this a possible mechanism to tackle limiting beliefs...

I definitely say it's a possible approach to tackling limited beliefs - or more specifically, limiting "formatting" in experience. You don't have to restrict yourself to tinkering with "world facts"; you can experiment with addressing "meta-facts" also. Aside - I'm not sure I find "beliefs" that great a concept; it's quite vague. A belief, as in something that appears as a thought about whether something is possible or not, isn't necessarily a problem. You can just ignore the thought and intend the outcome regardless, then resist tinkering due to doubt. What's important is the "patterning" of one's experience, which may or may not correspond to any passing thoughts you have, or indeed any "conceptual castles" you have about the world. I think this is an area once needs to examine personally, to note how it really is for you; trying to change "beliefs" can become an unfocused and sort of superstitious activity if you're not careful.

You're saying to use other senses that I have at my expense correct?

Not just senses and emotions - which for sure will further narrow and specify the pattern - but also "knowing" or "meaning". That's why I phrased it as "multi-sensory meaningful pattern". This is an overlap with the means-that concept, really, but there is a difference between "imagining an owl" and "imagining an owl + knowing that this means physical owls". (You could also take this into pure symbolism, where you have decided-that an owl is the essence of certain properties, and that imagining it means-that those properties will increase in certain ways.)

So, in summary, I suppose, we're talking about the assignment of meaning via intention, explicitly or implicitly.

...

Or it could be that you are more conscious of sharks, so you will notice more of them. I find this when I get a new car or there's a particular car I want. Probably not jumping dimensions here.

It could be that you "notice more of them" - that is, the sharks are already there in the environment and you are just finding your attention is drawn to them (confirmation bias). The way to check that, would be to perform the experiment multiple times with different things, increasingly unlikely things and scenarios and patterns, and see what happens. In particular, you'd choose things which are not naturally in your environment, so that it isn't just selection of experience from 3D space - although we couldn't discount it being selection of experience from an infinite "space". For example, a focus on events and outcomes might be one way to approach this. (Meanwhile - you may be misunderstanding what is meant by "dimensional jumping" here.)

But why would that difference matter? We can say that everything is out there already anyway, and simply focusing on some things more (and thus making them 'appear' more often in a confirmation bias way) is succesful enough. What does it matter where does this stuff come FROM, as long as it is more prevalent in our lives?

Because focusing on this "formatting" - the "how things work", if you will - has advantages itself in terms of patterning your experience in a "confirmation bias way". It's the step beyond just picturing stuff or feeling "frequencies" to make them slightly more prevalent, to actually addressing the "as if" mechanics of your ongoing experience. Additionally, there is something more to pursue here than just "getting stuff I want via unlikely coincidences". That is, to conduct experiments and come to a deeper direct understanding of "the nature of experiencing" itself. Casting a critical eye over all facts/patterns to optimise them, recognising that there is no fundamental "how things work" at all, is quite a good way into that. The short version is that: the difference matters because the way you formulate an intention implies a certain set of possible apparent mechanisms for its appearance in sensory experience.

I agree, but what I mean is, what does it matter if it is a confirmation bias OR actually creating/recalling things to existence? As long as we subjectively experience their increase, that result is what matters.

(EDIT: Actually, I thought I was replying to another thread when I first responded a couple of messages back, but it's all worked out okay anyway.)

For sure, agreed: both "confirmation bias" (often a misused term anyway, in this context, since it presumes the thing under investigation) and "recalling from eternal background patterns" are really narratives or stories about experience. Parallel constructions in thought. If you get the result, it matters not a jot what you think about how it works (even the idea that there is a "how it works" is a parallel construction). Then, if you want to distinguish between the two (because you are trying to ascertain whether your default assumptions about experience are true or not), you repeat your experiments to the extent that it becomes undeniable that, for example, the results are less like "selecting experiences via attention from a 3D space" and more like "selecting experience via intention from an 'infinite gloop'". So, we're on the same page here. The extra bit, though, is that the formulation of our intentions can themselves imply a particular description, which then leads to experiences corresponding to that particular formatting. For example, if you have an assumption that the world is a "stable, simply-shared, spatially-extended place unfolding in time" with you as an object within it, and your intentions start from that sense of things, then you are not only intending your outcome, you are implicitly re-intending that standard view world-formatting. So it is not necessarily quite enough to just go "hey, who cares so long as I get the results", because without directly addressing your current patterning in your intending, you are reinforcing certain limitation. While saying "hey, anything is possible", we can be unwittingly intending that "really only these things are possible". This is why deliberately adopting the metaphor/patterning of the concept of "states" which define a set of facts and a sequence of moments, and intending with that "how things work" in mind, can be better than having an optimistic but non-specific notion of "we're jumping all the time and everything is possible, somehow". All of which is really just a way of saying: the only fundamental truth is the fact of the property of awareness or being-aware or being; everything else is relatively true only (conceived of in the most abstract way as a "shaping" of awareness, as "patterns" and "formatting" and "facts" or whatever). It's definitely worth being explicit about this, though - hence the idea of "active metaphors" and so on.

This sounds a lot like the Baader-Meinhof phenomenon.

The problem with the "Baader-Meinhof phenomenon" is that it's basically just a categorisation - that is, only a labelling of the experience that often when something is held in mind it seems that there is more of that something arising in your experience. Beyond that, the "brain likes patterns" and "it can trick itself into seeing a pattern" aren't really explanations; there's no mechanism suggested (how, exactly, does the "brain" do this? what is the evidence that it does do this, in fact?). It's a restatement. Although it is a catchy term. Really, then, it's just a rephrasing of the idea we are investigating: "experience tends to exhibit some sort of 'patterning' effect (and this can be used to advantage)".

While it may be that you actually jumped dimensions, or have attracted more sharks into your life through manipulating some law in quantum physics we have yet to discover

Well, "jumped dimensions" is a metaphor, remember; it's not intended to be taken literally in the sense of an external set of "places" that one is transported to. No actual explanation is offered, only a way of conceiving of it (one amongst many). No description is identical to "how it works". In fact, even the idea that there is a "how it works" is under scrutiny here. There is certainly no suggestion of "manipulating some law in quantum mechanics". This would be nonsensical anyway, I guess: a "law of quantum mechanics" is an aspect of a descriptive scheme, used to account for certain experiences/observations resulting from experimentation, not a thing "out there" that exists as an object that can be transformed. I could scribble on the relevant pages of my old copy of Eisberg & Resnick, I suppose!

Again, you're telling your brain to see/recognize something, which it is doing (I hope this paragraph made sense).

Now, we have the issue of how to distinguish between seeing something that would have been there anyway, versus now seeing something that wouldn't, and the difficulty of the whole idea of "would have been there anyway". This is why we have a similar issue with explaining things as "confirmation bias": that implies a stable background environment or dataset from which patterns are being selected. However, we can't necessarily take that for granted: this is actually one of the assumptions that is being investigated by conducting the experiment. As mentioned earlier, perhaps the selection of experience isn't actually from a 3D space? Perhaps the usual assumption that the "world" is a "stable, simply-shared, spatially-extended place unfolding in time", with you as an object within it, is flawed?

Aside - This latter area is something that is touched upon by some recent approaches to quantum physics, see here and here for accessible articles about that. This ties into the "objective frame" comment I'm about to make below. One of the authors also has a nice article on the reificiation of abstractions which is worth a look, here.

If you take into account all the times during the day you did not see anything shark-related, you would soon realise that there is an insignificant increase in the sharkyness of your life.

Relative to what, though? Comparing the number of "shark objects" seen compared to the number of "non-shark objects" doesn't tell you anything about the significance of the number of sharks encountered. The correct comparison would be between "number of sharks 'actually' in environment" vs "number of sharks 'experienced' in environment", before and after doing a patterning exercise. However, this option isn't available to use, for obvious reasons (the environment assumption, and the lack of repeatability, and lack impossibility of counting before the exercise). So we can make no comment on the significance from an "objective" frame, because the whole experiment is "before" the idea of an objective frame; it's one of the assumptions we are examining by doing the exercise...

One of the main purposes of which is to make you think about these things, but after doing the actual exercise. And repeatedly. Because the only way to really decide whether there is "something to this" (whatever that might be, we don't presume) is to do it many times, with many targets (first objects, then more abstract things, events perhaps) until it becomes undeniable that there is a link - or not, of course. The summary of this is, I guess, that it doesn't really matter what reasons we come up with for why this is "not a real thing happening 'out there'", or is "only this (insert named category of experience)" - the actual point is to more closely examine the nature of ongoing experience as it is, and not short-circuit that by confusing descriptions about "the world" (as parallel constructions in thought) with that world-as-it-is. Perhaps the "formatting" of the world as it is experienced is best described in another way?

There's a general rule when trying to prove a theory; You first need to try to prove it wrong. That is exactly what I'm doing.

One might say that this is what is being done here. It's not that anyone attempting to prove there is such a thing as "dimensional jumping" as such - as the sidebar says, "there is no theory of 'jumping' or its mechanism". That's not the theory that people are attempting, as an exercise, to prove wrong. Rather, they are attempting to prove wrong the theory that the world is a "stable, simply-shared, spatially-extended place unfolding in time". In fact, "that is exactly what we're doing".

POST: The Mandela effect and dimensional jumping

is the little ritual I did earlier constituted as a spell?

Not a spell. Ultimately, it's just what you might call deliberate, structured intention. If you are okay with moving your arms and legs, then you should be okay with this!

As for noticing spontaneous changes (versus one's memory of prior moments), I'd use them as a reminder that your ongoing experience of the world is more like a "pattern" in your (impersonal) mind or "awareness", than a "place" that is "out there". Remember that "dimensions" are a concept which we are using to conceptualise change; you never actually go anywhere, you just use it to create an "as if experience, using it as a sort of transformative pattern. And so, although we might say that a Mandela Effect

experience feels "as if" we jumped to another dimension, really we are using the term casually in that case, like a story. We could equally say that we shifted a fact in our "world-pattern" in our awareness as an implied side-effect of another intention, or that we accidentally selected a new subset of moments from an eternal memory block, or whatever. There is no unchanging separate "how things are" to refer to in that way, however. Except for just fun chat, I think it's best to consider such concepts and descriptions as "patterns we use as part of an intention, a context for defining an outcome", than any true description. The only true, unchanging, fundamental fact, then, is that of the existence of the property of being-aware (or "awareness"). Everything else is a relative truth, a temporarily active pattern of fact, only; the only causal force is intention and everything else is a result; and so on. So if you have the experience of a fact changing, then there is nothing more to it, nothing "behind" that, other than the fact changing. If you didn't deliberately intend a change to that fact, you may assume that it is a shift associated, with a byproduct or implication of, another intention. Even that is too much, but at least it keeps the "explanation" at the most basic level, that of "experience is patterned" and saying no more that is just "parallel fiction" (description in thought).

POST: How Can I Record Accurate Data Before/After The Owl Method?

I guess it all depends on what exactly you are trying to demonstrate for yourself. The issue here might be in your use of the word "accurate", if this is supposed to refer to some form of external world independent from you which is being measured, and which is affected by the exercise. That is, that there is a "real" before and after number of owls "out there" which the exercise is changing. But you never experience such an "out there" though; there is only the number of owls experienced. Even by simply deciding to keep track of owl instances, and being on the look out for them, you are already "patterning" yourself with "owls". You may indeed find that there are more instances of owl experiences after the exercise than before, because you are deliberately further intensifying the pattern. Ultimately you are not really demonstrating anything beyond that (that deliberate intention increases the relative contribution of the pattern being intended), because you cannot actually get outside of "experiencing" in order to have an independent reference point which is not entangled with your intention (or the implications of your intention).

> Therefore, the pre-exercise data count should have little-no effect on the post-exercise data count, if given the 1-2 week grace period.

The performing the pre-exercise count will have some effect, and the exercise may increase that. However, even the fact that you are contemplating doing this experiment at all will have an effect. And you might well find that the pattern reaches extreme levels before you even get to the exercise, in anticipation of it, and the exercise itself doesn't really make any difference. You can't "fool yourself", basically, because your entire experience is "made from you", and continued attention corresponds to a continued deformation of your experience. This is what makes "proving it" experiments difficult to construct, and "objective world" concept experiments impossible (because it is a concept only).

To be honest, I'd throw away the idea of a conscious and subconscious mind, particularly in terms of them being "active" entities that "do" things. I've never seen a "conscious" or a "subconscious", personally.

> if in the first part of the experiment I'm actively looking for it, it shouldn't show up as frequently or prominently if I understand the exercise correctly.

Why not? What you've actually done is pattern yourself with the intention "I will have the experience of looking for owls". That alone will increase the contribution of the extended pattern "owls", to some extent, even if you don't imply "...and finding them" on top.

> But post-exercise, my subconscious mind should attract the owls, and more frequently.

Your subconscious doesn't "attract" anything. That metaphor implies that you are some sort of object in a place, and that your subconscious is like a magnet which "attracts" other objects you've decided upon. In the owls exercise itself, it makes the comparison with drawing a pattern on a screen and that pattern peaking through experience wherever an appropriate context gap opens up. That's a more appropriate metaphor, I think.

> I need a control group to measure my noticing...

The problem is, that "noticing" is also a patterning! It is also a selection of an experience!

> If I start the exercise with something that may have been frequent, but on the fringes of my perception...

If something isn't in your experience, then it isn't in your experience, though. The idea that there were things "on the fringes" that you just didn't notice, is basically a little story you'd be telling yourself.

> then how will I know that I'm not just making myself notice what's already been there more often?

The point is that the idea of there being an "already there" is an assumption you possibly going to be challenging, so you can't actually use it as the basis for an experiment. As I said, you are possibly assuming that what you are is an "person object" in a "stable, fixed place with other objects in it", when the exercise is actually based on that potentially not being true. It might be more helpful to conceive of yourself as a sort of "open, void, aware space" within which multi-sensory experiences arise, as if selected from a background. That is, you are not a "body" which is "looking around a place", you are a "mind" which is selecting moments or "sensory frames" such as "the experience of being a body, looking around". See also, the Feeling Out exercise linked earlier. On version of it:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

To continue on your before-and-after experiment concept:

> The pre-exercise is meant to keep track of what's already there.

There is no fixed "what's already there", so there's no good way to do that! The "already there" that you'd have to be referring to would be something like an "infinite gloop" of all patterns or an Infinite Grid of All Possible Moments that you are selecting your experiences from. So it is meaningless to measure a "before" and "after" for that, because both involve selecting experiences by intention (and the implications of intention), rather than noticing things in 3D-environment: The "looking for" is still a "selection" of an experience: the experience of apparently "looking for things in a 3D environment (and finding them or not"), just as the "intending and noticing" is a selection of an experience: the experience of apparently "seeing things in an 3D environment that you'd decided on". All you can do is pursue the exercise for different images, ideas or outcomes - different deliberate "selections" - until it gets to the level that the suggestion of there not being a causal connection between intention and outcome becomes ridiculous. See also, this recent response on the owls vs confirmation bias:

> It's one hundred percent confirmation bias.

Although, we should ask: what exactly is "confirmation bias" in this case?

If the term is taken to mean "noticing patterns that were already there in a three-dimensional environment (a place)", then the extreme experiences one can have often seem to conflict with that. If, instead, we expand the term to mean something like "selecting patterns into sensory experience from a non-dimensional environment (an infinite gloop)", then we've got a description that's more useful, perhaps. In the first case, "confirmation" refers to confirming ones prejudices. In the second case, "confirmation" is more in the sense of confirmation of a property of experience. In neither example, of course, do we have access to an independent external reference against which to measure the "confirmation". However, in the case of "dimensional jumping" and that exercise, we explicitly recognise this fact - and pushing against ("confirming" or not) the standard "world experience" assumptions is actually the basis of the exercise. This sort of discussion we're having, though, is exactly what all this is about: digging deeper into our assumptions and being really picky about our world views and interpretations.

and in your own words

Hmm. As opposed to...?

where does it lead..

It leads to a clear perception of the actual situation, rather than just being lumbered with whatever you've ended up with in terms of your perspective, your default "formatting" of experience. Clear perception, then, of what is directly and fundamentally true of the content of experience (that is, the nature of all experiences), versus what is only conceptually and relatively true based on a superficial view of the content (that is, merely "being self-consistent" in thought, a conceptual "castle in the sky"). Without that, then everything else you think or do is (or might be) based on a set of misconceptions - i.e. it is wrong.

what is the use...

So, the main "use" is to no longer be wrong about everything! (Initially, of course, to realise that you might be wrong: hence the exercises rather than methods.)

Now, it so happens that the shift in perspective that this results in is beneficial - things like: the world is not a solid separate unyielding place, and you are no longer a little object waiting to expire, and everything is more flexible than you might have assumed. However, even if that were not the case (and, hey, no promises given: it's a "personal" investigation!), it would still surely make sense to thoroughly examine one's experience to truly ascertain one's situation, rather than simply assume that whatever ideas and habits you've ended up with are, without having really spent time critically examining it all, miraculously correct.

Very good indeed.

Oh, well done me, then! ;-)

Well, it seems like we're already talking from the same basis. I'm sure you'll agree, there's no way to truly articulate "your real nature", so we resort to metaphor (in my case: folds in blankets, sandcastles on beaches, patterns in space, and so on) and indirect pointing. It's non-conceptual, and language and thought is object-based. Or more to the point, the experience of thinking is "made from" and "within" the very thing we'd be attempting to think about. As a vague stab - where the purpose to more to have a formulation which indicates what things are not than what they are - we might have something like: "What you truly are is the non-material material whose only inherent property is being-aware, and which 'takes on the shape of' experiences on an 'as if' basis, including the experience of apparently being-a-person-in-a-world". Anyway, I'd say the answer is best conveyed by guidance towards an experience which might imply noticing, rather than by even a metaphor-based definition. For example, in the Feeling Out exercise referenced above, to try and find where you are within the current moment of experience, and to notice that although there is apparently an "over here" and an "over there", both of them are "you", and you are sort of everywhere and nowhere. The hope, there, is that this insulates against the tendency towards identifying with a particular experience as being "it" - including the experience of "realising it" - and thereby short-circuiting idea of a process of "discovery" more generally, perhaps.

Q1: Thanks for taking the time to write this out. My main question is, how do separate consciousnesses fit into this? Is this comment just appearing in my experience, or did its creatiom also fit perfectly into your experience? How is it possible for all of these aspects to fit together but also leave room for any possibility of my own consciousness shaping my experience?

There's aren't any separate consciousnesses, because we are talking about the thing before "separateness". So, when talking about this, I tend to use the term "awareness" because it isn't quite so misused, or is at least relatively little used and so easier to convey meaning with. Note: "awareness", rather than "an awareness" or "the awareness* or "awarenesses". So we are referring to something which is "before" division and multiplicity and change. These are aspects of experiences, rather than the structure within which experiences arise. (In fact, it's not even a "something" because it is not an object; it is the subject to all experience, all apparent objects.)

From a recent comment, one way to say this is:

- *"What you truly are is the non-material material whose only inherent property is being-aware, and which 'takes on the shape of' experiences on an 'as if' basis, including the experience of apparently being-a-person-in-a-world."*

There is no "my" and "your" experience in the sense of apparently-being-me or apparently-being-you being simultaneously experienced now. The experience you are having right now is the only thing that is happening. Although you can conceive of other experiences happening and meshing, and may even have experiences "as if" that is the case, that never truly happens (note: "happens" as in "events arising outside of this moment). The urge to try to resolve things in this way is really an artefact of only being able to think in terms of objects related in mental space. You can't really think-about this at all, in fact, because thinking is another experience, which is "made from" the thing you are trying to think about! (Again, see also: the Feeling Out Exercise in this comment.)

POST: If DJ'ing is just a "metaphor" then why do people say that the number in the header changes?

The change in the content of ongoing experience is real; the description or conceptual framework about that change is metaphorical. So, you can potentially experience a number change, just like anything else. You can have any experience "as if" (as in: consistent with a description based on the idea that) you have "jumped dimensions". However, the number changing doesn't of itself mean that dimensions exist like "places" which "you-as-person" transfer to and from. The number changing means that... you have had the experience of the number changing. Everything beyond that is story and metaphor.

So it's not a metaphor, but rather something that actually happens?

Right. It is true that your experience changes. That is what happens. And nothing outside of that. In your example, at one moment you see the number is x and at a later moment you see the number is y. But you don't actually experience "jumping dimensions" or "changing places" as such. That is merely a description or story which you can use to understand it. (Or, and this is the extra bit, it is metaphor that you might use to conceive of an intentional change in your experience.) There are many possible "explanations" which could fit that experience, actually - but none of them are "true" in the sense of being "what happened behind the scenes". In other words, in thinking about this, focus upon what you actually experience, directly. The experience of "seeing a new number" actually happens. The experience of "jumping dimensions" does not actually happen - although you might have the experience of "thinking about the change in terms of the concept of 'dimensional jumping'". Any explanation for an experience is actually just another experience (the experience of "thinking about a story of what happened"); it does not get behind the experience. It does not get to the nature of the experience, if that makes sense - it does not cause the change.

(For an approach to trying to directly recognise that there is no explanation that goes "behind" experience, try the Feeling Out exercise halfway through this comment.)

POST: Mixing things up?

Are you sure that this technics that you guys provide are for making a REAL dimensional jump

What would be the difference? If you have an experience "as if" you have jumped dimensions, what is the difference between that and "really" jumping dimensions? Is there a difference?

Similarly, what is "programming the subconscious"? I've never seen a "subconscious". When we do that, are we sure that we aren't just having experiences "as if" we are "programming the subconscious", but we aren't "really" doing so?

You get the idea.

POST: Explain (?)

is this real travel, or just "changing your experience", becuz i hear people say that you don't go anywhere, but i've also heard people talk about getting lost or something. So can i get a definitive answer?

Well, they amount to the same thing essentially: the experience is identical, there is no difference between "really" jumping and "seeming" to jump in experience. The idea that you "don't go anywhere" is a reference to that the usual assumption that what "you" are is a sort of person-object who is inside a world that's a "stable, simply-shared, spatially-extended place unfolding in time". In fact, when you think about it and examine it further, what "you" are is not a person after all, and you are not in a place. Rather, it is the experience of apparently being in a place which arises within you. Similarly: "jumping dimensions". Hence, you can't go anywhere, because you never are anywhere - you can only "change your experience" (because there is nothing else to change).

that's what confuses me. What causes the number to change then?

It's "intention - and the implications of intention according to the currently dominant set of facts and patterns". Think of it as collateral damage, from tugging on part of a blanket of material whose folds are the abstract "fact-patterns" of experience. You don't specifically decide upon the slight rearrangement of other folds that results from adjusting one fold deliberately -, nor can they be predicted (because that would be "pre-experiencing" then - i.e. basically just experiencing them - and also they don't necessarily correspond to thinkable concepts). From earlier, too: *It might be better to conceive the world as an abstract "coherent landscape of facts and patterns", where raising up one fact deforms the landscape around it, fits the world to that fact, regardless of spatial and temporal considerations. (And this entire landscape is within you-as-awareness; there is no outside to it.)*

this stuff is hellla meta

Indeed! It's meta... and then take one more step back. But don't let the descriptions bog you down; the "thing itself" is super-simple. You directly are it, the whole moment of experience, it's just that it's not possible to capture it in thoughts (concepts and words).

POST: Relevant, informational video on understanding dimensions

The actual theory (or better to say: underlying viewpoint) isn't structured around "dimensions" in that sense, as such - but as a way of detailing out a metaphor or conceptual framework for use (as per sidebar), rather than "how it works", it's all good. The lack of discussion might be due to people perceiving that. Or, of course, it might be because most people want "results", even though that probably doesn't get you anywhere longer term, and the experiments are best thought of as seeds for an investigation and contemplation into the "nature of experiencing"

POST: A few questions from someone who really wants to believe this is true

The sidebar text covers some of this I think. For example, you are not going anywhere, you are changing the content of your ongoing experience. It's not solipsism, because you are not the only person or mind. In fact, you are not even a person. You are not an object at all, you might eventually conclude. The assumption that you are a "person-object" in a "world" that is a "stable, simply-shared, spatially-extended 'place' unfolding in time" is one of the things under investigation. A recent discussion on the "person" thing can be found in this thread [POST: People around us]. Ultimately, though, it doesn't actually matter how you have conceived of it. You have to do the exercises as experiments, and then reach your own conclusions. If it was solipsism - if all your subsequent experiences were more consistent with that description rather than a "shared world" type description - then that's how you'd have to conclude it was. However, one of the possible outcomes is that the very nature of "descriptions" themselves one of the things that ends up under scrutiny. It might turn out that all experiential content is best viewed as being on an "as-if" basis only ("as if" a particular description were true, at the time of the experience), because no descriptions really get "behind" experience anyway. In fact, you might decide that descriptions are themselves just more experiences: the experience of "thinking about experiences". In the end, you might conclude that the only fixed fact, the only fundamental truth, is the fact that there is an "experiencing", and everything else is temporary and relatively true only. This would mean that what you truly were was something like a "non-material material whose only inherent property was being-aware, and which "takes on the shape of" states and moments of experience". Right now, you might have "taken on the shape of" the experience of apparently being-a-person-in-a-world - but that isn't what you are. This you-as-experiencer is independent of any particular experience; with you-as-person not being a thing at all (with "person-formatted experience" being a more appropriate phrase to use). Again, though, it's all down to: conduct experiments, ponder the results (if any!), draw conclusions, decide what is true and not-true for yourself. Anything anyone else says here is, after all, just the experience of "reading words on a screen", and right now you don't really know what, if anything, is "behind" that experience...

...None of that necessarily follows, surely?

The basic observation is simply that your ongoing experience is "made from" you-as-experiencer (or "awareness") - the context of experience. Apart from that, the present content of your experience needn't be one thing or the other, and it isn't of itself causal. For example, you can't refer to experiential content (things you read, for example) as if it were independent information. The encountering of that information is just a further experience. And it doesn't necessarily define the content of other experiences (although you might use it for a template, perhaps). If you-as-awareness haven't so far "taken on the shape of" the facts that you describe, by intention or implication, then you won't experience them (other than, say, reading or thinking about them). There is no outside "will" to do it on your behalf.

POST: n00b question: Can two glasses still work if you don't notice any strange changes?

If your target outcome doesn't have a component in the present moment, then there's no reason to expect to experience anything in the present moment. For example, if your intention is for an event to turn out a certain way next month, then why would you have a sensory experience about it now? The format of the intention could be described along the lines of "it is true now that this happens next month". Next month is when the experience of a result happens. If it is not strictly time-bound in that way, even then, you wouldn't expect an experience at a moment ahead of when the target fact actually becomes relevant.

POST: I dont understand

OmegaAces: Different perspectives and different experiences lead to different conclusions, this is why some say it's "just" a mindset change, and others say its "just" purely spiritual. The exercises in this sub are laid out in a specific fashion for open minded experimentation and contemplation. Not exactly something you do on a sunday afternoon and form a ultimate conclusion on 3 days later. Basically, extended experimentation (months to years, or longer) may change ones perspective on what "actual things", "reality" and such things are.

/u/OmegaAces says it as it is. Treat this as an investigation into the "nature of your experience" (and of "descriptions"), consisting of experiments and subsequent contemplation of the results. You're meant to reach your own conclusions, really, although all the relevant strands are in the sidebar text from the start. Ultimately, you are led to confront your assumption that you are a person-object located within a world-place. That is, whether the standard concept that "the world" is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time" is in fact a completely accurate description of your ongoing experience.

POST: Paradox

It would only create a paradox if changing the present moment involved some sort of "replaying" of past moments in a logical causal sequence. If, instead, what was happening was an "assertion of a situation", then there would be no such restriction. You would simply be having the experience "as if" you were a person with no recorded parentage.

POST: Trying to reconcile apparent contradictions in DJ explanation.

Or is this the "brain in a jar" type perception, wherein your entire world is essentially a construct of your senses, and nothing beyond that holds validity?

There is no jar that is ever experienced, though, and even "a construct of your senses" makes certain assumptions about an external world that is being interpreted. The fundamental issue turns out to be, I'd say, the conception of oneself as an object that is located in some sort of place. We never experience ourselves as that!

In fact, we never experience ourselves as anything. It is more accurate to say that we are "that which 'takes on the shape of' states and moments of experience" - including the experience of apparently being "over here" and the rest of the room "over there". Consider: where exactly are you-the-experiencer right now, in this current moment?

You don't need to comprehend anything for it to work: the exercises in the sidebar, for example, are intended to be the start of you checking your assumptions about experience versus your actual experience. Actually: In fact, the nature of "descriptions" is itself something that is under investigation. If descriptions are themselves just further experiences - that is: the experience of "thinking about experiences" - then in what way can they ever get "behind" our main thread of experience? Are they not just "parallel constructions in thought"? Any ideas you have about experience are "inside" experience too - except that, importantly: experience has no boundaries, and so there is no "inside" or "outside", except as the conceptual thought about such a thing!

So I guess the summary is: there are only contradictions if you try to reconcile experience based purely on its content - trying to match thoughts about the experience with the main strand of experience as if one can "get behind" the other - without considering the context that applies to all experiences (which turns out to be: you-as-experiencer as the experience).

POST: Newcomer questions

The answer to all of these questions is: try it. Treat this as an investigation, where you conduct experiments and draw conclusions from the results.

It's just a little glass of water. How bad can it really be? :-)

Not bad at all, of course, relatively speaking. Well, no worse than allowing whatever sequence of moments you've already unwittingly defined as unfolding, anyway. There are a whole lot of caveats in terms of ideas like "the subconscious" and even "everyone around you", here. Our default assumptions cannot be taken for granted in these areas. Ultimately, there are no such things, not independently anyway, and experiences are best considered as being on an "as if" (things were true) basis, I'd say. That is, any "monkey paw" type warnings should not be taken too seriously, except in the sense that (as emphasised in the exercises) one should only intend outcomes one would find acceptable as experiences. Because you always get results, in some form or other. (Which you reference in a later comment I see, right enough.)

POST: "As If"?

I see that term come up a lot in discussions and am having a hard time wrapping my head around it, mostly because it's kinda thrown in there casually like certain acronyms or secret lingos. Can someone please explain why they term keeps popping up and what it means?

It's a way of saying that the experience you are having is apparently consistent with something being true, but that it is not fundamentally true. So, you might say that right now your ongoing experience is "as if" you were a person-object in a world-place, "as if" there was an "external world" that was impinging upon your "sense". The content of your experience is consistent with a description based around those ideas. But: that description is not what is "really happening" when we take into consideration the context of experience. What is "really happening" is more like you-as-experiencer has "taken on the shape of" a particular state and sequence of moments, and so there is nothing "behind" or "outside of" that experience at all. Of course, that there is also a description, but unlike the first description, it is intended to point to something you can notice directly about experiences, rather than something that is "true" in terms of content. The first description is like a model, the second one more of an observation or line of investigation. This connects to the notion of direct experience or "direct truth", verses "conceptual truth", and the Feeling Out exercise mentioned elsewhere.

POST: Protip for people failing 2cups and Mirror Method

Chipping in with some general thoughts:

Do not ask for money (too abstract)...

I would also avoid the concept of "asking" (or "wishing") at all. It's more in the manner of a direct update to the patterning of your ongoing experience - see below. For sure, you can produce some experiences "as if" you were talking to a universe and getting responses, but actually those experiences would themselves be direct updates also. You can ask for "money" but you should have a good sense of what exactly you mean by "money". Sometimes people avoid being too definite, sort of superstitiously. But being clear about the target, even if not in the details, is helpful I think. You don't need a big description written out - you just need to "know" it. And: Ultimately, all that we ever experience is... experiences, moments. So I think it's beneficial to have a sense of what a target outcome means in terms of experiences. Otherwise your intention for "money" is like the Owls of Eternity experiment: you will probably see a generalised extended pattern of the idea of "money" become more prominent in your experience, without any specific target event taking place.

the universe can't give that to you because your consciousness can't find a version of you that isn't so deeply flawed state.

Remember, too, that, as per the sidebar, "dimensions" or "universes" are best thought of as being a metaphor which describes being in a particular state. They are metaphors upon which a structured intentional act is built, leading to results formatted by the conceptual framework or pattern of that metaphor. In this description, "the universe" doesn't give you anything and "your consciousness" doesn't find anything. It is much more in the manner of a "dumb patterning system". That is, your intentional act is simply an increasing the prominence of a particular fact-pattern in your ongoing experience - dragging into play any logical implications required for coherence, since your experience is a single thing, not made from parts. It's like grabbing a bit of a landscape and pulling it up to make a mountain. The mountain is your new fact, the rest of the landscape is deformed to accommodate it. However, there is no separate "intelligence" doing things or working things out. You are the only intelligence, and what you are doing is changing you state by shape-shifting yourself.

If you're having difficulties try smaller specific jumps that affect yourself more before trying bigger jumps.

It's definitely true that, in terms of investigating the "nature of experience" here, starting off with target outcomes in your everyday life (things you would consider highly unlikely but not reality-rule-breaking) is sensible. And then build out from that once you've demonstrated ("demo exercises"!) that there is "something to this" (or not, of course). But: pushing against our assumptions of what is possible and how the world is (are we a person-object in a world-place that is a "stable, simply-shared, spatially-extended 'place' unfolding in time"?) is ultimately exactly the point of all this, so there's no need to be too timid! Swapping the limits of one description for another would be a missed opportunity - especially since the nature of descriptions, and their exact relationship to our ongoing experience, is also one of the things under investigation.

Is it possible to jump to one that's very different? Sure, the number would change in the sub.

I'd highlight that this isn't necessarily the case. There is no reason why the sub header need alter along with any other fact or pattern, no matter how dramatic the change. From the sidebar text: **Header No. 982** - Please note that a shift in your experience does not require a change in the header number, which should be treated as an emblem of change and a symbol of potential rather than an ID.

POST: Escaping the system, to true reality

Thing is, no matter what world I jump to, I'm still trapped within what is ultimately a false world.

There isn't a "real world" in the sense of a place. "Dimensions" aren't places, they are more like states. Ultimately, they are just different experiences, all at the same "level", with none being any more special than any other. It is all you-as-experiencer having "taken on the shape of" a particular state and the implied moments of that state. So, you are not trapped anywhere, because you aren't anywhere; you aren't an object and so you never have a location. Any apparent location within a place is just a part of the "as if" (as if it were true) experience you are having. All experiences, then, are the equivalent of "reading a book" - but in the sense of all books being within you, a library "dissolved" into the background of you, and you selecting one or the other. You might arbitrarily select the "void experience" as the ultimate version, I suppose, since in that state you are not "reading a book" at all (see for example the description: here). But really it is just another "shape" to adopt.

the world that contains all other dimensions as well as the substrate that robustly maintains existence and explains how there can be something from nothing?

There is no "world" that contains all dimensions (because there are no places as such in the sense of being "containers"), and no substrate maintains anything (since that implies some sort of ongoing activity holding things together and a solid "material" of some sort). You might say that you are the substrate, in a sense, because you-as-awareness are all that is: the only thing that is fundamentally true is the fact of the property of being-aware. As for "something from nothing", one way to consider this is that all things - all facts and patterns - are eternal. All that changes is which facts and patterns are brought into prominence, with a particular set of relative "intensities" corresponding to your current "state". See this previous comment and links for more on that [POST: Who are You?]. Aside - It's worth reading some of the stories of Jorge Luis Borges for some interesting ways to conceptualise worlds and patterns, perhaps - particularly The Library of Babel, The Circular Ruins and The Garden of Forking Paths. They're all ultimately different versions of the Infinite Grid metaphor referenced in the sidebar, but they're fun to play with.

Could you expand on what you mean by "level", and why it is that different experiences are always at the same "level"?

So, what I'm try to get at here is that if you were to have an experience of, say, finding yourself transported through multiple universes, seeing strange scenes, all different kinds of life, and having an interaction with some beings who told you about the secret structure of reality...

You would not in fact have gone any "deeper" into the nature of yourself or the world. None of those experiences would be any more special than your everyday experience; they are still just further content made from "experiencing" and within or as the context of you-as-awareness. That is, an experience of "digging into the deeper levels of reality" is in fact just that: an experience, actually at the same level as any other. Similarly, any thoughts about a deeper level, your descriptions and explanations and models, are also just at the same level: parallel and simultaneous rather than behind or underneath. A shorter way to say this, is that the realisation of a "real reality" being looked for by OP here is actually the "meta fact" that applies to all experiences (the very fact of you-as-awareness taking on the shape of experience), and not something that is contained within the content of any particular experience.

POST: Glad to find this sub!

In regards to the post on the two glasses technique I want to point out for those new to it, that you must focus on the result of what you truly want, not on what you don't want.

I would emphasise for that exercise, though, when performing it as an experiment: just follow the instructions as written. Don't "focus" on anything in terms of straining, no effort or concentration is required. There is no actual mechanism at work here, it is far more direct than that. And then follow the final instruction (which is basically: don't interfere afterwards).

So instead of focusing on the mechanism to get the result you want, focus on the result

I'd definitely agree with this. (And nice story.) One could perhaps conceive of this as "inserting a fact into the world": If we think of the world as a single landscape, one continuous coherent pattern which completely defines the world, then to assert one particular fact as an outcome inherently involves a shift in the landscape around the two defined points: now (which is fixed because you are experiencing it unfolded as a sensory moment) and then (your target which you have fixed via intention). It becomes "true now that this happens then", and all of it is present now even though only one moment is "unfolded as the senses". So, any apparent mechanism is only a seeming mechanism, when viewed afterwards. In truth, we just experience a sequence of moments, aspect of the landscape, pre-determined by the facts within our patterning. The actual cause is always intention: the assertion of a particular pattern as true, incorporated into the existing world-pattern, which is really a patterning of ourselves. Everything else - all experiences, even those that are apparently "causes" - are "results". Meanwhile, I'd say that "believing" is optional - in the sense that it doesn't cause anything if it's just an occasional thought about things - but it does make it more likely that you will fully commit to an intention (and since intention is a direct shifting of yourself, with nothing interpreting a request or whatever, a "sorta" intention equals a "sorta" update), and definitely assists you in resisting the urge to tinker and interfere and engage in doubtful reflection afterwards. For clarity, it's probably worth making a distinction between "believing" an idea versus intentionally fully "patterning" or "formatting" yourself with it.

POST: Shifted to a New Awareness/View of My Cats?

[POST]

This is long. Sorry! Well.... Over the past few days I've realized that Triumphant George had posted many gems of information both here and on another site, Oneirosophy, that I had not yet thoroughly read. So, last night I began reading through a lot of these and really pausing to give each one some deeper thought (for instance, the Hall of Records, the Imagination Room, and the wealth of ideas here: [https://www.reddit.com/r/Oneirosophy/comments/2r39nc/overwriting_yourself/] - and in several other posts). I was aware of some sort of deep change in my perspective as I kept reading these (although I've experienced plenty of "changes in my perspective" already!); something really seemed to "take hold" as I pondered and mentally experimented with some of these new techniques and ideas. The first thing that happened after this, that I recall, is that - still on the computer - I did some web browsing and encountered several synchronicities in a row that startled me a little (although I'm pretty used to synchronicity and "magical happenings" that come and go,) and the content of them was so important to me that I wrote them down. Honestly, I would share them here, but I've found that sometimes another person's "startling synchronicity" just isn't read as such by others. Maybe I've spent too much time on GITM (silly me) where the main idea seems to be to "shoot down" every poster's "glitch" ;-/ but I feel it best to keep the details to myself, since those aren't the "main event" in this post, anyway. Before I proceed, as an explanation I need to say that I live on a rather busy street, my cats never go outside, & part of my small-ish home is really not in use right now so my livable space is reduced from what it used to be. Also, those of you who have had cats know that if I just "locked them up" in a room at night, they would meow, yowl and howl pathetically all night! Which would hardly be restful for any of us. ;)
Sooo, it wasn't too late but I was very sleepy. I left the computer and went upstairs to sleep. Now - I have 5 grown cats. They've slept with me for a long time, but until about 3 1/2 years ago, I was in my double bed and there was plenty of room for 1 human and 2 or 3 cats. Now, however, I actually sleep on a sofa (I won't go into why at the moment,) and the cats kept getting, from my perspective, needier and needier and more and more invasive. So for at least 2 (more like 3+, I think,) YEARS I've been trying to sleep with one cat draped about my head, chewing on my hair, pawing at my face, another cat sniffing at my nose and tickling me with her whiskers, and another cat pawing at my feet.... You get the picture! The obvious result was much disturbed and thwarted sleep, and me feeling a lot of irritation toward my poor kitty cats. My oldest cat has never been a lap cat or very "touchy", but at the elderly age of 15 last year, even she decided to become a lap cat and now insists on sitting on my lap for 1/2 hour every evening before bedtime. Anyway, so - on to my point. I had read all these articles and posts by "TG", seemed then to feel some sort of inner shift... then experienced a rash of synchronicities, and then went up to "bed". Last night, I didn't do "two glasses" or anything really deliberately, but I sort of felt... filled with love, or... I dunno! As I sat with my cats, (a couple of whom also do things like race about madly, scratch up the sofa, and get into "tiffs" with each other,) I was led or drawn to appeal to their Higher Cat Selves. I remember petting them very lovingly and thinking that I was appealing to the "Magnificent Heart" of each of them. In this "appeal" I wasn't really asking for anything too specific, but there was a very silent, (sort of deeply hidden within me so that even I was not very aware of it,) INTENTION: peacefulness - goodness -. I hope this is sort of clear. Seems hard to express. So, during this "petting" time of about 1/2 hour, at one point my big orange cat, Sam, raced over and began to claw (with great gusto - you'd have to know Sam!) at the sofa I was sitting on. I sort of just... thought about his "Magnificent Heart", his Higher Being, and he stopped right then in mid-scratch, jumped up on the back of the sofa and began to snooze! I just thought, "Gee" or some such. I finally lay down, very tired. William, my other male cat - big, orange & white, and fluffy -

jumped up onto the pillow above my head. He chewed on my hair and did his usual annoying tail-swishing, etc. One of my female cats had taken some of the cover off my feet. In this somewhat uncomfortable - and perfectly usual - state, I began to drift off to sleep, still with thoughts of some of TG's writings in my head. I was still slightly awake when William jumped up suddenly from the pillow he was sharing with me, and down onto the floor. Sam also got off the sofa, as did Annabelle (little cat at my feet). I didn't think too much of it as they will go to the food bowls or to get water at night, but they always, always come back. I just snuggled down to enjoy my very temporary (I thought) Sole Occupant of the Sofa status, since every single morning I awaken in some more or less uncomfortable position, basically "covered in cats". I usually sleep very poorly and wake up several times at night due to cat-related discomfort. Except this time, I didn't. They weren't there. (!!!) This may seem like a small thing, but when my alarm went off and I realized there wasn't a single cat with me, and I was awakening from a very peaceful, undisturbed all-night sleep, I was stunned. It seemed that, when they left the sofa as I was drifting off to sleep, they stayed off. I sat up, and after a minute, slowly the cats came in from the other rooms, one by one. I was going to write that I have no idea how tonight will play out - when Sam (my most "in your face", high strung kitty,) jumped onto my computer desk and did something he has truly never done before. Instead of sitting or standing in front of the monitor, blocking my view, and meowing insistently in my face, he has politely lain himself down off to the side so I can still see the whole screen. I have seen what seems to me to be an extreme change in some cat behavior that was totally entrenched over a period of about 3+ years, and I hardly know what to make of it. All I know is, I FEEL "shifted". And I didn't DO anything. I just assimilated & allowed new perspectives in.

[END OF POST]

Q1: I just said thanks to n8dawg189 & BraverNewerWorld for not calling me a fruitcake! :)
And I wanted to follow up just a bit. Last night I fell asleep with a kitty (William) by my head, and this morning I woke up - once again "sans cats"!!
I just don't know....Also, another change (big change, in terms of my state of relaxation vs irritability,) is that my cats were not "under my feet" either last evening or this morning. For quite some time, (years, that is,) I haven't been able to go up or down the stairs, walk from the living room to the kitchen, etc. without having cats - especially William, Mary and Annabelle - "accompany" me by racing ahead of me and then stopping in front of my feet. If I go to my small bathroom, the pattern has been that 2 or 3 cats race in there ahead of me, throw themselves down on the floor and roll around, etc. (Yes, they're cute! :-) - but, convenient, it isn't. There's hardly any room for me! lol)
Well, this morning I went up to the bathroom and William walked BEHIND me up the steps (unheard of, I swear,) and then he didn't actually go into the bathroom, at all. He sat in the hallway for a while. All my cats, (except for the oldest, Claire,) are behaving very differently. I'm trying not to misread modes of behavior that were always there, but just unnoticed, as new. Trying to be logical and honest with myself about what's going on. However, over the past couple of days, there are behavioral changes in my cats that I just can't deny. I sort of feel as if I have...well, (gulp) different cats, somewhat. I'll just relax and try to be observant without losing all my common sense.
Edit to say: I'm at work so not really in "Dimension Jumping Think mode". I wanted to clarify that I don't really believe it's a matter of actual "different cats", but rather....shifting to a state of consciousness where I - well, I've created them to be different! (I'm truly something of a solipsist these days, I think.) I've created changes in the past with thought alone, but 1) not on purpose; 2) still, in such a focused (though unintentional) way that I was able to look "back" and see very clearly exactly how I did it. Nice to find myself doing it with positive intention. In the long run, I just want comfortable me - and comfortable, happy cats!*

Not different cats as such - but maybe different cat patterns, eh? :-)

Aha, a secret is revealed! To shift patterns one must love seamlessly whichever pattern is present and silently intent/reveal/flow with the heart into the desired pattern. It has to feel as if you almost aren't doing anything at all, only allowing what you really want to happen by appealing to a Higher Authority in a humble, unobstructed trust. Hmm, very cool. Thanks to everyone involved for helping me think this out :)

The "higher authority" part, I would emphasise, is simply you providing yourself with an excuse to not interfere with what you've already done via intention - to let it unfold without re-intending again due to doubt. Once you have intended something, the new deterministic experiential path is set!

You are the only intelligence, everything else is a "dumb pattern".

Meanwhile, since intention has no specific sensory component (you don't "do" intention so much as "shape-shift" to a new state where the intentional pattern is prominent), there is no sense of effort. You didn't do anything; you-as-experiencer became something. In OP's case, they intended-that they would read some "active metaphors" and allow themselves to be re-patterned by them. And at that point the new pattern was fixed and the subsequent experiences determined.

(As with all of those things, it's much easier to do some experiments and know it, than it is to discuss it intellectually and try to "understand" it!)

Q1: Yes, it certainly is a challenge to discuss "things of the spirit" from an intellectual perspective. Sort of makes me think of, "The letter killeth, but the Spirit giveth life". Also, while I'd like to avoid mangling things up with a new "slant", there was definitely a sort of trance-like element to the way I was feeling the evening the change occurred. Have you ever had a dream, read a book or watched a movie that "caught you up" so much that you were sort of floating around, not quite grounded in your "real life" for a bit? That's not a perfect comparison to how I was feeling, but somewhat. I think the "shift" actually may have occurred while I was reading and so deeply contemplating those new concepts. By the time I went upstairs and spent time with my cats before sleeping, I was already mildly "entranced", immersed in the ideas I'd been reading about - and the brand new thoughts about my cats, such as their "Magnificent Hearts", just came to me out of nowhere. Not planned, at all. As TG has noted somewhere, my viewpoint had already switched - and I provided myself with a path to the recognition of the new viewpoint. (Ha! sounds so complicated.) When I "got in touch with" my cats Higher Selves, by the way, I sensed them, not as something like Big Noble Cats, but more like...very benevolent royal Beings, with their spirits "equal" to my spirit. It was interesting. I really, really appreciate this sub for being a place where such experiences can be shared and discussed! You guys are great. By the way, that "change" was Wed night, and it's now Friday night. My cats are still shifted/changed/different - and believe me, while I can write all this High & Mighty, got-it-together stuff, there is a very earthbound side of me that finds this very freaky!! I've had brief moments of staring at them like, "Who are you??" and wondering if I should rush them all to the vet! (lol) - They are fine, actually. I'm pretty sure.

They are probably the finest they've ever been! But it's interesting, isn't it, that having an actual experience is a bit more destabilising than one might expect in advance, no matter how enthusiastic one has been about contemplating "such things" beforehand. You can see how some people intuitively sense that perhaps they don't really want the miracles they are hoping for, since the price you pay is possibly a re-evaluation of the nature of things at a fundamental level.

Q1: Well, I'm sure everyone is sick to death of me posting about my cats, at this point, but I just have to post this. If anything would convince me that some change has actually occurred, and I haven't simply gone cuckoo, THIS (oddly, perhaps, but that's just me...) is it. I adopted Sam as a tiny, abandoned, bright orange (so cute) kitten in 2004. Once he started eating cat food (he got kitten formula for a short time,) he was strictly a fish or turkey guy. He would not eat chicken in any form, to my surprise. He wouldn't eat any kind of cat-food chicken. My sons and I tried giving him home cooked chicken, fried, roasted, braised, store-roasted chicken, KFC chicken, white meat, dark meat.... It didn't matter. He would look at us as if we were nuts to offer him something that was clearly inedible, and he would walk away. So, I seldom eat any chicken any more, at all, but yesterday there was a party at work and a ton of chicken tenders left over, so I brought some home. (Hey, free food....)
So, this morning for a snack I'm having some chicken and Sam wants some. I remove all the mildly spiced breaded coating and give him some white meat. He gobbled it up!! I am not kidding. He just ate a bunch of chicken. (Now he's meowing. I wonder if his tummy hurts.)
omg. It seems I have to get used to cats with a whole new set of "stuff"! (I need some chocolate immediately. lol) Jeepers. This is SO weird. In fact, it's so weird, I just have to try it some more. :-D
Edit to add: This is certainly the last time I'll post on this specific topic. (Enough is enough. :) I think everyone who finds it possible to "believe" is now aware that apparently I've had some kind of "shift" and may continue to see small bits of evidence of it as I "move forward in time".
Of course I'll post again if I perceive some totally unrelated, truly significant "shift"! Um - That is, I'll post again if reddit exists in my awareness after I've shifted (should I "shift"...)! Thank you for all your comments! Wish I could meet you all for coffee or something. :)

Good stuff. It's always been a concern with this subreddit that there has been a distinct lack of cat-related material - which, as we know, is the true mark of success on reddit and the internet at large. No longer! I just hope your cats are inclined to play along nicely with owls... :-)

Q1: Ha! I was going to stay off this thread, but... Yes, I probably should have included links to cute pics of my cats. Would've gotten "Gold". OWLS - I didn't even do the owl thing, just read through it. Yet I see them all the time. Decided to walk a different route to my bus stop Friday morning, and there was a car parked by the curb with a big stuffed owl on the dashboard. Last night (Saturday), I was looking at pics online of a home for sale, and in the living room of that home there was a large owl figurine on the coffee table. On and on, owls everywhere. I want to apply it with something far less popular, such as snails or hippos, and see what happens. :) Fun. You are my primary mentor at this time, TG. I have (just for the moment,) set aside Neville, Kidest, Fred Dodson, Bashar, all my New Thought folks, et al - and am diving in to study and apply the info in your writings. I wonder if you ever think of putting out a small book (?).

This is one of those threads where if you keep tugging on it, you find a whole sweater! Or a whole sheep! :-)

So, all the people you listed do, I think, give you a different starting structure that provides a path or "formatting" by which intention is filtered. Neville Goddard, with his references to Blake, is slightly more direct about it all, but regardless, what's actually important is realising the nature of experiencing. That's really the ultimate aim. If you realise that - infer the context of experiencing vs the content of experiences - then you don't need a mentor or a structure at all. As your post indicates, if you allow yourself to be fully formatted by an idea of "how things work", a metaphor, then you will have experiences "as if" it were true. Realising this, you just pick your metaphors wisely, choosing the most flexible. I really think that if we fully commit to directly experiencing ourselves as the "open awareness" which formats itself by imagining-that, there's nothing else to learn. All descriptions about it are merely parallel constructions in thought, inside it.

POST: I would love to hear your feed back on this video - is he accurately describing DJing as you understand it or experience it? OR is your experiences with DJing different than he describes? If so, how are they different?

Just to start: I don't think it's very helpful to define a "reality" as every change in experience (which is essentially what he does), because it makes it kind of a meaningless concept. However, if we define a "dimension" as a particular "state", meaning a set of world-facts from which follows a deterministic set of moments, then we've got something more manageable. In this view, when we deliberately intend a change, or imagine-that something is true until it becomes fact, then we have shifted our state (really: our-selves). Our subsequent experiences then arise spontaneously from that state. From there, it's not so much that you have to "start acting like the new dimension you jumped into is really there" - rather, you have to not obstruct or react to the sensory experiences that arise, including the experience of apparent physical movement. If you oppose the moments that then appear in your awareness, then you are in effect re-intending against them - and hence shifting state again. In summary then, we're really talking about:

- Adopting a new state and then:
- Not accidentally intending against that state.

For this to make sense intellectually, though, we really have to reconsider what we think of as "me", which leads us to philosophical idealism or non-dualism. You are not a person in a world doing magick or attracting things across time and space, for instance.

Honestly - you seem to be drawing VERY subtle distinctions between your understanding and what Bashar is saying. I'm not sure I even see a difference or even understand the difference you're highlighting....but I'll think about it, meditate on it and try to understand what you're saying. But regardless of all that - I don't want to sound ungrateful so thank you for your reply.

Well, do remember that this is not an understanding of something that independently exists as such. So there's an element of "whatever works for you" to all this. The only thing that truly matters, is that we recognise the distinction between the nature or context of experience (fundamental truth, you might say) and the content of experience (relative truth). Everything else is up for grabs, potentially. "Very subtle distinctions", then, are worth attending to, because how we conceive of the world shapes the structure of our experience. The benefit in drawing the line of the definition of a "dimension" at this point - of a world-state rather than something akin to "what I am grossly experiencing right now" - is that it logically follows that you can have effortless experience with occasional redirects. It's more obvious that you do not need to maintain anything, and so on.

Also: no aliens! [1]

—
[1] Unless someone particularly wants aliens, of course, in which case they can totally go for it. :-)

Q1: "Very subtle distinctions", then, are worth attending to, because how we conceive of the world shapes the structure of our experience.
This is exactly why I said I wanted to think on this further because I'm not afraid of subtle distinctions - but sometimes they're a distraction. It's the old analogy of you can't see the forrest because you're too focused on the trees. I had originally been thinking this thread would address the differences and/or similarities between DJing and Bashar's ideas but something about your response is making me think much deeper about all this.....which is actually quite fun for me so thanks. I'm not not nearly "up to speed" on all of this so it'll take me a while to process.

Yeah, it can be easy to get lost in formulations for their own sake, forgetting they're about constructing something useful rather than discovering something. (The exception being the discovery of our direct experience of ourselves.)

The subreddit overall is intended to be fairly concept-agnostic - hence the idea of "active metaphors" referred to in the sidebar and links. The underlying idea is that there is no particular "way things are". All changes are basically the intentional "patterning" of our experience/ourselves - to different levels of granularity. So, "dimensions" and "frequencies" and "grids" and "states" and "facts", they're all potentially useful as self-formatting patterns; none of them are inherently true. Anyway, thanks for kicking off the discussion.

Q2: Not accidentally intending against that state.
Could you please give a few examples of accidental intending?

So, one form of that would be you reacting against an experience that arose as part of the state's path to your outcome - either because it seemed unpleasant, or because you can't see how it fit in, or you were trying to "make" things happen by directing them in a more micro way. For example, perhaps as part of the sequence towards my outcome, circumstances force me into meeting up with someone who I find intimidating, and then they are intimidating, but my spontaneous response (rather than my reaction) is to stand my ground and say something out of character, and that resolves that situation and leads to my outcome in an unexpected way because that person has direct access to what I want. Throughout all this I have to trust that the deterministic path, the path that has been created as part of my outcome-focused state-shift, is heading in the right direction, despite my fear and discomfort. I must do this even though I can't know it in advance exactly what will arise along that path, because I can't "pre-expereince" my experiences and it's never possible to think it out. In exchange for that faith, I benefit from the entire "world-pattern" having reshaped itself as a coherent whole around my intention, in a way that could never be planned using my basic thought model of the world. However, to benefit from it I must surrender to it. Any resistance to what then unfolds in my senses is an intention against my current moment, but also the whole state. Since your state or "world-pattern" is a continuous whole - like a blanket of material with folds in it - to intend against one part - to tug on one fold - is to shift the entire world. (However, I'd suggest a strong outcome intention will not be completely mangled by a minor counter-intention that isn't directed at the specific outcome itself.)

Q2: it's never possible to think it out
What exactly is "thinking it out"? And how would thinking it out be different from not resisting the sensory experience that arises as thought itself?

In this context, the manual construction of a parallel structure in thought, which is then used as a plan for what needs to be done to reach one's goal. Perhaps "work it out" or "calculate what to do" might have been better ways to phrase it. The basic idea is, you can't "understand" the world enough to choose the correct action, but the information is there so that you can "know' what to do towards something you've intended - because it is the movement already occurring within you.

we might even just call it perseverance

Although for some people that word can imply struggle and effort and pushing, perhaps? The best words are probably "trust" and "faith" and "confidence", if we can put aside any religious connotations they have in the context of action in the world (not necessarily a bad thing, since that's where the concepts probably came from originally, but just associations that are unneeded). Maybe a blend of both.

Q2: Although for some people that word can imply struggle and effort and pushing, perhaps?
Yeah i intended it to come across more as "overcoming challenge," which probably blurs into struggle... for some people.. maybe. but i think if you know or have faith, trust, confidence etc, that you get to your end outcome, then it seems to make it more about upping the quality of that experienced moment and the implications following, which can mean struggling if struggling means-that your results will be, overall, better. Maybe not though, struggling could just be struggling.

I suppose we might suppose two levels for convenience, something we often have to do when discussing these topics. There is the "experience of struggling" as content - really just part of your sensory adventure - and then there is "resistance struggling" as context - which is when you-as-experiencer push back against the sensory adventure itself. For example - using a retro film reference - if we were Indiana Jones in Raiders of the Lost Ark and we had decided we were going to find the Ark of the Covenant, then we might experience many struggles along the way, but those would be part of the "sensory adventure", and in fact our outcome would already be assured. However, we are simultaneously the actor Harrison Ford, and if we as Harrison Ford struggle against the unfolding of the adventure, of the script that is arising in our theatre, then we might derail that outcome, or at least (more likely) make the path longer and more punishing.

Q3: I must surrender to it.
Like Jim Carrey in "Yes Man"? :) But isn't there a limit to what we can say "yes" to? I'm ok with tackling a challenge that forces me to face my fears, making me stronger... but what about "deal with the devil"/"indecent proposal" kind of situations, that force us to violate our moral code? Should we embrace those too? Can we intend a different path without changing the destination?
a strong outcome intention will not be completely mangled by a minor counter-intention
How do you know whether or not your path has been completely disrupted by a negative reaction and is no more headed in the right direction?

Haha, no, it's not a Yes Man type deal. It really simpler and more basic than that: to give up micro-controlling in the sense that you think something "should" unfold a certain way, and to not let your fear lead you to avoid things. We might draw the comparison with body movement more generally: you don't actually need to control your body muscles "manually", and actually doing so tends to bring about inefficient and tension-producing results, because you can neither know what your body "should" be doing, nor consciously make it do such subtle co-ordination. Instead, you should intend the outcome (e.g. getting up from the chair; catching the ball) and let your body move by itself. However, until you've had that experience - there there is a movement that arises spontaneously in response to situations - then this probably doesn't make too much sense as a recommendation. Without a certain confidence or faith, there's the temptation to intervene and try to "make" the result happen - which has based on your crappy limited idea of the world. (In the specific case of body movement also, many people are constantly asserting their current position, and then overcoming it in order to move. So when they "stop interfering", they can feel sort of stuck for a while because they haven't "ceased asserting". We might wonder to what extent we continue to assert aspects of our world-state.)

So, what we're talking about here is the larger version of that - not just the experience of body movement, but of world movement. As far as disruption goes - I'd say that the outcome is never fully de-incorporated, but by asserting something that is counter to that outcome, you have at least reduced its relative intensity, its relative contribution to your future experience. If you feel you've lost your way at some point, then re-intend?

when we are learning a new movement (dancing, sports, etc.) we have to control our muscles "manually"

Obviously we've talking about intending other sorts of outcome here, but when we learn a new body movement, I would still say that we don't have to move our muscles manually really, as such - and that attempting to do so gets in the way, actually. We still direct ourselves towards outcomes. We shouldn't be trying to co-ordinate our muscles directly ever, I suggest - largely because we can't. We have no access to them in that sense. If we try to control muscles directly, what we in fact do is generate an experience of "controlling muscles", rather than generate an experience of "body moving as I'd like". Approaches such as Ideokinesis and the Franklin Technique for dance, or the Michael Chekhov approach to acting, or the Alexander Technique for general movement, follow this route - using intentional imagery or merely outcome-intention in order to bring about movement. Neurones don't have much to do with it (in the sense of what "we do" or what "they do"). If you haven't checked out chapter four of the Michael Chekhov Handbook: For The Actor yet, it's worth a look if you want to do some body movement experiments using intention: see here.

Since we can't know in advance exactly what will arise along that path, it seems to me that we have no GPS for manifesting.

Why do we need one? This assumes we need to progress step by step, as if we are walking across rocky and uncertain alien terrain. The is the opposite of how we want to go about things! Once the landscape is set - the deterministic path of moments is chosen - we don't need a "GPS". Again: the path is already set. We just need to not derail what we've done. If we are in doubt, we might periodically assert the outcome, but we shouldn't be "checking ourselves" (even just because of what that implies). You are not navigating a landscape, you are the landscape - even though you only perceive a slice of it in your senses at any one moment - and your intentions work by changing the contours. If you stop fiddling all the time by intending stuff constantly due to doubt and reaction, if you stop "thrashing your world", then you don't need to keep correcting yourself. The moments of the landscape "move through you" as the-perceving-space; you don't go anywhere. To use another metaphor, we might conceive of an intention as inserting a particular scene later in our script - and by the magick of movies, the script from now to then immediately rewrites itself to lead us there. So long we we don't do another rewrite, we just need to let the movie play out. We don't "do" our character, we experience it.

...claims that sometimes he gets error messages from the "ethereal software" he uses to heal or manifest

As for ethereal software and error messages, all that's doing is adding another layer of "how things work" on top of something that is, in fact, super simple. Sure, you can have experiences "as if" that's how the world is structured - but you're still just intending something extra you don't need (namely, that there is such a thing as "ethereal software" and that it gives you messages). Why not just go straight for the outcome and let it play out?

EDIT: I get that you might want to "check" the outcome, but I'd suggest that since there is no way to do this independently (the intention behind the action implies an outcome in itself), it's probably still better to continue to intend the outcome if you have doubts.

So, I'd maybe summarise this as:

- When you intend something, you are directly updating your "landscape" of upcoming moments with a new fact, incorporated into your existing patterning.
- All intentions are basically of the form "let my experience now unfold as if 'this' were true".
- The 'this' might be an event ("let experience unfold as if 'I get the job' is true") or a general fact ("let experience unfold as if 'there is such a thing as ethereal software'") and so on.
- It's up to you how much "mechanism" you explicitly or implicitly introduce into this; but there is no real mechanism behind the scenes. There is no "how it works"; intention operates "before" that sort of structuring.
- "Checking" is also potentially an intention to have a certain experience. Are we then going to check the checking? And so on!

To emphasise: We have experiences "as if" certain facts were true, but no fact is fundamentally true. There is no way to get outside of this and be an independent navigator or checker.

Body Movement Experiments

But it's ineffable.

We are, here, at the boundary of what can be discussed! Once you have the experience, it makes more sense. So, visualising (visually or kinaesthetically) is also a result of an intention, really. The intention itself isn't "anything", because it is the change in state. Or to be clearer: the "intention" is the potential pattern that you are increasing the intensity of; "intending" is the name we give to that act of intensifying. Anyway, putting that aside, you got some minor twitches. Something to check, then is that you are not also simultaneously asserting your current position as you do this. In other words, are you holding onto your current position so that you can move from it, instead of fully committing to the target position? It is very easy and common, I think, to end if "wishing" the target state and "wishing" your current state at the same time - to "ask" to both move and stay still simultaneously! The actual experience is more of a releasing into the target state. One idea which might help, is to conceive of yourself as containing all possible positions simultaneously - it's just that your current position is "brighter" than the rest. You are therefore permanently in a state of elastic potential, primed for movement in any direction, and it's not a case of deliberately moving in one of those directions, so much as ceasing to obstruct yourself in that particular direction. Meanwhile, another way to stop yourself getting stuck in a "visualisation as cause" trench, is to do something more basic. Every day, just lie on the floor. Then, having decided that your body will get up, do nothing at all. Importantly, don't engage in staying-lying-down either. Just let whatever happens, happens. Eventually, your body will stand up, effortlessly and perhaps in a manner or sequence you could not have predicted, "by itself". At this point your recognise that intention is perhaps best thought of as "inserting facts into the background", which later arise in your sensory theatre. It just so happens that we have become used to thinking of only intentions associated with immediate results as being "us doing stuff" - in addition to confusing the result of muscle tension with the act of intending.

Checking For Results; Feedback

[Checking for result] I don't understand what you mean by "independently".

If you have done something which you have decided or intended means-that a future event will occur - there is no way to check whether that event will happen without interfering with it. The act of checking implies something, because it has meaning. For you, the act of checking now might mean-that it is doubtful that the event will continue to be true then.

With Chekhov's exercises, for instance, you actually have a feedback.

Yes, because you are intending something whose sensory result is within the current moment, more or less. Beyond that - when intending a future event - you would be seeking sensory feedback for something that has no sensory component in the current moment! (Although the exception to this is that there can be a subtle background felt-sense of your overall state.)

This is where doing that lying down exercise might assist, because you will have the experience of having intended a future event ("standing up"), doing nothing about it or to interfere with it, and then it happening "by itself" in a later moment. You probably need to conceive of your situation differently here. One helpful analogy: your ongoing experience can be thought of as a deterministic landscape or sequence of "sensory moments" across which your "sensory attention" scans. When you intend something, you shift that landscape. If the part of the landscape you are changing happens to be the part you are looking at, you will "feel yourself doing it" because the result will be visible in the very next moment. However, if it is a part of the landscape you aren't looking at, you won't have any sensory feedback until you get to that moment - minutes, weeks, months later. It is true now that the result happens then, it's just that you aren't experiencing then, now. (Whew!)

Asserting For Outcomes

Well, you should know the answer [whether it is best to just assert the outcome], or you wouldn't have created the Two Glasses method... :-P

Haha, well, I'm me, y'know? :-)

Yeah, "how to assert/intend properly" is the key, but as we're noting here, it's not actually something that can be described in words. It's like "shape-shifting" - it's not something you do because it is the movement of your entire self, rather it is an act of "becoming" a new state. That's why instead we use a cheat. In Chekhov's case, the cheat is that we imagine-that there is such a thing as the imaginary body, and then this implies-that doing something with it will lead to a result. What this actually does, is shift our focus away from intending the movement, to intending the feeling-image which then implies the movement. We've dodged the question of how to intend the movement, and distracted ourselves from the issue of how we intend the feeling-image! The generalised version of the cheat is: find something you are already intending, then attach your desired outcome to that. This is how the Two Glasses exercise works. Everyone knows how to intend writing labels and pouring water, so we take that and piggyback another intention onto that.

Not-so-triumphant moments?

Everyone is omnipotent, but that doesn't necessarily mean jumping off a building results in a flying experience, for example. The movie always matches your script - by definition! - but you are not starting with a blank page here. You are in a state and that state is effectively the present draft of this movie script. This current state is the sum of all previous intentions and their logical implications (see handy visualisation). Altering the relative contribution of those patterns or facts is what "intending" is all about. This means that having outcomes which are "unlikely-seeming but plausible" is relatively straightforward, since it amounts to simply overlaying a pattern on the existing landscape. Having outcomes which break your model more, however, requires an amount of "ceasing and releasing" (stopping implying your current state, as with the movement examples above) and intending alternative deeper patterning or formatting. For example, the purpose of the three main metaphors in the sidebar is to provide just such an alternative formatting. If we are looking to come up with a feedback mechanism to inform our approach to change, then the sense of resistance on encounters when asserting that those metaphors are "true", is a good start. Extending this, we can also sense there resistance when we assert other facts as true, be they general or specific.

Should resistance occur, how does one cease resisting? Practicing surrender/faith?

I say: just leave the sensory experience of resistance alone, allow it to be there rather than try to push against it, and instead hold the intention.

so as i see it now, pushing against it is like reasserting it correct? fighting it/not allowing it thereby asserting the underlying truth of its existence? I just dont know, sometimes i feel like the resistance that arises comes out of fear, and i wish i wasnt afraid, but i am, sometimes i think i have been so consumed by fear all my life that is like a fish swimming in water, not knowing its environment, but ultimately needing it to survive.

That's how I see it. So, there is your intention and there is whatever the intention implies. If we resist something, we are implying its existence and also whatever we think that thing means. The only way around it is to "be okay with whatever is happening". Which doesn't mean we can't change things via intention, but intention shifts things "underneath" (or that's one way of saying it); we can't grip onto sensations directly and they are non-causal anyway.

(An intention always involves a complete shift of everything to an extent, since there are no "parts" to a state, and being a whole means things must be coherent and self-consistent, at least as a landscape if not as story.)

Fear: Totally normal. I have been an extraordinarily afraid person, almost afraid of simply existing, in times past. But fear is a sensory experience, and it's actually the squirmy resistance to the sensation that's the bad thing. If we can accept the experience as it is - "be okay with the moment" - then it becomes just an experience (albeit one that might contain useful information about our state or situation). That's where the whole "be the open space" thing comes in very useful, and that idea of "being an ocean rather than a glass of water" - because the ripples of fear are nothing to an ocean. That kinda thing. This loops back around to the "ceasing" again; that's how we are able to allow ourselves to open out.

Q3: are you holding onto your current position so that you can move from it, instead of fully committing to the target position?
I suspect so.
One idea which might help, is to conceive of yourself as containing all possible positions simultaneously - it's just that your current position is "brighter" than the rest.
Interesting. I've noticed that if I quickly alternate between the actual movement and the imagined one (to see if I can profit from the residual "after-image" of the target), my arm seems more willing to follow its phantom twin, albeit partially. It starts raising, as if pulled by a force field, falling back after a few inches. This "magnetic" sensation has made me remember another freaky "arm moves by itself" exercise. Perhaps, physical explanations aside, the pushing-against-the-wall might be seen as a rough way to set the target intention...
The movie always matches your script - by definition!
Where are unwanted experiences coming from? Are they just unforeseen side-effects of our wishes coming true?

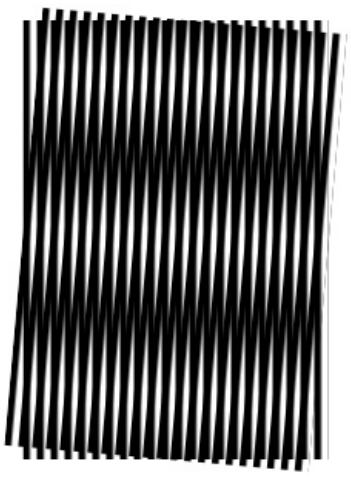
I think you make a good observation about the pushing-against-the-wall exercise being a rough way of targeting intention - the action implies-that it will happen, plus perhaps that it triggers the ceasing of downward resistance which might have been opposing upward intention. Which segues nicely into your last point: where do unwanted experiences come from?

"Unforeseen side-effects" is probably not a bad way to put it, but we should be careful we don't think of those side-effects as being in any way deliberate or specified or even created as such. The world can perhaps best be thought of as a "dumb patterning system", with each intention being the equivalent of intensifying a particular pattern into prominence such that it is "relatively true". [1] However, the world is also a coherent whole - it always "makes sense" because it is one cloth - and therefore if we make one fact "true" then that logically implies other facts are true, within our specifications. There are different versions of this though, and not all fit into "stories": For example, if you intend "I will have good posture", then that implies your body will shift shape, tension will release and your body will elongate. Logically, all your trousers might now be too short and you'll have to buy a new wardrobe. Meanwhile, if you intend "I will meet Jim next week", then logically that implies you and Jim will be in the same location at some point, which also implies that, at the point of meeting, there will be an apparent plausible history that "explains' that meeting. You are defining more than just the meeting, in other words. Now, these two examples make sense in terms of there being a "story", but the way they come about is not a story-based structure; it is more like an abstract patterning system. I quite like to use the example of moire patterns for this:

[QUOTE]

Moiré pattern
In mathematics, physics, and art, moiré patterns or moiré fringes are large-scale interference patterns that can be produced when a partially opaque ruled pattern with transparent gaps is overlaid on another similar pattern. For the moiré interference pattern to appear, the two patterns must not be completely identical, but rather displaced, rotated, or have slightly different pitch.

The fine lines that make up the sky in this image create moiré patterns when shown at some resolutions for the same reason that photographs of televisions exhibit moiré patterns: the lines are not absolutely level.



A moiré pattern formed by two units of parallel lines, one unit rotated 5° clockwise relative to the other

[END OF QUOTE]

- Say there's something I want, let's call it A. This might be an event I want to happen or a fact I want to change. In any case, something I want to bring into my experience, a particular "pattern" I want to see in the world.
- Meanwhile, we've got the world as it currently is, which we'll call B.
- Now I intend the new pattern, A. By doing so I activate that pattern, in effect overlaying it on the world, B.
- From this I get the overall result, C, as my new world - see this illustration [missing].

Now, there is no sense in which I really chose that final pattern, and there's actually no way I could predict it (because I cannot see the entire all-space all-time pattern of the world at once), so in effect every overall result is an "unintended side-effect" of my intention. However, the intention itself is always guaranteed to be overlaid and appear in experience, so that's where we focus our attention. What's important, then, is that I specify my intentional pattern in such a way as it corresponds properly to what I actually want. If I just intend "owls" then the generalised pattern of owls will be overlaid upon the world without regard to space or time; it's like putting on spectacles with owl-patterns on. If instead I intend "owls on Tuesday in the city centre", then I have localised the intention to a particular part of the world-pattern. Beyond this, it's a matter of course correction as the larger world-pattern arises in the senses, moment by moment, as being becomes being-known.

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[1] Here, we can refer back to our earlier notion of all bodily positions existing simultaneously but at different "brightnesses". Similarly, all possible fact-patterns exist eternally. When we intend, we are not creating something (if we can think of it, it must already exist!), rather we are making it a more dominant component of the world-pattern, thereby increasing its contribution to ongoing sensory experience.

So, we need to combine the intending/increasing-of-new-A with some kind of releasing/decreasing-of-current-B, as in the Two Glasses...

Well, I would say that Two Glasses is a level up from this in terms of structuring, since it is a content transformation - you have a defined situation you want to change - but the point about releasing is right, and the underlying notion is the same of course. If you are going to rearrange a rug, it's going to work better if you're not stepping on one corner of it at the time!

One difficulty in terms of thinking about it is that you can't "do" releasing - it's more of a "ceasing to interfere" or a "stopping gripping". Many people aren't even aware that they are gripping onto their sensory experience with narrowed attention. But anyway, it's really intending while surrendering to any shift, "being okay with whatever happens". In general, if you intend something into prominence then the logical implications of that pattern will take care of the contrary pattern. If you intend yourself into holidaying-in-Barcelona then working-hard-in-Arizona will tend to diminish itself logically anyway. In other words, there is no combining to be done really, since it's part of a continuous whole. There's a little bit of "do or do not" to all of this.

POST: Detachment

Really, there is no method or technique really. Detachment is something you don't-do, rather than something you do. It's like not writing graffiti on your walls. You don't need to do anything about not doing it, you just need to not do it. (Except in this case, thinking a lot about graffiti is a sort of graffiti all on it's own.)

So, you simply have to be willing to no longer hold onto yourself - you have to decide to "cease!" and then not go back tinkering with things again. Increased confidence through results can help, obviously, since you come to trust things. Alternatively, coming up with a description of how things work that you can "believe in" - purely so that you feel better about not interfering, not because it will be "how things really are". However - Something to play with, though, is to notice times when your spatial attention has become narrowed in general, and then release your hold on it. For example, when you are reading this text onscreen, perhaps you'll suddenly notice that you have super-focused your spatial attention around it - at which point you "cease"t that, and let your attention open out and become expansive. You don't need to deliberately narrow your attention in order to do something, you need only to intend it; you should leave your attention to move as it wants in response. This can be quite a powerful thing to realise, and can improve your moment by moment life substantially. Narrow attention can be like holding onto an electrical wire - it makes everything "sticky", including thoughts about your desires and actions. It's much easier to surrender to things when you are an "open space".

Why we are not taught this by our parents. I remember being with open attention in the kindergarten. Then everything went nuts. And I certainly see people enjoying their life managing it only with intentions and not control.

Our poor stressed-out parents don't know! Along with society at large, they think that narrowing attention is how you do stuff, and pass that onto us. This isn't helped by the fact that it's not really possible to describe "intending" in language anyway. You end up saying things like "wishing but not doing", which aren't very helpful until you've actually had the experience. It's been quite fun teaching my parents about this stuff, and them being in wonder at how easily they can move, catch stuff, do everyday tasks without effort or strain (quite apart from the more "unusual" aspects).

This open awareness has me asking since I was little kid "What is like thorough the eyes of others" in the meaning how they experience. Is my experience the "ultimate"? I can't help but wonder about this again since I am returning to this open awareness. I wonder how others feel. Especially this pleasure of just having open awareness, does others have it? This pleasure is still weird to me bc it makes me feel less of a person and I ask how other people are experiencing. I am feeling weird with that. I want to see through the eyes of others.

There's only one open awareness - just try and find the edges of it! So, it sort of doesn't make sense to talk of other people's experience of it. A person doesn't experience being open awareness; rather open awareness takes on the experience of being-a-person. That's not to say that you-as-awareness can't have the experience "as if" you were someone else, just as right now you-as-awareness is having the experience "as if" you were /u/Leewo. Surely the open awareness can take on the shape of any experience, since all potential experiences are dissolved within it?

Which leads us to say there is no "ultimate" experience, since there is no hierarchy to experience, no outside structure by which it could be organised. There is only "open awareness" taking on the shape of "this experience" or "that experience".

George do you garner all this just from a scientific stand point? I have come across similar ideas in the bhagavad gita but in a spiritual context. You always amaze me with your more logical ways of looking at things.

It just a difference of language, I guess. In modern times, we have access to streamlined analogies and metaphors that weren't available in the past. Whereas previously this stuff had to be discussed in terms of examples in nature or quite poetic language, now everyone is familiar with more abstract concepts and visualisations, so we can create more focused descriptions which are less likely to be misunderstood. It's only more "scientific" in the sense that we might use the same component patterns in our metaphors; the fundamental nature of direct experience remains the same as in the older traditions.

Is it best to just intend for a desired outcome a certain part of the day and just forget about it the rest of the day? I just use Neville Goddards method every night and try not to think much about the desired state throughout the course of the day. Is this most effective?

I think that's a good approach, having an "intending time" each day, and also some sort of daily releasing exercise you do daily. For the remainder of the day, just carry on with life - except with that extra bit: whenever you happen to notice you are spatially narrowing your attention, "cease" to do so, and when you are aware you're about to do something, do so by "intending" rather than by narrowing. (Ultimately, you want to stay open and spacious, with attentional focus shifting "by itself" within in that, in response to a larger act, rather than manually.)

When you say 'expanding' your attention, do you mean just trying to become hyper-aware, but at the same time, mindfully dismissing the minutia of existing?

More like, opening up the filter. If you were a room, and your attention was like an "intensity of experiencing" value at each co-ordinate in the room, then "expanding your attention" would mean to be more evenly aware by ceasing to forcibly narrow your attention into a small volume of the room. Rather, you'd release your hold on that value, and instead simply intend what you were doing, allowing the attentional distribution to shift by itself as was appropriate. For example, if you decided to look at one corner of the room, you wouldn't "focus your attention onto the corner" - instead you'd "decide-intent" to examine the corner of the room, and your attention would adjust in whatever was the more appropriate way. (Similar to how, when you move your body, you shouldn't manually manipulate the muscles - you should intend your final outcome and let your movements take care of themselves.)

I understand what you are saying in a basic level, but I think I should go and read that zen body movement book you recommended a while back, which is sitting on my bookshelf.

Definitely this is about experimentation, that's how it comes to make sense. Descriptions don't really capture it (largely because thinking is itself subject to the same issues). The Missy Vineyard book and the Peter Ralston one are both worth your time when it comes to the body movement stuff, since they combine clear descriptions with worthwhile exercises. Be interested to hear how you get on.

TriumphantGeorge Compendium - Part 7

POST: another two glasses question? will i be gone from this dimension forever?

[COMMENT]

A1: In theory for what ive understood reading thousands of posts here but mostly posts of /u/TriumphantGeorge which has helped me alot and seems like a good helpful person and very expert, basically with two glasses (i did it 1 week ago and seems working i might post what i did and my results in the future) you dont really change dimension (probably it can also happen if you do it for something really big which would require a huge jump) but you basically create or edit a path in your dimension which will lead to what you wish for, basically you re-written some facts which in given time will lead to the desired situation. The world adjusts the facts by itself and you will see the results come at you sometimes also in a very blatant way. Basically you alter your reality facts for things that are plausible if very unlikely to happen.
i quote TG: *"Potentially any change, although this method is going to generally produce results by "plausible if very unlikely" means. In other words, that's a pretty big discontinuous change for this zero-prep approach! Although you'll tend to get results of "some sort" anyway even for "impossible" things."*
I think as the page says, its just a Demo excercise which is very helpful, but, i think to totally change the experience of living in a big way you should use the Mirror one or the others listed here, but that is too risky if attempted without experience. /u/TriumphantGeorge maybe can make it clearer for both of us, he is the expert here :-)
Sorry English is not my first language and its kinda late too.
Edit: im using a throwaway account for personal reasons.

[END OF COMMENT]

Yeah, that's about right. If you think about the Two Glasses, what you are doing is: you are asserting that a certain outcome or situation will be true from this point onwards (although evidence may take a while to appear). You are not changing the events that have accumulated so far, and you're not changing the basic "formatting" of your experience - you are exerting your influence without pushing out of your comfort zone. The results might be incredibly unlikely, but they will not "break the rules of reality" as you understand them. Which is why a simple exercise can accomplish so much; there is no resistance to the outcome other than your resistance to getting what you want or your subsequent tinkering. For more out-of-the ordinary outcomes, where the outcome contradicts "things that you know", the target pattern will need to be intensified more in order to make it "true" (and for everything else to shift in alignment with that). This likely involves confronting what you think you are and what the world is, reexamining your assumptions. Basically, everyone just needs to do some experiments for themselves and draw their own conclusions. :-)

It's definitely useful to keep experimental stuff on a separate account - if only because most people's default view is often that if you are exploring something you must necessarily be a believer in it, which isn't true at all. Especially here, where the whole idea is that you take nothing for granted. Always up for suggestions of how to improve things. We've kept it pretty free-form so far - partly because the nature of the topic is that things are "flexible" with no singular correct way - but I can see how, for example, having a flair for posts which are specifically about Two Glasses results or questions might help people better find them.

no one really buys owl related items here but i just realized that i have two little white owls statue on my desk and 3 in another room, weird lol.

Ha, that's a good one. Now you get to ponder: has it always been true that there were "two little white owls" there, or is it only true now that there were "two little white owls" there? (Do it without actually intending to produce memories for them, though; try and just see what is there in your mind already.)

Hence the thought-provoking name, The Owls Of Eternity ;-)

Q1: Haha yea well my suggestion would be to have flairs (images or words) for threads and for nicknames, so, who is new can use the flair Beginner or Yet to try and who has already done lots of expetiments or jumps can use the Expert Jumper one, also, maybe flairs with Mirror, Two Glasses, ImgRoom etc so you can put as flair which method you used. And yea also for posts so they are easier to identify when searching :) (it could also be a two cup or mirror icon image) For the owl thing yea its crazy i swear i know what owls are but they are extremely rare where i live and for the last 20+ years ive only seen or really noticed around 3 or 6 and a few on tv or internet. Its not mainstream here... Now when i noticed i had two white ones on my desk i couldnt believe it because i remember it as just two white snowmen in a christmas contest near a christmas tree... Now i got two white owls with christmas red green hat and scarf which really makes no sense to me that a xmas related item would be snowmen in an owls shape next to a tree, lol. Its fun, indeed, and got me question as you said if they were really owls or snowmen. Btw the flair one is just a suggestion to make things clearer, its ok if you guys want the page to be as simple as possible ;)

I'm thinking we probably don't want to frame "jumping" as a sort of skill set that you become better at, since it's really about ongoing exploration, discovery and creativity. It's not really something you achieve (you actually can't get better at it, in a way, you just become more confident). Plus, it's more important that we come to understand how things are, rather than get results (although the two are sort of mixed in). But I do quite like the idea of a simple labelling for posts about a specific exercise. Thanks for the input, I shall mull it over! :-)

Yeah, having owls with christmas hats and scarves next to a tree does seem a bit... unlikely, doesn't it? :-)

honestly the mirror method seems a little like self hypnosis. EX: In order for some people to stop smoking some people try hypnosis to have certain thoughts put in their pysche (like cigarettes are gross and whatnot) to achieve the goal of actually quitting smoking.

I suppose that, if you were to discover that your "self" was in fact basically "the world", then all so-called "reality shifts" could be described as a form of "self"-hypnosis - i.e. lowering resistance to change and then modifying patterns via intention. The difference would be that you would now realise and accept that "experiences are apparently local but intentions are actively global", and your intentions would likely increase in ambition and commitment accordingly.

POST: Butterfly effect

Just as a pedantic point, I'd probably not call this the "butterfly effect", since that implies that there is a sort of "causal ripple" or chain of events that arise from an intention. That can be a misleading image, because an intention isn't an act which sets off a series of happenings. It's an instantaneous shift in the "world-pattern", out of time. With that out of the way...

It's not necessarily true that an intention necessarily leads to further obstacles - but it is true that making any change inevitably implies other changes. Using the oft-invoked metaphor of the "blanket of material": if we think of our world as a single continuous pattern on a piece of material, then adjusting the shape of a fold in that blanket will by its nature mean that you will be tugging on the material and therefore reshaping other folds. This simply follows from the continuous nature of the material, which is a metaphorical way of saying that the world must always "make sense" as a whole between intentions. (Again, the reason I don't like to call this the "butterfly effect" is because the whole world shifts instantly, like a rebalancing; there is no ripple effect involved, in time)

Now, although these "collateral shifts" might be caused by the intention in the sense that you moved the material, they are not necessarily logically connected to the intention in terms of "objects in the world". For example, you intend to have success in a business meeting, and an extra tin of peaches appears in your parent's kitchen cupboard. Furthermore, even the collateral shifts that are logically implied by your intention aren't directly caused by it as such - it's more like an "autocomplete" based on existing patterning or plausibility. For instance, your success at the meeting logically implies that the other party in the meeting was less successful, which implies that he is less well prepared, which implies that something distracted him from his preparations. Even though you intended success the morning of the meeting, it will become true now that he stayed late at a party with his wife last night and so he didn't prepare - or whatever. So, I suppose that's a long way of saying that change always implies change! The world is a single pattern, so altering the contribution of one pattern always shifts the pattern as a whole, self-consistently. To expand on another point sometimes made: you are not generally "shifting all the time", inherently anyway I'd say, but any deliberate intention you do is a rebalancing, no matter how insignificant. With something like

"dimensional jumping", we are choosing to make a larger shift than we would normally do - simply because we recognise that there never were any baked in barriers to the world, and we are comfortable enough to stop re-asserting those barriers. We are, like, making a year's worth or a decade's worth of changes in one shift. Inevitably, then, what would otherwise be minor collateral changes occurring over a long time, now occur in a shorter space of time. This can feel dramatic. You could end up having to "grow up fast" as your circumstances suddenly shift, without the usual acclimatisation period. This is not a reason not to do it, but it is a reason to choose your outcomes carefully. An extra thought is, you can always incorporate the intention that things will turn out for the best, more broadly. However, you cannot intend against the discomfort of change, since that is to intend against change itself.

==I get it now.

But what about having intended to connect with a person and that said person having sprinkled leg the next day? In that line of thoughts this person could lose his leg the next time I intend. (just to make the point) And it's as likely as not given the concept of rebalancing. What about when rebalancing is done the change affecting something/someone negatively, logically related or not to the intention? Is it all "it wouldn't happen if it wasn't to happen anyways in time"==

I guess what you need to do to deal with this, is come up with a model of responsibility that satisfies you. I'll outline one below that you might use, though: The implication of this "blanket" metaphor is that the whole world-pattern is dissolved within you. It is in effect your own "private copy" of the world, fully defined as space and time pattern, but all available all-at-once. However, that doesn't mean that you "know" the current state of the world. I'd suggest that you can only take responsibility for what you know, and what you intend deliberately. It is meaningless to draw causal connections between intentions and subsequent experiential content that was not the content of that intention. Those experiences may have already been there and been unaffected, or been improved. If the (hypothetical) link is outside of your sensory experience, if it cannot be experienced in advance, it is "does not compute" to speculate on it. You would be worrying about an idea about causality - and being skeptical of "ideas about" things is one of the main foundation of this approach. If you intend to connect with someone and you meet in the street because they sprained their ankle and had to stop to rest - well, you could hypothesise that maybe it was already "patterned" that they sprained their ankle, and what changed is you went down that street. Or the sprain changed date and location. But you would just be making up stories, since there is effectively no longer any "how it was before". Something to consider too, is: There is effectively no "how things are" until you've experienced them in the senses. And strictly speaking, the only definite "how things are" is the content of your sensory experience right now. Before you intended to meet that person, subsequently encountering them with their sprained ankle on the street, perhaps they had actually been patterned as "died in a car crash five years ago"...

How come they could have been patterned as "died in a car crash rs ago" given the concept "how things are" (your sensory experience right and only every now) when I saw them the previous day and every other day. It is mind blowing what I've got from your post.

Well, for the sake of the example, I was actually assuming that the person was someone you hadn't seen for years! Basically, I'm saying that you just have no idea of how things might be patterned before you intend or before you encounter facts relating to them in the senses, and how dramatic the shift might have been in a good way.

Ok got it. Till the next time I don't understand something. I feel a little bit foolish. Thanks. Does this thing works for depressed mood (currently nofap but just came off depression). And is it okay to use the two glasses method as often you want for different purposes? Like one day one thing and the next other. (Or two times a day) What would be more direct way and with the same efficiency? Dammit it's hitting me bad.

Well, I could have been clearer!

I was trying to emphasise that while things are still unobserved, you have no idea what the implied patterning might be for those things. The extent of a shift could mean a shift from an upcoming "reading in the paper tomorrow that your friend Bob died five years ago" to an upcoming "grabbing a coffee tomorrow and bumping into your friend Bob". (Meanwhile, there is a side discussion to be had about the extent to which having observed something means it is "fixed fact" from then on. It is not, necessarily, but that "fact" does become a strong contributor to subsequent experiences, so re-patterning it would involve quite a rebalancing. However: Mandela Effect or Glitch reports about someone you thought was dead years ago, still being around, etc.)

Every Two Glasses session is a fresh session. So, you can do it for one situation. Then, another time, do it for another situation. Every time you do it, you are connecting different states to the glasses and water, and performing a different shift. Doing it for mood is actually a good experiment to do, but: decide in advance that you won't oppose or fiddle with any mood shifts that happen. (Another experiment: just sit quietly for a moment, and then "intend" to "feel really happy" - and see what happens.)

I fell into deep meditating state. All is good now. Immediate changes were my internet connection dying since I wrote the previous comment and having no more flatline (nofap). I guess that's what we call a jump.

That's an interesting combination, for sure!

More weird was what followed (see Derealization if you haven't).

Just glanced over at it. If you are still feeling a disconnect, maybe try directing your attention towards your lower abdomen - not focusing on it so much as including it in your "presence" or "sphere of awareness" or attention. Then, gradually include other parts of your body space. You may have ended up being "over here" while the rest of your sensation are "over there"; this would dim everything down and make you feel kind of remote. There's a difference between everything being dreamlike (which it is), with feeling separate from it (which you are not). Generally, relaxing into the dreamlike feeling is a release of attention, an opening out, and feels present, good and "alive". Don't be afraid of just "intending" that sort of thing, just as you did with the mood, after deciding how you want things to be. You can tinker with it until you get something you like.

POST: WARNING - Please heed - Horrible result from mirror jump - family member suicide due to demonic possession

It's always hard to deal with the loss of a family member. That's never an easy thing to go through, and it's inevitable that we will go looking for reasons and answers afterwards. However...

There are no "evil demonic spirits", and people should be wary of obsessing about whether they "caused" something bad to happen when the connection is very vague like this (generally speaking anyway, and definitely in this case). If you didn't explicitly intend for something to happen, then any connection you make between your action and subsequent events is pretty much just story-making. It pains me to say it, but for a change this may actually be confirmation bias!

So, your post should serve as a warning - not about exploring the topic, but about being specific with intention and being quite ruthless when drawing connective lines between experiments and outcomes.

On Believing in Things

If you believe in things - by which I mean, if you fully adopt the conceptual framework or pattern of a particular worldview - then you are certain to have experiences "as if" they are true. This applies to spirits, souls, dimensional jumping, alternative realities, alien beings, norse gods and... just being a person hanging out on planet Earth leading a boring life. None of these things, including mundane life, are fundamentally true as context; they are relatively true as content. Note, I am not saying that those experiences are psychological or that they are "not real". Rather, I am saying that the only thing that is consistently real is the fact that you are having an experience (that you are a "consciousness"), but actual the content of the particular experience depends on what ideas you have absorbed. In other words: all experiences happen on an "as if something is true" basis only. Dimensional Jumping depends upon this. It is the fact that if we strongly adopt a specific intentional pattern, we can have experiences consistent with that pattern. (And that, by implication, our everyday world is noting more substantial than a pattern which we happen to have adopted and accepted unwittingly.)

So there are no alternate realities as such; there are just discontinuities in our experience "as if" we had switched reality. There are no "evil demonic spirits" , but we can have experiences "as if" there are such things. You can test this for yourself, by selecting an arbitrary pattern and then fully committing to it. For example, deeply decide to pretend that the weather is controlled by spirits who listen to your mood and adjust the sky accordingly. (Seriously.)

On Intention & Responsibility

I'll keep this one quick, because it has been expanded upon in the links below. The summary:

- If you did not intend something specifically, then you are not responsible for it.
- Responsibility is dependent on knowledge. The only knowledge you have is of the content of your specific intention.
- Responsibility for things outside of that intention, would require knowledge of what was going to happen before that intention, knowledge that it changed after that intention, and that it was your intention that specifically caused the change.
- None of these apply in your case. You didn't even intend anything! You just had a spooky experience!

Basically, I think you are probably just suffering from a mixture of fear and guilt - perhaps exacerbated by a religious upbringing - and are attaching meanings to events accordingly. Perhaps you associate exploring these areas as "bad" or "forbidden"?

Most problematically, you are mixing differing worldviews. The worldview that leads to "dimensional jumping" is by definition one that does not include "evil demonic spirits" as beings with independent agency!

In summary, then:

- You are not responsible for the events that occurred. (For starters you didn't do anything that would lead to change, and if you had you still wouldn't have "caused" the outcome since it wasn't specified).
- You do not need to worry about evil spirits and so on. (Well, unless you really like worrying about them, of course. That's up to you.)

Related Links: You might find the conversation over at The Butterfly Effect post worth a look too, for this. See also: the Kirby Surprise interview about synchronicity that is linked in the introductory sticky, for quite good examples on the "as if" thing.

I suspect this is what lies at the heart of why things like servitors or tulpas work. If I convince myself that entity X causes Y to happen, then I just need to continuously assert that entity X exists for Y to happen seemingly naturally, right?

It's at the heart of how anything works, really, but those are definitely good examples. It's all about your intention and the implications of your intention - where I'd define intention as "thinking the fact of something being true or existing" or "increasing the relative intensity or contribution of a pre-existing pattern". (I say "pre-existing" because you should consider all possible facts or patterns to be eternally present and always contributing to your ongoing experience; what changes is their relative 'brightness".)

POST: Owls say go for it but everything else says to give up.

I think you are kind of mixing up models here: that of direct patterning (the owls) and "messages from the universe" (your interpretation of the numbers). The fact is, the more you imprint yourself with 555 and 999, the more those numbers will appear in your experience, regardless of any meaning - just like the owls. So our thinking then goes to: how can we pattern the experience of "getting together with someone", using the same principles that are behind the owls? In general, I wouldn't worry about "the universe" and what it has to say, except as a reading of your own previous intentions. Which isn't to say that you can't structure yourself such that you experience "having insight via symbols" if that's what you like, but it seems a very roundabout way of handling something you can likely do more directly.

POST: Can I use the two glasses method to get a girlfriend?

If there's someone you like, ask them out. If there isn't, just start keeping an eye out. A sip of water in the meantime will, at the very least, keep you hydrated in preparation for the fun ahead. And if you're doing that anyway, putting a couple of labels on the glasses isn't much bother. ;-)

you'll get a girlfriend but end up in a universe in which you also die of cholera

Um, that does seem a little bit extreme! :-p

I was exaggerating...

...your monkey doesn't just have paws, it has talons laced with teen-specific biocide!

Are you saying I am a teen? Well, thank you very much for that compliment. Haven't heard that in over 40 years. Anyway, I wasn't being mean, I could have used anything else as an example but many people here on reddit don't get subtlety. So I thought, go and say something easy to understand. How is this being taken the wrong way? [Seriously].

On my end, I was just entertained by your example of a "monkey paw" effect being so extreme, promoting mental imagery of a particularly savage occult revenge monkey - the "teen-specific biocide" was because our OP is only 17. Although I'm sure you are young at heart too. ;-)

I think others may have misread your response as being dismissive, though, just because without a smiley to denote that it is well-meaning, the interpretation of it is vulnerable to whatever mood the reader happens to be in when they encounter it.

POST: Half a year ago, I jumped. Here is my final update.

It's a shame the header is the same number, but I believe that it should be a longer number (6+ digits) so that smaller jumps could be noted as well, and not just planet-changing ones. Maybe I'll make a website with a long dimension number for dimension jumpers to use

It would really make no difference, because: a) dimensions are not literal of course, but also: b) if there are an infinite number of states, then there are an infinite number of different states with the same number, no matter how long that number is. This is why the sidebar emphasises that the header number should be views as "an emblem of change and a symbol of potential rather than an ID".

The longer the number, the more likely it is that during the creation of the website, a different number was generated, hence, it would allow one to detect more minute changes.

I don't see the logic in that. You'd have to lay out why, exactly, it would be more "likely". The creation of a website is a static event - it is true now that the result will be this - within a particular state. The creation does not "happen" in time. There are an infinite number of states which have that same result. Furthermore, there is no necessary link between the number and the rest of the state. Literally every other part of the state could be different, and yet the number could be identical - even if that number was infinite. This is because the number is not a hash, or summary, of the state; it is merely another pattern of fact within it.

There is no indication that the header number on this subreddit will change either, but if it does - it will be irrefutable proof for the individual that they did jump. The number will be randomly generated and parsed through multiple more time randomly, which should, in theory, give a different result in each dimension since even small changes result in random number generators having different outcomes.

Indeed: a change of state doesn't necessarily give rise to a change in number, but if a change in number were observed then for the observer that would be proof of a change (whether in the world or in their memory of the world). Again, though, given the background concept of a shift, it just doesn't necessarily matter whether the number is randomly generated, multiply parsed, and so on. None of that actually "happens" as such, in this model. The number as it is, was - in narrative terms - already randomly generated by the entirety of all history, but really the moment, now.

We seem to have different ideas of how dimension jumping happens. In my interpretation, you are switching places with yourself from an alternative timeline as such, their past might have difference to your past. Hence, if the past was different, the outcome of the random number might be different and that would eventually change the number displayed on the website.

So - that's not the concept, really, as I see it. There is no "other you" and there is no past as such; there is just an ongoing now-state which has a patterned personal memory. If you update a fact in this now-state, the whole state will shift coherently, but it is not the same as going back in time to make a change or there being a parallel timeline that you are jumping to. There are no timelines, other than as a narrative fiction to help construct or describe intentions; "dimensions" fall into the same category. If I modify my current state, then, there is no reason why the number should change unless it is entangled with the fact I am modifying. Not entangled in terms of a history, note, but in terms of a logically coherent world at this moment. For example, being silly for a moment, if I shifted my state to one where the number "9" was written differently, then the number would have to change visually to be consistent (although: I could also subsequently encounter a plausible story about it being a stylised choice, or an error, which "explains it"). So it doesn't actually matter what the supposed mechanism by which the number is generated is; that process never actually "happens" anyway - the mechanism doesn't really generate the number in the way we normally assume - and if you make a change to your state it definitely doesn't "happen" again as some sort of replay. Your state could change such that the evidence, now, for your past is completely different, and still the number could be the same - especially if it is an supposedly random number (because then it has no logical link to the rest of the state at all). What we need, then, is something which absolutely dependent on the rest of the state, that must be different whenever the state is different. The only thing that fits the bill is your own global sense of state - your felt-sense. Other than that, the way to know whether you've "jumped" is by observing that the experience you have intended, has now become your experience!

That's an interesting explanation! I was basing this idea off the fact that many people reported seeing slight alterations in history when they jumped, so I thought that those changes tend to have a Butterfly effect on the rest of history - inevitably leading to different outcomes for random situations. Since, dimension jumping is still an unexplored concept, I will follow through with the website idea. Who knows? Maybe there is only an ongoing state of things, or maybe there is a parallel timelines in the sense I intended. Thank you for your input, it is much appreciated!

Yes, as I see it: "alterations in history" in the sense of the past changing is an interpretation. What is actually observed, is a discrepancy between what you see now and what you remember, also now. Once a fact has been changed, then all subsequent experiences will be in alignment with that fact "as if" it were always the case - the world always "makes sense". However, the world did not get "replayed" from some historical point. The entire pattern of the world is always now. There some additional factors that come into play to do with how we conceive of events, but the essential idea is: you can't rely on the replay of a process in your test, because the world merely has to be self-consistent as a pattern; it doesn't have to actually unfold in time. Anyway, yeah: don't let me discourage you from playing with stuff, because if nothing else it encourages us to think things through. However, I would point out that one of they key underlying ideas in this subreddit is that there is a difference between thoughts about experience - "parallel constructions in thought" - and the experience as-it-is. Have you ever observed a "timeline"? Or is it a diagrammatic convenience that exists only in thought? This is a general point about the reification of abstractions, and it is worth considering no matter what your overall position on this. This even includes ideas such as the world apparently being a "spatially-extended place unfolding in time". That's why the sidebar has a section on "Active Metaphors".

Thank you for providing me with an interesting read, I will definitely think about this. All dimensional jumps are really hard to have experiments conducted on, as they are not falsifiable. I hope to merely bring another possible anchor point on which people can maybe build more concrete data as regards to "jumping". Your replies have been very enlightening, thank you.

Basically, ideas like "falsifiability" are pretty much meaningless here, since you are no longer modelling things using the "objective world" container concept. Even our usual description of ourselves as "a person in a world of objects" no longer applies; we have to shift to a direct observation perspective, and reconsider the "nature of experiencing" itself. All of which is, of course, why this is such an interesting avenue to explore! The "results" are actually secondary, in the end; that's just the hook really. Thanks for the enjoyable discussion! (And if you like that article, you may also find this Quanta article [https://www.quantamagazine.org/quantum-bayesianism-explained-by-its-founder-20150604/] and this Nature article of interest [https://www.nature.com/articles/507421a].)

So, I mean, are you just essentially going back to the Bill Hicks 'joke'?: Today a young man on acid realized that all matter is merely energy condensed to a slow vibration, that we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves. Myself, I'm getting to the stage where I'm becoming more...adept at jumping and jumping into realities where life is substantially different to the 'human' experience. Jumping itself is easier, jumping into a substantially different 'reality' is more difficult although I feel like I'm getting to that point rather quickly. Anyway, thanks for clarifying. :)

Well, maybe. I do like the phrase "we are the imagination of ourselves", though; that nicely captures it, eh. It avoids any "stuff" or labels but gets to the essence of the experience. There's no perfect description though. I quite like:

- "What you truly are is 'awareness', whose only intrinsic property is being-aware, and which 'takes on the shape of' states or experiences, such as the experience of being-a-world-from-the-perspective-of-a-person".

However, I just can't get it to work in my stand-up routine, for some reason. :-)

George... during our chat today I mentioned the same Bill Hicks quote. Although, I have a feeling that isn't the first or last time it's been quoted here lol.

It does seem to have been "quote of the day", today!

POST: An experiment with the two glasses method

Well, the whole thing is an exploration of "the nature of experiencing", so treat it like an investigation, I'd say, and feel free to try anything. Having said that, 2G is not designed to be "world-breaking" so much as "world-shifting" - it typically involves results that fall within "plausibility" even if situationally completely improbable. So I would generally start with things like outcomes you want to happen in life, introducing patterns into your ongoing experience, stuff like that, and do this repeatedly until the idea of it being a coincidence become ridiculous. Then you can push it further, and contemplate what it means. Until then, lacking a sense of why the exercise is designed the way it is and how the results come about, efforts to "prove the validity of the methods" can sometimes miss the point. Even the phrases "validity of the methods", "strengthen one's belief" and "strengthen the ritual" are somewhat loaded with assumptions - assumptions which might turn out to be incorrect upon further examination. Think: what are you testing, exactly?

Q1: The way you explain things is the master of craft i would love to experience. Phenomenal work TG, and may i ask: " do this repeatedly until the idea of it being a coincidence become ridiculous." So just keep repeating the same thing day-by-day even if it fails? How does feeling intake into these assumptions/experiences?

I guess I mean, that if you keep deliberately intending for results (using your narrative of choice), and you keep getting them, then over time "it's a coincidence" or "it's confirmation bias" will not be tenable. In other words, you don't have to force a "rule-breaking" experience in order to be convinced; simply continually getting what you ask for can be sufficient. Although in fact, the manner by which outcomes come about will tend to become more outlandish, the more you continue. But only you can do this, personally, by intending; nobody can demonstrate this for you. Of course, if you don't get any results at all, ever, then you can feel free to dismiss the whole idea that there is anything unusual going on also. Not sure what you're asking, regarding feeling. Care to expand?

Q1: I completely agree as i've have experienced this to a certain extent, beginning with average cars such as a corolla S 2016, to a Maserati. Now speaking about the feeling, in the sense towards manifestation itself. You know acquiring ownership of the coincidence that often manages to follow you as you proceed with the intentions. Since this matrix is all mental based on feelings as some would say. So instead from seeing it day-to-day basis where ever you go, To having it, being able to use it, etc.

Hmm, so I'm not sure I'd agree that what we're dealing with here is "all mental based on feelings". Feelings are certainly things that can arise as aspects of our ongoing experience, parts of the pattern, and there can be a general felt-sense that is like a summary of our current state - but regardless of whether we feel like we are the world, or feel like we are a little person, we always are the entire thing. Meanwhile, I'd say we have to be careful of the desire to want feel ourselves "doing" things: intention is not a "doing" and has no particular experience associated with it. To focus on wanting to, for example, "feel powerful like a God", can be more of an impediment than anything else. Better to simply recognise the true situation, and from that recognition will flow experiences which support it. Having said that, spending a moment to assert that you are "the space in which, and as which, sensory experiences arise" can give you that sense of a shift in your perspective, placing the world and the person you apparently are in proper context. The experience is sort of like waking up and realising everything is inside you (and that there is no outside to it). Maybe that's a way forward?

POST: Is it possible to jump and change things for another person? If so, please help me.

Forget the idea of gurus or prodigies, it's all down to your own experimentation, but I can think of a few things:

- Try the "boundary" exercise described in this post [POST: Jumping for remission of mental illnesses] (you may find some of the other exercises in that thread useful too);
- Try reframing your experience as you being an open space in which sensations arise (this changes your sense of self relative to others);
- Experiment with "asserting" that the space you occupy is friendly and polite, by reaching out and filling the space around you with that "atmosphere".

Most importantly, though, you have to cease preparing for or defending against impoliteness, because doing that implies the fact. For as long as you keep doing that, you will continue to maintain that patterning in your experience in one way or another, I suggest.

A1: you can start by deciding you are not a victim. There is no inherent "negativity" of others. There are only other people talking or taking actions, with or without the intent of manipulating you emotionally. It then is your choice as to how you view and react to their blah-blah. You are currently choosing to view them as "being negative" and then "getting you down". Imagine if you were viewing them on TV doing their blah-blah. Would you make the same choices based on what you saw? So choose otherwise. Stop with this "impervious to negativity". Negativity is not a "thing". It is a decision in your mind.

POST: It worked in ways I couldn't imagine.

Dimensions aren't "places". You are assuming that the world is a "simple, single, shared, spatially-extended place unfolding in time" and that people must "go somewhere", but this isn't necessarily true. Keeping it simpler, though:

can see the post from your previous, "unhappy" universe (the one where you wrote that you are going to jump), which shouldn't exist in your "happy" universe.

However, there can quite easily be a "universe" where she posted an unhappy post, and then things magically turned around. The truth is, that the concept of a "universe" is just that: a useful idea. It implies there are a set of "places" with an unchanging fact set, and this story jars against that, but it is just a concept. In your actual experience what happens is that the content of your experience shifts. You never really experience going anywhere; that's just a description that is sometimes useful to help us conceive of change or grasp experiences. Anything that you think about experience that involves an unobserved "outside" aspect is immediately "wrong", just useful narratives. This includes "dimensions", "universes", even "objective worlds" or any other version of an "external environment" idea. So, to argue about whether someone's changes are because they "jumped dimensions" or something else, is really an argument about categorisation rather than about what "really happened". What really happened was: the content of their experience shifted.

Q1: What really happened was: the content of their experience shifted.
But if your concept is right, there is no "their" experience, because they are just a part of my experience. And in my experience, you say, literally anything can happen, breaking any laws of physics and common sense. I could end their existence by shifting my experience, shift it so that they never existed. Would it end their first-person experience too? The world isn't shared at all, it seems. That's a cool concept of course, but i'm not getting lucky with any of the techniques. Even with the owls.

Indeed. Although to pick up on a couple of points:

- You can't end "their" experience because, as you note, it is "your" experience, which in turn means there is just "experience" really, with no ownership, only experiencing. The Hall of Records metaphor tries to provide a simple way to think about that sort of thing, but of course in truth it is literally unthinkable. Conceptual thought is "too late" when it comes to trying to grasp the nature of experience. You can't think of what is "before" division and multiplicity and change (= objects relating to one another in a mental space), because thought is already chopped up into objects. Thoughts never get "behind" experiences; they are themselves just experiences.
- The "laws of physics" and "common sense" aren't rules in the sense of being a solid independent structured substrate upon which events occur. Rather, they are the "codification of [a subset of] experiences to date". (The "subset" part is because what gets included is already pre-selected by a conceptual framework, particularly the "container concept" of an "objective world", which relatively recent). So, we must remind ourselves that: the observations restrict the possible valid models, the models don't restrict the possible valid observations.

But yeah, all of that is fair enough and fascinating to ponder, and it can help you somewhat grasp the nature things as it is, but to really know it you'd want to actually produce experiences on an "as if" basis that goes beyond your usual assumptions. So, the owls should be a nice easy entry point. There are some things which might get in the way of making any changes, though. For example, something to check for yourself: When you go about your day, do you tend to "grip onto" your attentional focus? Or do you tend to assert your current bodily position and current experience? Are you "in control" from moment to moment, moving your body deliberately and with focus? As opposed to, "directing" yourself to do something and then allowing your body, thoughts and attentional focus to move "by themselves" towards your goal. As you read these words on this screen right now, is your spatial attention narrowed down onto them? Are you "using your eyes" to see this paragraph? Or are you "open and spacious" and allowing the world to "come to you" instead?

The reason for asking that is that continually intending everything, never releasing experience to just flow, can essentially amount to a constant re-assertion of your previous or habitual state, in opposition to other intended changes. This is why we say that doing the exercises should require no effort and no particular sense of intense focus or doing (because it "fixes" you in place).

Q1: This is why we say that doing the exercises should require no effort and no particular sense of intense focus or doing (because it "fixes" you in place).
Sounds like having concentration problems and bad memory would help, lol. How should one achieve the state of being "open and spacious" if concentrating on it would be an obvious mistake? I'm doing blank mind meditation every day for about a half an hour. Doesn't seem to help.

Ha, yes, people with poor memories might be getting everything they ever intend always, effortlessly, but ironically they never get to appreciate it. :-)

Alright, I'm now going to type out whatever occurs to me on this topic - So, it's not about having a blank mind or whatever. Rather, it's about reshaping your experience so that it is formatted with a different perspective, and you then don't narrow again. A key thing to realise is:

- Events are apparently local; intentions are actively global.

Which is to say, that although (for example) when you move your hand, the sensation of that occurring seems to be localised spatially, the intention or "wish" that triggers that experience is not localised - it is "unlocated" and "unbounded". It is a shift in the subject, not of an object. This is why you don't need to concentrate your spatial attention on your hand in order to move it, and if you do then you are intending something additional (narrowed attention and tension) rather than doing something causal. This can be visualised as overlaying a pattern of intention upon the current pattern of experience - like moire fringes. The intentional pattern has no boundary, it is equally everywhere, however it's combination with the current pattern results in a localised experience. Now, how does this apply to being "open and spacious"? In two ways:

- To become "open and spacious" one simple decides to be open and spacious.
- Having become "open and spacious" one now allows one's sensory experience to simply unfold unobstructed, without narrowing down or gripping it, having realised that intending does not require focus or indeed any "doing".

The phrases which may help describe this formatting of experience are:

- What you truly are is an awareness, a non-material "material" whose only inherent property is being-aware, and which "takes on the shape of" experiences. Or:
- You are an open mind-space within which your ongoing experience spontaneously unfolds. Your main strand of experience of "being a person in a world" can be conceived of as a particularly bright, stbale, 3D-immersive, multi-sensory thought.

Finally, a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the facts of your experience - the only actual facts, really; everything else is transitory. It also lets us realise why narrowing down or forcing change tends to backfire, because it is a restrictive deformation of your current experience, which obstructs other intentions. In short, you want to cease interfering and adopt the stance of being rather than doing-controlling, at which point your intentions are minimally obstructed. Otherwise you are effectively intending two things at once: you are intending your current situation and your target situation simultaneously, like trying to get up out of a chair by focusing on "being sat down" while intending to shift to "being stood up"! (Lots of people do exactly this. It is a worthwhile exercise to experiment with standing up effortlessly without "doing" it. The same principles apply to both the mundane and the exotic.)

Q1: In a stupid simple takeaway from this, isn't this why a "assume the wish fulfilled" is a helpful technique? Effectively replacing your reality that way you aren't forcing anything anymore?

Yes, although I think that phrasing can sometimes leave people with no way into it (depending on their background). So equivalently we might say that we would "think the fact of something being true", where that "thinking" involves attending to an unbounded, unlocated, non-object thought. An intention, basically, which is: the pattern that you wish to make more prominent in your ongoing experience. When engaging in that, there is no experience associated with it as such (unless the intentional pattern has implications for your sensory experience right now), because there is no object present only a "dissolved pattern" being increased in its intensity, however there is a knowing that you are intending.

do you mean more discontinuous, less plausible intentions?

It was more to do with the spatial and temporal "co-ordinates" of the target outcome vs your current experience. I mean that you never actually experience "intending", you only ever experience the "results" - as in, the resultant content of your state. So if you intend something that doesn't affect this current sensory moment, then there's no reason why you should experience anything while doing it, other than "knowing" that you are intending. If you intend an outcome that takes place tomorrow, or a fact that only affects a situation in Sweden while you are in Toronto, there's no "result" for you to experience right now, even though your state has shifted. (Note: you might sense a "shift" but that's not necessarily the case.)

Q2: /u/triumphantgeorge now this just occurred to me: since i've been looking for anyone who could possibly understand me to meet, and any scenario i choose can be experienced - then couldn't i meet you? i imagine it would be like the "(you) speaking as i'm thinking" verse i saw in the caitanya bhagavatam. and if i wanted you to do something - wouldn't you?

It's an interesting idea. However, if you have already "patterned" me as a quite independent, purposeful character in your experience, then it might not be so simple as simply "wanting", because my "definition" might be contrary to that. You might have to change me first. As in dreams, you'd probably be better intending a new, fit for purpose character, rather than adjusting an ingrained existing one in an attempt to make it responsive.

Q2: As in dreams, you'd probably be better intending a new, fit for purpose character, rather than adjusting an ingrained existing one in an attempt to make it responsive. but ultimately it would only be my decision, wouldn't it. as with everyone in the entire cosmos - only i decide everyone's fate and behaviour....

...and your new decision is added to the accumulation of all your decisions to date, as an amendment to your present state.

so there are no "fixed" characters

No fixed anything, only things that you keep intending or implying. The "implying" part is the tricky one, because sometimes it is implied by a more abstract pattern than an individual fact, perhaps. For example, intending a movement implies a location implies a coherent continuous space, and so on. Whole world dynamics may be associated with a particular fact or outcome, therefore. So one might need to keep in mind the "granularity" one is dealing with - attend to a more global fact, in order to better tackling minor or local facts subsequently. (The only thing that is permanent and fundamentally true is the fact of "awareness".)

/u/triumphantgeorge so couldn't i just make you appear somewhere at my choosing?

I don't see why not. But then, what I see or not doesn't really matter. Can you see a "why not"?

the only impediments I see are recognising your form and the 'story' by which i see you

...within you.

...

A1: I don't care if I jumped or if it's all coincidence. My life is better and I'm happier. Your skepticism is real downer though.

POST: Changing the past?

What you are really after, is to shift your ongoing experience such that it behaves "as if" the past were different. Neville Goddard has a nice discussion on that in one of his essays - see the links in the relevant post, perhaps.

POST: Get off your ass and do something about it.

However - if the purpose of the exercise is ultimately to conduct an experiment, to give yourself an experience that provides an insight into "the nature of ongoing experience", then your post is missing the point. Putting that aside though, if we were staying focused on outcomes it would probably help if you describe how, exactly a person goes about "making it work out". You can encourage people to "do things", but you have to say what exact things people should "do". Meanwhile, any description like that has a set of hidden assumptions, an underlying philosophy. Since in the end that's the deeper purpose of this subreddit - to reveal hidden assumptions, and use that knowledge - then laying this out would be helpful. Like, your theory of why "fate is more likely determined" by what you choose to do other than "2 fucking glasses". What if you choose to do two glasses?

Otherwise you're literally and unhelpfully saying: "hey, don't do that thing, instead do... um... y'know... something else".

What a person should do obviously depends on the situation he is in? I'm just saying take an active step to ameliorate your predicament.

Of course! But the difficulty can often be in knowing what that active step should be. You need the world to "move" and a path to open up. Just "doing stuff" often doesn't produce that; it just produces "being busy" without any accomplishment. In fact, your own behaviour is also part of the result of performing the experiment. The reason the final instruction in the exercise is to "carry on with your life" is because the overall movement towards a goal also includes your own bodily and mental movements. It doesn't say "now sit and wait for the championship trophy to be delivered by FedEx".

Example: Perhaps what might happen is, the day after the exercise you would feel the urge to call a friend, and in your conversation he might mention he just met a great coach that was doing free sessions, and you would find yourself feeling enthusiastic about that so you'd go along, and the new coach has a special method he uses which lets you master certain moves really quickly, so by the time the tournament comes around you are totally ready in that particular area, and then in the tournament the moves that come up happen to be the exact ones you've just mastered in such a short time - the trophy is yours. You get the idea. Although in practice it can be both more or less "logical" than that, more or less pushing against the boundaries of apparent likelihood, depending. Ultimately, the whole thing is recognised to be a sort of "patterning" of your ongoing experience.

POST: I'm interested in the idea of jumping - help me test it

The simplest way to demonstrate that there is "something to this", is to perform the exercise repeatedly over an extended period for many different outcomes, until eventually the idea that it is "coincidence" becomes ridiculous (or doesn't, of course). This then leads you to examine your assumptions about the "nature of experiencing", and things progress from there. Beyond that, if you are looking for "proof" of something, though, you should be clear about what, exactly you are looking to prove. What do you mean by "confirm if something happens". What precisely is the "something" that you are trying to confirm "happens"? What does the term "jumping" mean for you, basically?

Of course, it is not the pouring of water as such that produces an outcome. And the outcomes from that process tend to unfold as "seemingly very unlikely, but still borderline plausible and non-reality-breaking" narratives. We demonstrate to ourselves that something is going on, and then we move onto examining the nature of that "something". I think your two suggestions might be skipping ahead too much, before you've really thought deeply enough, and so might neither prove nor disprove anything as they stand.

POST: Is this a stupid concern?

Nobody has jumped yet. We all want to jump dimensions but there hasn't been legitimate proof that anybody has jumped to a radically different dimension yet. That's what we're all hoping for - real evidence of that but there hasn't been anything. It's like everybody comes back here empty-handed. No worthy proof of any sort of real Dimension Jump.

This... isn't how it works, Roril! I thought we'd already worked through this previously?

If someone says something about their experience to you, then that experience of "someone saying something about their experience to me" is an aspect of your ongoing experience. There is no "outside" to that. This means that any "external" proof of a change is actually just your own experiential content. It's like being in a dream and waiting for someone to tell you it's a dream. If someone did tell you it was a dream, then it would actually be you telling yourself that it's a dream! The idea that one of your dream characters wakes up, discovers it was a dream, and then returns to your dream to tell you about it, would be ridiculous.

No we're the dreamers, though!

You are the whole dream.

Johnny Deep.

Mister Literal!

POST: Dimensional Shifting in a nutshell

Let it be said first that, you are ALWAYS shifting. You are shifting multiple times as you read this comment.

I'm not sure this is necessarily the best (by which I mean most useful) way to look at it, since it conflates "current sensory content" with "current state", potentially. It is, I think, much more useful to conceive of a "state" as comprising the current set of pattern-facts that are contributing to your experience, and a deterministic set of "moments" corresponding to that. That way, a "shift" or "jump" can be defined as an intentional change from one state to another, and a "dimension" is basically a state consisting of a particular set of world-facts. "Time passing" is then considered to be a static pattern associated with a particular state. This doesn't necessarily affect your overall descriptive scheme, though; it's just a point of clarity. (The same consideration also applies to the Infinite Grid and Hall of Records metaphors linked in the sidebar, which cover similar ground.) However, it does lead to another important aspect to this:

At this moment shall we say, at 3:01pm, I am at point A.

In what sense are you "at point A", though? What is this "I" that is there? Related:

Again, we humans are limited.

In what sense are we "humans", if "being human" is actually just a particular type of experience associated with a point in a configuration space? Surely you are having a "human-formatted experience", rather than actually being human?

Thanks for the clarification G! :) Yes you're right, our body (human-formatted experience) is inside our consciousness not the other way around (consciousness being inside our body). I still have the habit of considering our temporal selves as a reference point haha.

Right. It's a bit counter intuitive, because we can't actually think about this, since we are talking about the subject to all objects, and words and concepts only deal in objects - but it's beneficial to point it out. The primary benefit of noting this explicitly, I think, is it makes it clear that all content and formatting is a "modulation of awareness" - including the metaphors we've just been discussing. It's all "patterning" and none of it is fundamentally true, only relatively so. This reminds us that the only thing that is unchangingly true is "awareness" (or "consciousness"). And it's not even "our" consciousness, because it is "before" division and multiplicity; it is simply the property of being-aware, independent of any particular content or structuring or apparent perspective. Basically, it underlines that all aspects of experience, even very basic aspects, are on an "as if" basis only. This leads nicely to a consideration of the "how" of shifting, which might be usefully described as a shape-shifting of oneself, as awareness, to another "as if" form.

Q1: In what sense are we "humans", if "being human" is actually just a particular type of experience associated with a point in a configuration space?
but where do people - yourself included - exist in relation to me?
people have mass and location despite the content of their 'personality' and 'experiences'
if I assume my experience of my body incorporates the totality of the cosmos1A 1B 2 then 'finding' people shouldn't be so mysterious
presently I feel i have to cut all the bonds of speculations of matter being existential separate to awareness and in that regard, people would be as objects too
Rupert Spira - Consciousness Is Not Produced by the Brain [https://www.youtube.com/watch?v=icBYlUTZ5gI]

Although, really, "mass" and "location are ideas, concepts we use to describe our experience; we do not actually experience them as such. People are essentially sight, sound and texture within mind, and everything else is inferred.

Could you explain what you mean by "division and multiplicity?" I'm a tragically linear thinker and none of this will ever work for me until I iron out these details.

I just mean that the fundamental state is undivided, has no property other than being-aware. So in that state there is not "many things", but also not "one thing" either: "things" and "numbers of things" are just meaningless when talking of that state. It is the "subject" that takes on the shape of apparent objects ("division" into objects and "multiplicity" because immediately we are dealing with "countable things") but is not itself an object. It's hard to describe (impossible, in fact), because thoughts and concepts immediately involve dealing with objects, but we can always point to the fact that the context of our experience, our experience right now, is always that subject, which is us.

POST: Theoretically, could you jump to a fictional universe/ a world you created in your mind?

How can you tell that your current experience isn't already a fictional universe that you created, perhaps accidentally, in your mind? How could distinguish between this being a "real place", and a "persistent realm" that you'd set in motion while forgetting your experience prior to that? (I mean this seriously: look around, what are the actual signs, if any, that could tip you off? And consider: are those signs not just a part of the "fiction" of this experience?)

It seems a very depressing prospect.

I don't think it is, though. Although in that comment I'm presenting it as "hey perhaps you did this unwittingly", in actual fact the concept lends itself to a positive interpretation, that of great possibility, great potential and freedom once it is grasped. And for people who are kind of "down on death", it's surely a prettier picture. Remember, in this description a "hard reset" couldn't be done to you from the outside (because there is no "outside" in this view). It's something that would occur due to ignorance or deliberate choice. The former, we can address. Is that not hopeful, rather than depressing?

Could the patterning model be intrinsically anti-entropic?

Fundamentally, it is "before" the idea of entropy, because even "things change" is a pattern. Or more specifically: "time passing" is a pattern, an experience, rather than a fundamental thing. So "eventually" one is bound to realise rediscover one's power. You are eternal "being" but you are not doomed to endlessly repeat, because you are not a finite mechanism. There is no "logical reason" at all, then, why the whole thing can't just drop away, right now, and you switch to a state of infinite abstracted possibility - free from that crappy hellishness. The issue is, perhaps, that it must occur to you to ask - or in some way end up implying - this. I guess that if the same power that moves your arms and legs (or rather: takes on the experience of apparent movement) also moves mountains, it's no good if one doesn't actually attempt to use it in that way, with commitment?

So, what reassures you that this is not a problem?

It's inherently not a problem, though, right? Unless you are still identified with being a particular person (or person-pattern). Once you realise your actual situation - if you are identified, instead, with the property of being-aware - then it isn't. This occurs in a couple of ways, in fact. First, you don't mind the idea of things shifting in the sense of it being an existential problem. Second, you know that if you want you could establish a context to experience, a context that is independent of its content.

Nonetheless, there are things outside our direct control. Things that happen to us, apparently without our deliberate choice (sometimes against it).

The issue, perhaps, is what exactly one means by "control", "us" and "choice"?

Arms and mountains are identical in nature and their shifting is identical in nature, is the point. Coming to that conclusion, I'd say, is the "purpose", after the fact, of exploring these things (if we should call it a "purpose"). Namely, coming to a direct understanding of the "nature of experiencing" and, secondarily, being able to leverage that in order to summon desired experiences.

But synchronicities like this one seem to suggest a not-so-controllable "what you focus on, expands" type of "mechanism", instead of a neat "what you decide, happens".

I'd phrase it as, that the way in which one changes one's ongoing experience is by "increasing the relative contribution of a fact or pattern". In effect, one shape-shifts oneself to a new state. There is no "way" or "method" or "mechanism" for doing this; one simply adopts the new "shape". Any apparent experience of cause and effect are actually both "effects"; all experiences are "results" and no moment of experience "causes" another moment. Pondering - This means that the devil's in the details somewhat when it comes to things like "decisions". If we translate "decision" as "asserting the fact of something being true", then we're on the right track in terms of a description. This is different to some interpretations of "decision" - and indeed lots of other words we try to use to point to this - most of which maintain a separation between "decider" and "world", for example. The changes we're talking about here are literal and direct, with no medium or intermediary. If you ponder this - and you must do so from a 1st-person perspective, because there is no other - then the result can be even a slight feeling of claustrophobia, because you can't "get outside" of this. Attempting to "take on the shape of" the experience of capturing the idea of "taking on the shape" is conflicted. However, the attempt to do so, and the giving up of the attempt, is often an nice way to cut straight to the insight. (See also: that feeling-out exercise, elsewhere.)

I have no way to know if the right interpretation is the idealistic one... "Oh wow, I'm awakening to my true nature!", or the materialistic one...

It doesn't really matter. All your experiences are you "taking on the shape of" an experience; all your thoughts about experience are you "taking on the shape of" the experience of thinking about experiences. All interpretations are incorrect - simply because they are interpretations. We might recall the metaphor of the sandcastle: It is not possible to build a sandcastle which captures, in form, sand and the beach, even though the sandcastle is both sand and the beach. If we build sandcastles and call them "sand" and "the beach", they will both represent and not be, sand and the beach; the interpretation will be right in the sense that it is what it is interpreting, but it will be incorrect as an interpretation. (This is just another way of saying, "the 'awareness' that can be spoken or thought of is not the true awareness".)

Could you please help me understand this with an example?

So, if one is identified, say, with a particular location in the body space (many people identify "me" as a small sphere somewhere behind the eyes, for example), then when experiences arise which imply that location is no longer there, your "me" content will disappear also. However, if one deliberately "takes on the shape of" being, say, an "open aware space within which all sensory experiences arise", then you've brought into play, identified with, a foundation which is independent of the usual world content. What you actually are is "that which takes on the shape of" 1st-person experiences, so that never dies. However, if you do want to maintain a particular sense of identity, a continuity of experience, then you must bringing to experience a persistent aspect such as that, to which you can attach a "me". To get a feel for the larger point, stand up and put your arms out into the space around you. Now, imagine the your arms are extending into space, somehow in all directions, such that the entire moment of experience is your body. Note: you are the moment and its context, you are not "the environment" in the sense of a "place". Then, imagine that you are a "shape-shifter", but instead of just a body space which shifts, the entire space is you. You are "non-material material" which shapes itself into experiential states, then.

"choice" : intending an increase of the relative contribution of certain facts or patterns

So, now we have to be very specific about what "intention" is, in the sense that it is literal. That is, if "an intention" is the pre-existing pattern one is bringing into prominence (along with its logically-implied extended pattern), and "intending" is the shape-shifting act of doing so, then there is no actual "doing" of it. For example. If one is sat down and then stand up, one either stands up or does not. Here, the "intention" is the pattern being-standing-up, and if one fully intends it, it is true: the experience of "standing up" arises. Now, why is it that one does not experience being-sat-down in one moment and then discontinuously being-stood-up in the next? In this description, it's because there is already an entire world-pattern, structured in a certain way, aspects which is associatively triggered by the intention "I am going to stand up" or "it is true now that I will be stood up then". There is also the issue that people don't actually specifically intend discontinuities; they intend fact-patterns which are overlaid of the existing world-pattern, rather than deformations of it.

Why, then, arms obey every whim and mountains stay still?

Your arms don't obey your every whim, though, do they? Your intentions are incorporated into your experience, and your arms and legs follow certain patterns plus that intention. If you don't address the world-pattern in order to change that, or don't specifically intend discontinuity in your experience (perhaps be re-considering your idea of what "the world" is, and asserting a new perspective), or don't completely release the current pattern temporarily but absolutely, then that's how things unfold. It's also worth noting that your idea of "you" is a pattern which might place certain apparent limitations. This is what I mean by intention being direct and literal amendments to your current state. Meanwhile, though, it's worth noting that, if you pay attention, things like mountains do move all the time. Both in the sense of the apparent fact of where they are, but then in the seemingly cheating sense of when you apparently move your head, or blink, or turn away, or change location. (I say "seemingly" because it's not really cheating - it's a worthwhile path of contemplation. In what sense is a mountain in a particular location, anyway?)

POST: Is it possible to travel to a fictional universe already made/fanfiction?

Do a search for "fictional universe", since this has come up a few times over the last couple of months, and the previous discussions cover a lot of ground I think. For example, /u/dungjames posted about this, and another post a couple of days ago, but there are more in-depth conversations previously involving "persistent realms" and so on.

Dreams to me are more complicated than rocket and physics combined, i mean if i just slowly grasp something in my mind i can understand it and eventually do it but my own mind is against me because it just having a hard time while my body does is smile and do what it can to enjoy the day

The issue with dreams is, there is no "how" to them, other than fully deciding and keeping in mind that you are going to dream. There not really anything to "understand" at all. There is no complication, because dreams are "made from" visuals, sounds, textures, and so on, and felt-knowing. There is nothing "behind" the dream to learn or work out. You simply... dream.

Then my dreams are so unstabled because of the amount of information going to my head and emotionally issues

You can overcome that, though. Something that helps, is reading around the topic a bit more, so that your idea of "dreams" becomes more stable. (Lucid Dreaming: Gateway to the Inner Self by Robert Waggoner is worth a look, in my opinion.)

I also really recommend spending some time just not bothering to think - to "cease interfering" with your experience. A daily 10 minutes is good: lie on the floor in the "constructive rest position", cease interfering with body, thought and attentional focus, just "let whatever happens, happen" with no aim. Over time, you'll find yourself naturally levelling out and opening up, as "stuck thoughts and incomplete movements" unravel themselves. The clarity that comes with this will help your thinking, emotions and dreaming.

POST: I tried to jump and my dietary preferences drastically changed

I'm not sure I really followed that... much at all! In terms of an overall description rather than the parts, that is. How can you be "close" (or indeed any distance at all) from "the source energy you draw power from"? The "pain and indifference associated" with a meat product isn't your pain; in a description involving "3D cross sections of timelines" the idea of a pain external to you is meaningless. Finally, surely it takes no time at all to "get through time" - by definition. There is, however, definitely something to be said for not obsessing about synchronicity (particularly if you are prone to being attracted to the "messages from the universe" type idea) because it quickly escalates and deepens, becoming distracting, especially if you try to "work it out".

Let's take this a step at a time.

Every action you do in the 3rd dimension creates infinite 4th dimensions...

What leads you to believe an action in the 3rd dimension creates anything at all? Are you not inclined to think that all things are eternal, pre-existing? In which case, a "3D experience" is a selection of experience - as visual, auditory, textural, etc, moments - not a creation. And if that were the case, what would this "energy" be, exactly? Other than a word for "the stuff of which experiences are made" - which is to say, nothing at all, other than the property of being-experienced. Beauty, then, would not be something that was "created" by veggies and plants (for example). Rather, it would simply be the recognition of the nature of experience, rather than the content of it. Your 1st-person experience (being all there is) would be inherently pure, regardless of its present "shape". Meaning that 'light" and "dark" would be, fundamentally, illusory - a fiction in description, and not actual.

Q1: Hi, I'm interested in what you've written about synchronicity. Do you think synchronistic events are symptoms of 'dimension jumping?' I have been reading things on this sub for a couple of months and it fascinates me, but I have never set a specific intention to 'jump dimensions' before, as it's written about here. I have, on the other hand, become very interested in the concept of synchronicity in the last year, and I think these such meaningful coincidences/synchronicities have happened to me on a number of occasions in the past year. I have done research into Carl Jung's work and read the book about synchronicity, and I think about it a lot. With this in mind I'm interested to know how you perceive synchronicity and how it relates to dimension jumping? It was a pleasant surprise to see it mentioned on this sub!

So, I don't think they are a symptom of "dimensional jumping" exactly, so much as an indication of how our ongoing experience works anyway. Our standard description of our situation is that we are a "person", an object, located in a "world" which is a "stable, simply-shared, spatially-extended place unfolding in time". This makes accounting for things like synchronicity, and many other experiences, quite problematic. However, when you actually attend to our experience as it is we find that, loosely speaking, what you truly are is an "open aware space" within which experiences arise. We can conceive of this space having all possible structures "dissolved" in the background, but with a particular set of those structures being relatively dominant at any time. That is, contributing to ongoing experience. We are "patterned"; we are in a particular "state". Although we think of our experiences being "out there", they are actually arising within us. Synchronicity, then, is a product of our present "patterning". This is true of all of our experience, however synchronicity sticks out because, unlike other content, the synchronistic experiences are not fully defined in time and location. In a sense, it feels as if there are images that are somehow "overlaid" upon our perception; they have been "drawn on top of" our unfolding world. This is actually not a bad way to describe it...

Hence, we can summon owls and we can conceive of ourselves as a self-experiencing context rather than as objects within places.

POST: I'm lost. Need answers before jumping.

I so disagree. ;-) What's a "vibration"?

...In a sense, yes, it can be semantics - but I think it's important to step back and recognise the "meta" context to the various descriptions used. (Interrogate what semantics themselves are, in a way.)

In other words, you can have experiences "as if" it were true that there as such things as "vibrations" and branching outcomes, and you can have experiences "as if" there are "dimensions" and you jump them - but actually those things have no causal power, they are essentially descriptive frameworks, concepts only, which don't really describe anything. Parallel constructions in thought. That is, they are ways of formulating intentions, rather than "what is going on". This might be important, because if you have this the wrong way around - if you think that frameworks describe what is behind the scenes in terms of "fundamental truth", rather than being conceptual building blocks from which "relative truth" can be constructed and brought into experience - then it's easy to end up chasing your tail, unwittingly creating muddled patterns of experience... And thus end up adding all sorts almost "superstitious" additions, in pursuit of "how it works", when in fact there is no "how it works" or method or mechanism underlying experience. Hence lots of "here is my improved two glass method" suggestions, which mostly add more sensory theatre, and perhaps obscure what the whole thing is possibly meant to point to.

I think that you yourself are caught up chasing the tail with your endless questioning!

"Endless questioning" is exactly what we should be doing, though?

The point is to explore and investigate both experiences and descriptions, to experiment and interrogate to get to the bottom of them. Otherwise we're just picking stuff to "believe", with no basis - we're fantasising.

I think you need to do as you say, pick one perspective and keep experiencing your world through it.

I don't say that, though, necessarily. Why pick one perspective and follow it? At least, if one is going to pick a perspective, then it seems to be a good idea to choose it knowingly - to have a handle on what "a perspective" is. Chasing your tail arises when you try to use concepts that, while they are internally consistent, don't have an underlying foundation - castles in the sky. Carefully examining those perspectives (endless questioning!) is exactly how we avoid chasing our tails!

You should help then find their own perspective through yours, not force yours.

Nobody's forcing anything?

How does anybody "find their own perspective", if there's no discussion and challenge (by which I mean: in the sense of picking at the underlying ideas, not in the sense of fighting to be "right" or to win an exchange). There are other subreddits where people can embed themselves in fluffy concepts and wishful thinking - this, generally, is not one of those. The focus is more on experimentation and examining the descriptions used, to see what (if anything) makes them tick. Although, of course, engaging in that is optional, I'd say it is the way forward in terms of making progress. Fuzzy thinking and "leave my perspective alone!" gets us nowhere.

I'm talking about saying things like "lol not true "

Well, I've definitely never said that!

but you are taking it way too far, and it is uncomfortable... You should foster conversations, not confront no stop.

Fostering conversations is generally what happens, though? My "so disagree" was playful, the "what's a vibration" was an opening gambit to start things off. (It wasn't intended to be confrontational.)

I think it needs more openness.

It is quite open. However, it is also not just another /r/psychonaut or /r/occult or /r/lawofattraction, because what would be the point in that? There is a fairly specific idea underpinning it, as articulated in the sidebar and the links in the introduction. Which is, really, to also dig into the idea of "understanding", as well as views of understanding.

I only want to clarify things by adding new ways to understand the same thing.

Of course. Perhaps I could have been clearer, but what I was fishing for when I said "what is a vibration?" and then...

In other words, you can have experiences "as if" it were true that there as such things as "vibrations" and branching outcomes

...was really, what is the nature of a vibration, and how exactly does it lead to a shift in experience, rather than just the surface concepts and phrases. It wasn't meant to be a "stop". For example, you say:

So, the more you ''fake'' a feeling, the more that feeling is part of you, the more it is part of the world.

Okay, but what is "the world" and what are "you", if that's the case? Obviously it can't mean a world as in a "place" (that is, a "stable, simply-shared, spatially-extended place unfolding in time") and the "you" can't be an object in an 3D environment. That's what I mean by digging deeper. It's "endless questioning", but with a purpose, rather than just tail-chasing. "More openness" isn't the same as "avoiding examining what is meant by something, in detail" so that people don't feel "uncomfortable", I'd hope! Because, I'd suggest, when we really unravel this - our assumptions about this - it is an uncomfortable thing, although ultimately worthwhile and beneficial.

What do you think of the theory about the many yous? For example, there is the 3D you, the 4D you, guiding the 3D you.

It's a little like JW Dunne's idea of The Serial Universe, which was basically a diagrammatic representation of multiple levels of "observer", as a means of wrestling with different states and change. I think the error in it, though, in terms of linking it to the properties of actual ongoing experience, is that it assumes that the "observer" (or better: experiencer) is located - is an object, has a boundary and a restricted content. But in actuality there are no levels or hierarchies; what you are is not an object; this structuring is just an aspect of thinking, not of experiencing as such. So, I think that it is better to consider the "you" as the starting point, as the non-object subject of all experience, which is then said to "take on the shape of" particular states and experiences. Obviously, this is no "you" in the sense of being a "person", but rather that-which-experiences - with one of those experiences being to take on a shape (as state) that is "as if" one is being-a-person-in-a-world. In such a scheme, the only fundamental property - the only unchanging truth - would be the fact of the property of being-aware or "awareness". (That is, before even any notion of division or multiplicity or change.) Everything else would be relatively true only, on an "as if" basis. In this case, "dimensional jumping" or any other conceptual framework for modifying one's experience, would just be a structure to assist the formulation of a desired change and adopting it fully. The "cause" of the change wouldn't be "energy" or any other idea or indeed experiential content - the only cause would be the context, the context of you-as-awareness, which would shape-shift into a new state and experience, a new set of relatively-true patterns or facts.

The benefit of this view is that it dissolves the boundary between "what I am experiencing" and "the description of what I am experiencing". They are both experiences (with the latter being "the experience of thinking about 'experiencing'"). It also highlights that there is nothing "behind" our experience: it is a pattern of and as "awareness". Intending change, then, is a matter of taking on the shape of an idea of experience (a shift in itself), and then taking on the shape of an idea as experience. Unfortunately (as you can tell!), this is very difficult (in fact, impossible) to put into concepts and language, because that will always be "inside" experiencing, and "parallel to" the content of what we might call the sensory moment. So we tend to get into verbal tangles that are intellectually unsatisfying, even though they point to (and are "made from") the direct truth of the matter.

To recycle a previous metaphor:

- **The Beach:** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

When I was asking "what is a vibration?", therefore, it wasn't that I was challenging your description and suggesting there was a better one, one that I preferred and which was preventing me being "open" to yours. Rather, it's that I was pulling into the discussion the whole idea of descriptions as being "right" or "true" at all, when it comes to this subject, and when it comes to experience generally.

(You can skip to the headlined part if you want to avoid the discussion.)

I am trying to give additional perspective, and you wanted to be playful...

I don't see the problem, frankly? We can talk vaguely around the surface of the subject, or we can get straight to the heart of it, which is confusing initially. Of course it is! Otherwise there would have been nothing to discuss or have a subreddit about in the first place.

I suggest you be a bit more stable and less ''ready to set things straight'' all the time.

Do you mean: avoid addressing underlying points or having a discussion that is worthwhile, and instead having one that feels nice rather than has a chance of going anywhere useful? ;-)

This implies that something is having the change. The idea of experience comes from somewhere! It implies the thing having the awareness had the concept that there is more to it.

The "thing", though, is not a thing. It is not an object, although it "takes on the shape of" the experience of apparent objects. The clumsy wording is an attempt to avoid suggesting a division between an experiencer and the experience; they are the same thing. (And it's why we invoke lots of metaphors and imagery such as "the beach", "the blanket" and so on.)

That's the point, and why...

There is no knowledge of the inner workings, which makes it as satisfying as science two hundred years ago, as you have no real tools to measure anything!

While for intellectual satisfaction we naturally feel the urge to want to understand "experience" and therefore "jumping" conceptually - that is, mental objects connected to and having effects upon other mental objects, representing supposed "real" objects - and come up with a "how things work", ultimately we cannot in this case, because this is the "stuff" that all such concepts are "made from". In other words, this particular relationship cannot be thought-about. There is no deeper underlying "how it works" or mechanism to this, in the usual sense. Any apparent "how it works" is itself a pattern in experience. There are no inner workings in the usual "methods" sense of it. **But there are patterns**, and ultimately "dimensional jumping" is about "patterning" experience. The two glasses exercise is derived from that: the leveraging of pre-existing patterns based upon a direct view of the nature of subjective experience. And the concept of "active metaphors", as described in the sidebar, is about patterning your experience using different concepts and noting how your experience subsequently falls in line with that.

People need answers, and this is confusing.

One issue is that the answers are best uncovered by conducting experiments and getting results that break down your assumptions, and get a direct experience of it. You can't really give people a full-proof method for anything - the method is the seed for a custom, personalised investigation; it's basically an exploration of your own patterning, and unravelling that.

I do not mean to start endless debates, I want to start new opportunities for growth.

I understand that, and that's exactly what this sort of exchange is about. We can't "start new opportunities for growth" if we are just doing the same thing over and over again - rearranging the furniture rather than leaving the room. So we get a bit philosophical and metaphysical.

I think you need to put WAY MORE emphasis on the being ''in trance, in meditation'' aspect of the whole thing.

It's mostly pointless, that's why I don't. It's not really much of an aspect of it at all (although being relaxed in the sense of allowing movement to happen unobstructed, basically non-interference, is always something to aim for). Suggesting that we focus on that, is like suggesting that someone who has lost their keys looks for them in their well-lit house, even though they lost them in the forest.

Being Practical

In terms of being practical, though, I'd say it's best to be "direct" about all this. So, you attend to your experience as it is, directly, by examining it using things like the Feeling Out Exercise or similar. This gives you a sense of your ongoing experience as it is, rather than merely how you think about it.

(It also highlights the whole problem we have when it comes to thinking about experience: we're just creating more experiential content rather than actually getting "behind" or under-standing anything. But then, the very fact that we can generate "thinking-about" experiences does itself give us an insight. How do we do that?)

Other than that, the two exercises in the sidebar, plus the notion of creating metaphors which can be used to pattern experience, are basically it. There is nothing else. But the exercises have to be treated as loose frameworks for experimentation and contemplation, rather than "methods", because the whole idea of a "method" that operates based on a "mechanism" eventually becomes problematic. While that can seem frustrating for someone who wants "answers", the fact is that the whole idea of "answers" and "causes" leads us to miss the point, because the insight we are after is "one step back" from all that. We can end up like someone trying to solve a jigsaw puzzle where the problem pieces are attached to their own hands, but they don't realise it!

POST: My Method (Two Glasses)

Q1: So, basically the same old two glasses with some new age stuff added in? I think I prefer the simplicity of the original.

Q2: I can see why one would say that; this is better for people like me that need more clarification and instruction. I also like this method better because it puts more emotion into it which I feel many lack during the exercise. The first ten or so times I tried the original it did not work because I was so full of questions. When I spoke with Andrew (and I've spoken to a few others) this seems to be a recurring theme with the original method. This is not meant to replace the original, just to help those that need it. The original is like the Mini Cooper, this is like the Mini Cooper Countryman.

Although, if the underlying purpose is to get to the heart of things rather than necessarily to "get results" as such: how much of this is effectively "sensory theatre", derived from unexamined assumptions and concepts?

Good point, but maybe that sensory theatre helps people like me get results.

Maybe. But is it the sensory theatre that makes the difference? Is sensory theatre causal? Or is sensory theatre itself a result? And if so, what is it that causes change? It's worth considering this, otherwise we might be in danger of descending into a sort of superstitious behaviour, due to not realising the "meta" aspect to it all (something that I think ideas like "the law of attraction" can and has fallen into).

Unfortunate Cats & Causality

I guess it's like the age-old saying, "there are more ways than one to skin a cat."

Or, it could be that there is one way to skin a cat (or indeed, to produce any change in experience), but there are many different stances one could adopt while doing so, some which might feel more comfortable than others. Still, it will always be the act of "movement" that will skin the cat, not the particular stance - and in fact the stance is also an act of "movement". (Not a great analogy, that, but you get the idea.)

And so we ask: well, what is this "movement" in the more general sense, for this topic? There's no real way to say it because it is "before" concepts (the thinking of concepts is itself an outcome of "movement"), but we could call it "intending" or "shifting state" or "becoming a fact" or something like that.

Imagining-That

In the Imagination Room metaphor we introduce the idea of imagining-that. This awkward phrasing is to suggest the concept of "imagining the fact of something being true", with any sensory experience being an aspect of that fact-pattern. This, in turn, leads to imagining the fact of properties - see, for example, the blue sphere example:

So, first imagine a sphere in front of you - say, a blue sphere with no particular detail, just floating there. Okay, now imagine a sphere in front of you, identical in every way to the first, except also imagine that this sphere is imbued with the special power to make the room filled with joy. But do not change the sensory aspect of the sphere in any way when you do this. This is basically "imagining the fact of something being true" abstractly. That is, that an object, or your ongoing experience more generally, has a property, without actually visualising any sensory aspects to that property. Instead of doing all the "sensory theatre" of picturing stuff, in an effort to associatively trigger the fact or as an excuse to do so, you can just directly do intending-asserting of the fact into greater prominence. Finally, after taking a pause to clear yourself out a little, instead of using the sphere image, simply directly intend that the room is filled with joy, and experience the result of that. That is, wordlessly intend the fact of: "it is true now that this room is filled with joy". And, um, enjoy.

And so this imagining-that is another way of talking about this, which highlights that the content of sensory theatre is not causal. But then, how so this, we might ask:

Why Did It (Or Did It Even) Help?

until I started reading other's experiences and putting what works for them together that I came up with this and it's worked insanely well thus far.

This brings to mind when people first hear about the idea of lucid dreaming, and spend lots of time immersing themselves in books, articles, and personal accounts of lucid dreaming, pondering the nature of lucid dreaming and imagining what it would be like. The result: they "spontaneously" have a lucid dream, even though they didn't "do" anything to get one. Subsequently, they focus on trying to have lucid dreams using techniques, and they struggle. I suggest this is due to immersion and commitment, the shaping of themselves according to those ideas - basically, they have patterned themselves (in the sense of you-as-awareness rather than as a person) and the content of their ongoing experience subsequently is (because it is inseparable from it) from that new state or formatting. So you were "reading other's experiences" and accepting what they say worked and dedicating yourself, in a committed way, to coming up with something that worked. But it isn't the technique that works, that has made the difference - it's the fact that you focused upon, and assumed with full commitment either directly or via implication, a particular patterning. This is why it "worked insanely well" for you - and why although others might get a brief boost from something fresh, they probably won't get the same outstanding outcome.

There is something more to be said, though:

Two Glasses & Patterning

The original instructions for the Two Glasses Exercise, which are stripped down to the minimum required for a reason which should be clear, leverage an existing abstract pattern which is fairly universally shared, while also minimising the possibility of undoing the shift that is produced. Actually, it's really two patterns: that of shifting amount-intensity-location (modifying the relative contribution or existence of a quantity), and that of association-overlap-identification (creating a handle onto pre-existing states or patterns).

This is the "cheat" involved. However, having gotten results - which is greatly existed by, as the instructions suggest, following the instructions as written and then carrying on with your life without over-thinking it or putting effort into it - and then having experimented with different and increasingly unlikely outcomes which obviously cannot possibly be related to a literal pouring of water or labels, the more general notion and prevalence of patterning becomes apparent. (Particularly when considered alongside the Owls of Eternity exercise, the metaphors linked in the sidebar, and the notion of "active metaphors" more broadly.)

I'm interested in your reply to this - do you use the original verbatim or have you tweaked it?

From the above, you get the idea: the method doesn't really matter, although it is a hook into and a platform from which to explore the nature of experience (which was the original idea of it: it shows "something's up!", and prompts: "what is the nature of this?"), after which you could experiment more directly.

Q3: Hey TG! Can you please expand on the following:
Actually, it's really two patterns: that of shifting amount-intensity-location (modifying the relative contribution or existence of a quantity), and that of association-overlap-identification (creating a handle onto pre-existing states or patterns).
Also, what is your opinion on the effectiveness of your emotional state in regards to all this? Would you say your emotions towards manifesting something you desire is irrelevant under the context of you-as-awareness? Is the connection between the two merely a perceived pattern?

Ah, by that I meant that we are not completely void emptiness before we do this stuff - we have patterns of all sorts, from the fact of the senses, to that of length and change, and ever more abstract ones (which can't really be conceptualised). Basically, the world that we are "makes sense", and that is because it is a set of patterns, as selected from the background of all possible patterns. And the two glasses exercise operates by, instead of having you having to intend an desired fact-pattern (outcome) from nowhere, piggy-backing on a couple of already-active ones. Specifically, the meaningfulness of "amount" and "location", and the explicit or implied assignment of meaning (the labeled-glass water levels are implied to mean the "intensity" of the current and target situations, become "handles" onto them). This not something you have to "do" as an act, I hasten to add, it comes for free with the "dumb patterning system" that you are - and in fact "trying" to do it tends to get in the way, since inevitably you use effort or bring to mind other patterns (and what is effort? usually just the production of a feeling of muscular tension, which has it's own associated extended pattern).

As for emotional states - I'd say that emotional content is just like any other content, a sight or a sound or a smell. It is tempting to treat it as special because it can't be articulated well, seems all-encompassing because it is not so clearly located as other sensory stuff. However, I'd treat it as part of a moment. For sure, by associative triggering, deliberately holding a particular emotional state is like selecting out patterns associated with that state versus others, but I don't think it's a great approach overall. It's a bit like, again, going back to visualising something ("a blue ball") without the intention ("picturing this blue ball means-that my exam will work out great"). The intention - the explicit or implied statement of something being true - is the actual pattern that you are seeking to make more dominant, everything else is sensory theatre and non-causal (which you are, ironically, triggering by intention as well: "it is true now that I am perceiving this image"). Of course, it's difficult to make broad pronouncements here beyond the basics, because we're all dealing with different initial patterning, different extended patterns associated with things like (for example) "a blue ball" or "the feeling of being melancholy" or whatever. Hence, the encouragement to experiment and explore, because there is no method or mechanism as such - for they, too, are patterns, with nothing solid and permanent underlying them. ("Active metaphors" being the concept of coming up with "formatting" which you then adopt to pattern a "how things work", rather than just a "what's going to happen".)

POST: Ideas for a group jump

There's potentially a problem with jumping as a group, due to a possible lack of "other people".

I know what you mean, but then again nobody can prove it.

We have to ask, though: prove what, though, and to whom?

If there is no difference between having an experience "as if" something is true and it "really" being true - and I suggest there is not - then it comes down to the content of your experience, and the nature of it. You can only demonstrate things to yourself, whether there "really are" other people or not. You can notice the variability in content, and you can examine the "meta" of your experience, how it is rather than what it is formed into currently (as an apparent first-person perspective).

This life experience could be the result of my mind creating this whole reality and you guys don't really exist except for me.

I think the flaw in that description, potentially, is in what you are talking about when you say "my", "me" and "you guys". The sense in which we might say that there are no other people - that is, individual consciousnesses "inside" bodies - is that there are no people at all, including you. You are having a being-a-person-in-a-world experience, but fundamentally you are not a person. You are an experiencer which has taken on the shape of an experience, a structured or patterned moment. You'd be better described as "awareness" having "taken on the shape of" the apparent experience of being-a-person.

Note, I don't say "**an** awareness" or "**the** awareness" (or "consciouness") - just "awareness". That is, there is not even one awareness, because it is "before" countable objects, hence saying something like "our combined awareness" doesn't mean anything. (The Feeling Out Exercise and the discussion in the link is meant to draw our attention to this, although I'll add that it's important to actually do it rather than just think about it.)

All of which is to say, you could quite possibly have yourself an experience "as if" a group of people all get together and make a change in the world, but all you'd "really" be changing is the content of your own sensory experience (that is, the shape of you-as-awareness, which happens to be structured currently as an apparent you-as-person). That's good enough, maybe, but in terms of understanding "what is going on" more deeply, there are some things we should bear in mind regarding our assumptions, perhaps.

You can keep telling yourself that you are god controlling an avatar, but that doesn't necessarily make it true.

That's not the sense in which it is meant, though. It is more like saying that what you truly are is a "material" whose only inherent property is being-aware (hence "awareness") and which takes on (or has taken on, and perhaps not deliberately, in the sense of "after deliberation") the shape of patterned states and, therefore, experiences. It's not like being a God, as it's usually conceived of. The person you seem to be isn't an avatar. The "person" is an idea or thought you have from time to time; you never actually experience being a person as such, only sensations and perceptions "floating" in and as you-as-awareness.

There could an objective reality and you would have no way of knowing the difference.

If you don't know the difference - if it is not possible to experience the difference - then the concept is meaningless? The notion of an "objective world", it is has been said is construct of convenience with no evidence:

It’s said that in earlier civilizations, people didn’t quite know how to distinguish between objective and subjective. But once the idea of separating the two gained a toehold, we were told that we have to do this, and that science is about the objective. And now that it’s done, it’s hard to turn back.

If you think about an "objective world" now, what form does it take (it is a thought-experience, surely?) and where is it (within and as awareness, surely?). If you attend to your direct experience, now, as it is, there is no place for an objective world to be, other than inside awareness (loosely, "dissolved into the background" of the present moment), which means an "objective world" is in fact a subjective thing. And that's just the thought of an "objective world"; the actual objective world would not even be a conceptual object, or an object at all. The notions of "objective" and "subjective" both logically collapse into something like the above, as intuited from direct experience: there is just patterns within and as awareness. Basically, we're saying that all things are within the "subject" - and the subject not being an object, having no edges,

boundaries, division or inherent properties, there is "not even" one of them, and from this it follows that there is no "objective" world, because there is no room for boundaries of "type" (which is required for an objective world to be able to impinge upon a subjective world). If there were an "objective world", then, it would have no interaction with, and therefore no effect upon, your subjective experience whatsoever!

Maybe there is a real reality out there and you can't see it and/or comprehend it but it would still be there and exist.

But if you can't tell, in what way does it exist for you?

And as we've noted, directly examining your experience (which is not just the content of your senses) leaves no place for an "external" or "independent" reality (which is basically what we mean by "objective"), because it has no "outside". Returning to the "meta" of all this: when you think about "an objective reality", what exactly is your experience of doing this thinking? And that experience, that thinking and the content of it, in what way does or could that correspond to a "real" reality, one that is not subjective? Are you not just making "sandcastles" in the manner of these metaphors?

The Beach

The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

You have to take a step back. The "objective world" concept is only addictive, only "seems right", in terms of a particular structure of thought. If you step back from thinking, though, you can see that this structure is just a "castle in the sky", a self-consistent conceptual pattern which is just floating there without an actual foundation, no grounding in direct experience. (Besides, that is, the experience of "thinking about the ideas of objective and subjective".)

In a way that feels real enough when I feel pain or hunger.

But that's got nothing to do with "objective". (After all, you can have pain and hunger in lucid dreams. When Johnson says "I refute it thus" to Berkeley's subjective idealism, he does not actually refute it - he illustrates it.)

When it is said that there is no world external to you, it doesn't mean there is no world external to what is labelled "the person" (by which I mean, a particular set of sensory patterns and concepts that are a subset of the world); there's just no world external to the experiencer.

Well, look, I read Descartes and the part about "I think therefore I am" did change my life.

I meant it more in the sense of noting that descriptions are themselves just experiences, and so they never get "behind" the nature of experiencing. The idea of an "objective" world never gets "behind" subjective experience; it is meaningless when it comes to tackling the nature of experience itself. It's a little different to saying "the only thing I am certain of is that I exist", because it takes the next step and examines what it means to think of existence at all (and whether it can be thought of - I say not).

That being said, there is no way for you to differentiate between a reality that you created with your thoughts or one that really does exist.

If there is no way to differentiate, then the question is meaningless, right? But there are assumptions in that sentence we could unpack. For example, are we saying that we are creating reality "with our thoughts"? (Aren't "thoughts" really results of something, of "intention"?) And is our definition of "really exist" just "something that isn't created by our thoughts"? (We'd have to nail down what causes thoughts first, I'd say.)

Even the word "reality" is a problem: what do we mean by that? It's a form of "zoning" of experiential content or of concepts. If all zones are still within and as "awareness", then our questions would be better formulated differently. How about this. We can ascertain directly that:

- All experience (including the experience of "thinking") arises within and as awareness.
- It seems that we can direct the content of experience to an extent: we can intend the "body" portion of experience and get immediate sensory change; we can intend thoughts and they appear immediately.

And then: Is our question not really simply that some aspects of our patterned experience seems easily directed (intention and sensory result are nearly coincident, spatially and temporally, everyday movement and thinking), other parts seem less easily directed (intention and sensory result less coincident, Two Glasses style), perhaps not at all (intention to reformat world facts?). So are we not unwittingly equating "inertia of intentional change", as seen through a descriptive framework of "world as a spatially-extended place unfolding in time", with "really real"?

Who wants to live in a world where Dolly doesn't have braces.

Well, I suppose Dolly might!

My point is that I would rather tackle the nature of reality instead of experience... You have no absolute truth.

The "problem" is that "reality" is just a concept you have; that that concept is just an experience (of "thinking"); and that all you actually have is experiences. The "absolute truth" is whatever is unchanging, and the only thing that is unchanging is the fact of the property of being-aware. However, I will add that when I say "experience" I don't just mean the current senses of visual, auditory and so on - I mean the whole "being state" of now, including that felt-sense summary, and all that stuff.

Again, even if we cannot with current technologies, maybe someday we will and you have no way of claiming that this assertion is false.

See, that doesn't help though. It's like saying that, when in a lucid dream, you might discover a machine which will let you distinguish between the content of the dream and the "real reality" - but the machine will itself be made from "dream", as will any experiences you have of uncovering the "real reality". The only reality is "awareness" (dreamer+dream), and every experience you have (dream content) is made from "awareness" (dream). You can perceive this to be true directly. No matter what the content of a dream, it is all "dream" and it never gets "behind" the dream. There is nothing "behind" awareness.

You keep referring to "as awareness". I get the "within" part, not the "as" part.

Related metaphor:

The Blanket

What you truly are is the "non-material material" whose only inherent property is awareness or being-aware, and which "takes on the shape of" experiences. Right now, you-as-awareness have "taken on the shape of" the experience of apparently being-a-person-in-a-world. This can be conceived of as a non-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).

So the "as" is to emphasise that it's not a case of you being awareness and then experiences are floating inside, with awareness "looking at" the experience. Rather, awareness has formed itself into the experience, so the experience is "made from" awareness. If you pause and "feel out" your present moment right now, you can notice that this is true, directly. The Feeling Out exercise, previously, is about realising that you-as-awareness actually becomes the whole moment. You find that, although you tend to assume that "you" are over here and the resst of the room is around there, when you actually try to locate yourself - locate where you are actually experiencing this moment "from" - you discover that you are the "over here" and the "over there", sort of everywhere and nowhere. You are the whole moment, the whole situation or state.

Can you make 50k appear in my bank account? These are just numbers in a thought simulation right?

Scratch the bit about "in a thought simulation", I'd say; that's another narrative that involves a sort of separation. The question is basically: if my state is "just" me as patterned awareness, why don't all my assertions instantly become true in my sensory experience - right?

Ok so now that we went down the rabbit hole in my other reply, consider this: why would you call it a "problem"?

By "problem" I was referring to a potential issue with the concept of "jumping as a group" - not a problem with looking for the experience of it. The phrasing meant that it's a "problem" in the sense of there being things to consider in the context of "dimensional jumping", not that it's somehow "bad".

You suggest it's pointless, but you could be wrong, isn't it true?

I didn't suggest it was pointless, though? What I suggested was that if someone pursues "jumping as a group" then they might not be doing what they think they are doing, and that there is a benefit in digging into that.

By saying there's a "problem", you managed to discredit my post and you got 5 upvotes. Good job!

The word "problem" hardly discredits your post, though, and the link provides the full context for my comment. Obviously, it was intended to prompt further discussion, such as we just had. This isn't about winning "upvotes" (who really cares about that, on a subreddit like this?). Perhaps the one-liner approach didn't come over quite as playfully as I meant it to, however!

POST: Can somebody please explain the owl method

It's one hundred percent confirmation bias.

Although, we should ask: what exactly is "confirmation bias" in this case?

If the term is taken to mean "noticing patterns that were already there in a three-dimensional environment (a place)", then the extreme experiences one can have often seem to conflict with that. If, instead, we expand the term to mean something like "selecting patterns into sensory experience from a non-dimensional environment (an infinite gloop)", then we've got a description that's more useful, perhaps. In the first case, "confirmation" refers to confirming ones prejudices. In the second case, "confirmation" is more in the sense of confirmation of a property of experience. In neither example, of course, do we have access to an independent external reference against which to measure the "confirmation". However, in the case of "dimensional jumping" and that exercise, we explicitly recognise this fact - and pushing against ("confirming" or not) the standard "world experience" assumptions is actually the basis of the exercise.

POST: My last post here and a golden nugget of advice for you

While I see all related meta-physical perspectives as ultimately the same one from different angles of viewing, I don't want to take away from that concept at the core of this sub or distract from it.

Well, that really is one the core concepts of the subreddit, rather than a distraction from it. That is, along with being hardline on the nature of the relationship between descriptions and direct experience, of course. And hopefully putting concepts like "you", "internal", "universal powers" and even "truth" under appropriate scrutiny - since often there is no underlying content when their meaning is unpacked. We can end up with buzzy stuff that amounts to “What is your why?” (awful movie, don't watch it). We have something that sort of feels good to read, but there is nothing really in it. It may actually be the case that you're not certain about the concept behind the subreddit, given the responses you've given elsewhere? They seem quite vague and fluffy and LOA-ish!

To clarify for new readers: As per the sidebar, "dimensional jumping" is set up as an example of a structuring metaphor, one which can be used to formulate intentions and generate "as if" experiences, rather than something literal or even something fundamental in a symbolic way. This ultimately leads to an examination of what our experiences are actually "made from": what the relationship is between "you" and "the world", as a sort of "practical philosophy" investigation.

Humans are the only ones who wrongly apply these petty, subjective judgments to things.

Although, to be fair, no other judgments are available!

Tech point: Deleting your Reddit account does not delete your posts, unless you manually go through and remove them. It merely changes the username against your comments to "[deleted]".

(Combining two responses:)

The words I've used are completely 'empty' on their own of course if you want to look at it that way, as all words are, but they are intended to get the brain cogs whirring as some kind of response.

Words are "empty" only in the sense that they are not aspects of the direct experience to which they (hopefully are intended to) refer. However, they are aspects of a particular thinking framework or description. The important thing is to elucidate the thinking framework as best we can, and be clear about how it connects to direct experience (or not). Otherwise we aren't saying anything, we're just creating little "castles in the sky" which kind of feel good, but have no grounding or utility beyond that.

You seem to be saying that what you deem to be 'within the realms of LoA' is not suited to be here. I see them as ultimately the same...

Yes, they are ultimately the same, but only in the sense that every moment of experience is ultimately of the same nature - and one may have "as if" experiences themed in the style of "LOA" or "dimensional jumping". To be clear, the main distinction would be that LOA takes its various ideas as literally true; "dimensional jumping" in this subreddit is seen as a structuring metaphor (amongst many; the sub just happens to be named after one of them) which is not itself literal. There are no "dimensions" in the same way that an LOA follower (or similar, this applies to any semi-realist approach) might conceive of "frequencies" and "attraction" and "energies" and so on. And therefore the use of the phrase "as if" refers to the content of one's experience being apparently consistent with a particular description, but that description not being a true explanation of the cause or form of the experience (the context). In a sense, experiences themselves are not taken literally, but the metaphors themselves are literal, in a way.

Trade 'universal powers' for whatever words you like really. I don't use that term myself but it's one I know others identify a certain understanding with, hence why I used it.

It's surely important to specify what exactly you, as the author, mean by "universal powers", rather than allowing others to "fill in the gaps" with whatever "certain understanding" they might identify with?

Otherwise there's a danger we are simply creating highly nominalised self-referential language which has no content, but has the apparent "structure" of meaning - in the manner of hypnotic language forms, for example.

My point was, you can choose to judge yourself as 'unworthy' of receiving any given thing for x, y, z reason/excuse, and can just as easily judge the opposite.

Doesn't your post just basically, in summary albeit in a roundabout way, say "you are worthy and the possibilities are limitless"?

Why, exactly, is someone "worthy" of receiving anything? Perhaps they are not worthy; we shouldn't just take it for granted that we are. And what leads you to suggest that the possibilities are limitless? And why does this matter?

Without being more precise, there's no discussion to be had. Especially if we're just going to end up saying the equivalent of "the words are whatever they mean to the reader, I myself never use these words"!

You get the idea. As mod, obviously I'm inclined to push back on potentially vague cheerleading posts, just to ensure we're engaging in some of the level of a philosophical investigation (with practical aims), rather than the equivalent of YouTube video buzz-up new-agery! Literal vs metaphorical; connection to direct experience; digging behind the meaning of terms; justifying assertions; etc. And it's one way to turn potentially off-topic posts into a relevant discussion.

(Resuming from earlier:)

because these 'frequencies' and 'energies' don't fit into your perception.

This, I think, is the root of our disagreement here - although disagreement probably isn't the right word: it's more like we're actually talking about slightly different things. And I think you've inferred that I'm saying that you are deliberately being obscure or misleading or deceptive, when what I really mean is that as it stands it's not clear how the description used connects to direct experience. It was not clear to me what you were saying.

And so: Let me set out some thoughts.

For clarity, I'm not talking about "perception". That word implies a perceiver who has a certain inherent form, and a perceived which is independent of that and also has an inherent form. It tends to smuggle in certain assumptions about "you" (being an object of some sort) and "the world" (being a place of some sort). This in turn leads us, not necessarily intentionally, to view everything as consisting of "things" that are "made from" stuff. To avoid that, I find it's probably is better to begin with just saying that there are "experiences". Now, we can have experiences "as if" we are "frequency" - that is to say, consistent with the description that "everything is frequency". We can also have experiences "as if" we are person-objects in a world-place, consistent with the current usual view of ourselves. We can also have experience "as if" were are something like void-awareness. And so on. But the only common thread is, loosely speaking, that whatever we are, is "that which takes on the shape of experiences". And any thoughts about something outside of that experience, are themselves just more experiences: the experience of "thinking about experience". There is no "outside", and there is no fundamental formatting, other than the fact of "experiencing".

In this sense, the possibilities are indeed limitless because it can be directly observed - following some experimentation - there is no persistent structuring. And also, more importantly, it can be directly recognised that everything is "you" (in the sense of you-as-experiencer or "awareness"). The direct observation, and the subsequent recasting of the nature of experience and of descriptions, is of course ultimately our main topic here. So, the above is an attempt to illustrate what I was getting at when picking up on "frequencies" and so on, and indicate the level I was thinking at. It seems that perhaps I appeared to be attacking the content of your statements, denying your experience or your formulation, but what I trying to push back on was the context of them.

Looping back, now:

You state this, and then dismiss any other possibility while implying my words and advice are shallow, because these 'frequencies' and 'energies' don't fit into your perception. I accept that your experience is different to mine.

Yes, no doubt the content of our experiences differ, and the concepts used to describe them differ too. Your post, though, seemed to me to present the concepts as being "true" at face value, and that's why I responded in a way that tried to pull at that a little. (Apologies for any apparent condescension; it wasn't deliberate.)

I'm not dismissing the possibility of any experience. But I am, I suppose, dismissing the possibility that the content of any particular experience or description represents something fundamental.

To conclude on the other stuff: If, as moderator, I didn't challenge a post when the meaning wasn't clear within the context of the subreddit's underlying concept, then we'd become just yet another content-free "inspirational" forum with posts consisting of "beautiful messages" followed by "thank you so much this is just what I need to hear right now" responses. The actual intention is that it is an investigation into the nature of experience and descriptions, within a certain framework which might be loosely described as an experiment-led variant on subjective idealism or non-dualism. That's why there's this pushback from a philosophical angle. Hopefully you understand where I'm coming from now!

My post was intended to be certain core ideas I wanted to put out there for people to dive into before moving on from this sub and the internet in general.

The issue was (and remains) that you haven't actually clearly laid out your core ideas at all - to the extent that it is not certain that there is a specific core concept to work with, other than a conviction in believing in "limitlessness". Certainly not in the original post, but also not in this or the other response. In and of itself that is fine, of course - but in the context of this subreddit's central themes or the previous comment where I asserted a particular view for you to expand from or contrast with, we've not got anywhere useful. Now, I love a bit of vague, shifting, comma-delimited, full-abstraction jousting as much as anyone, but in this particular forum it's important to push for some precision! You can't simultaneously claim to be describing core concepts as a seed for discussion, while also suggest that you can't control what other people's interpretations are and that anyway you didn't intend to lead readers in one direction or another. People can't "take in" information by "coming to it themselves", if you don't actually provide any information. Such post-hoc justifications might come over as, at best, disingenuous. But anyway:

If we are to continue, and thus bring the post discussion into relevance for the subreddit, maybe we could tackle one or two particular ideas from earlier, and build out from that:

—

In what way are we "frequency"?

From my experience, we are frequency.

In what sense are we "frequency", and what exactly is it in your experience which has led you to believe that this is the case?

The observations that lead to this might be either experiential content (experiences apparently of something), or an observation regarding the actual form of experience more generally that we might call the context. The latter I have previously referred to as "direct experience" to distinguish it from the description or narrative ascribed to experience (I think you may have misunderstood what I mean by "direct experience" earlier).

In what way are "the possibilities are limitless"?

I suggest possibilities are limitless because why wouldn't they be? Where is the line and who draws it?

Do you suggest that the possibilities are limitless, or do you conclude that they are limitless?

If you are concluding that they are, then there must be a particular experience or logical framework which has led to that conclusion. If you are suggesting it on the basis of "because why not?" only, then the statement is potentially meaningless.

—

Now, it may be you're just not interested in this sort of discussion. But I hope you are! After all, it is literally the underlying purpose of this subreddit - experimentation and philosophical unpacking - and what distinguishes it from other LOA-type or inspirational-style "reality" subreddits. And that's why we take the time to try and steer ambiguous posts into exchanges of this sort, rather than just moderate them out immediately, etc.

We are not dealing with mainstream, majority-accepted-and-approved topics. I can only offer a door, and I do. I can only tell you of my personal experience, which doesn't appear to be what you're looking for from me. You appear to be essentially looking for 'proof' from me to convince you to 'see what I see'.

What I have been looking for, is for you to write out a description of your "core concepts" (the ones you have previously stated you came here to communicate) and the experiences which have led you to reach them, so that we can have a collaborative discussion, and explore the topic together. Since you have resisted doing that, there can be no conversation or exchange of ideas - that is, our comments are indeed going to be contentless and of no purpose whatsoever! That is the source of the frustration in this process. Belief and proof had nothing to do with it. You are amongst friends here, as regards "non mainstream" experiences and ideas; this was a good opportunity to share and to be shared with, for ourselves and for the wider subreddit audience, and to correct any misconceptions that might have arisen from the original post. So, as an alternative entry point, I gave one possible description, that you might respond to, plus two subsequent seeds for exploration. But the response was, again, essentially word salad avoidance and self-contradiction.

This leads me to conclude that I'm afraid I am not the right person to debate this with you.

Perhaps. Unfortunately, I suspect that you are simply not a person to have a debate with, at all, on this topic - but alas, experimentation and philosophical debate is the exact purpose of the subreddit!

And so we never did manage to bring your post around to being on-topic via comments. We did try though, eh? All the best, in any case.

You have asked me questions I am happy to elaborate on, but have closed your comment with "there is no discussion to be had".....I always felt this was the place for this exact discussion! But you've shot it down before we got the proper chance.

Not at all! What I actually said was:

Without being more precise, there's no discussion to be had.

Which was an encouragement to continue and expand on discussion, by clarification.

I see now that you dismiss my perspective as being "fluffy", "empty"

No, not your perspective. Your description. And not exactly: I used the "fluffy" to convey a lack of clarity, and you yourself had used the word "empty" to describe the nature of words, and I responded. Genuinely, as it stands, I found it hard to discern what you were trying to convey with your post, and how it connects to the subreddit's focus, other than just being broadly encouraging that people can achieve their desires. Your comment here isn't very easy to pin down either, I find.

I cannot control how you read my words, only how true they ring for me at that point in time.

Indeed, but we can certainly clarify what we mean, and why we mean it. So let's unpack it!

(More later.)

Thank you for choosing to open up discussion again. I look forward to your further response. :)

It never closed...

...I do find this very frustrating. I feel exactly the same about your responses, to be honest. I did reread the entire thread earlier today, and it seemed to me to be the story of two people talking past one other (despite, one assumes, equal attempts on either side to not do that). To an extent, it's a clash between different types of language (spiritual-emotional-metaphorical vs philosophical-abstract-metaphorical, perhaps, or whatever). However, that isn't entirely it. I think I have genuinely failed to communicate to you what I have been asking, and then as a result you have then answered other things or made broad statements which weren't relevant to that, or only tangentially. Regardless, the upshot is that I never really managed to pin you down in terms of clarification, in connection to the subreddit topic in terms of its focus on the nature of experience and descriptions (as direct experience and as philosophical investigation), and you no doubt didn't get to engage in the sort of exchange you prefer either. That's life on/as beach for ya, I guess!

POST: The Game (book)

For people here wanting to jump, belief is critical. It's not enough to just want or "think you can" ...but with jumping it is more forceful, powerful.

Another way to consider this, is: If "you" are not actually a person-object and "the world" isn't place, but rather you are "that which takes on the shape of" experiences, then there is no separation between you-as-experiencer and your experience or state. This means that all change is direct - and this means you can't fool yourself, you have to actually hold in mind the specific pattern. That is, you can't simultaneously hold a "doubt" pattern in mind along with the "outcome" pattern, or you've intended a combination of both.

Intention & Fact Patterns

Basically, you have to intend the fact of something - rather than intend just the possibility of that fact, or intend the experience of just trying to have the fact become true, or intend maybe your act will make it come true. With no intermediary to this, the intention actually is the change to your state. Here, we have the term "intention" being the pattern you'd like to increase the contribution or "relative intensity" of in your ongoing experience; "intending" being the changing of that intensity, essentially by "becoming" the new state with that pattern incorporated. It's really just a deliberate increase of a pattern. If the intention-pattern is of the form of a "fact" or "outcome event", then that becomes "more true" in experience. If it is not of that form, then the pattern just becomes more prominent generally. In fact, this second type is a way of understanding what happens when we see whatever we are reading about somehow arise in "the world around us". Effectively, we have "patterned" ourselves, overlaid or incorporated those structures into our state as you-as-experiencer or you-as-awareness, by attending to them for a while. (The Owls of Eternity exercise is of course an example of doing this deliberately.) A classic example of this is described in Philip K Dick's essay, How to Build A Universe That Doesn't Fall Apart Two Days Later.

Belief & Intentional Patterns

The word "belief" doesn't really capture this adequately, I think, because it seems to have multiple and even slightly contradictory meanings in common usage. It doesn't lend itself easily to a more technical discussion. Anyway, so, as you indicate, it's not about "thinking that you can", because that isn't an actual change - it is just the experience of "thinking" with the content of "can do this". Or alternatively it is implicit intending of a state of something "being possible", with ones own interpretation of the concept of "possibility" coming into play. To actually make a change, you have to actually either intend something to the effect "it is true now that this happens then" or "it is true now that this fact is true" (the Owls of Eternity exercise is the non-specific version of that: it is essentially the fact "it is true now that the pattern 'owls' is prominent in my experience"). Alternatively, you intend something which implies that the desired fact is true, that leverages a pre-existing fact or pattern (like the Two Glasses does).

An illustration: If, right now, you intend "the image of a red car" in your imagination, you either have the image there clearly, or you don't. You can't half-commit and get a clear image appear in experience: either you make a clear image (actually get an image of a car) or you are making some other sort of image (a blur, a mangle, or nothing). The intention can be immediate (you assert it immediately as an experience) or implied (by assuming something does the work for you, a bridging pattern concept like "the subconscious" or whatever), but it is always direct in the sense that the actual pattern you end up intensifying is the one you get, not by something else working it out on your behalf nor the outcome you just hope for while not actually intending your outcome.

Books & Reality Patterns

Anyway, there's something special about this book.

It's interesting that, in particular, quite a lot of children's books seems to lay out ideas about reality, its nature and flexibility, and in ways which are detailed enough that they don't seem to be just general fantasy fun. One example pointed out to me a while back is the Children of the Lamp series, particularly the first book, The Akhenaten Adventure. I did have links to images of the relevant pages; I'll see if I can find them later. Also, the books of Philip K Dick, the essay author above, all have an underlying "reality is loose" theme that tends to bleed into everyday experience - particularly Flow My Tears, the Policeman Said and Ubik. The upshot is, that reading extensively around a topic, whether that be in the form of fiction or non-fiction, can be a great way to adopt new frameworks and have the corresponding experiences arise in the "world around you". This, basically, is the whole idea of "active metaphors" - but with the notion that we can incorporate the intention that these patterns become prominent and therefore gain a stronger effect, rather than simply have it happen passively.

Extra bit: it is also interesting to consider that, since there is no "outside" to experience, the experience of apparently "encountering books which seem to speak about the nature of reality and then seeing their content become prominent in the world" is itself an example of a patterning of one's state.

Q1: And as soon as I replied and went back to my book, the main character encountered a large owl in a dream. Lol 😂
I had to hop back here and jot that down. As I said a noticeable spike in coincidences seems to be occurring. A ruse in novelty if you will...aka out of the background of the ordinary emerges the unique.

Hey, them owls, they do get everywhere! :-) I've had a very owl-based few days myself, in fact. Aside - Owl events rather than owl noticings. Which I think is an important distinction to make, because it marks the difference between "seeing things that were already there" and a more definite "patterning" of experience. Of course, if you play with this for a while, it in any case quite soon becomes obvious that this is not "confirmation bias" in the sense of selecting details from a static 3D environment.

I later discovered a post with some excerpts from that The Akhenaten Adventure book, here [Excerpts from 'The Akhenaten Adventure' by PB Kerr].

I get a vague sense that there is almost a "security measure" in place, preventing all of our thoughts from expressing themselves physically

Heh, funny how Star Trek TNG spends every other episode touching on these sorts of themes, eh? It's like a reference library of analogies for these conversations. Anyway, I see it not as a "security measure" - that interpretation could be seen as an example of survivor bias? - so much as an inevitable observation one would make when in a position to be able to make it. That is, that the only world-experience that would ever get to persist in the first place, would be one where there was an "inertia" pattern as a dominant property. That's why, in general, your main strand of experience is "this world" whilst other strands are "your passing thoughts". However, you can have multiple "worlds" that do operate with the same inertia (creating "persistent realms" in lucid dreams, for example). And I'm sure you could have the experience of running them simultaneously too. As you say, though, the stumbling block is modifying the main strand "world" to make it less (but not completely) inertial - assuming, that is, one isn't satisfied with having other worlds available for all that flexible fun and leaving this one as it is. But then, if we use the "patterning" model where the world is viewed as being defined as essentially a stack of contributing "fact-patterns", wouldn't there be a fact-pattern that was the equivalent of the statement "it is true now that this world is inertial"? Would the best approach perhaps be to attend to and assert directly a change in this pattern?

I AM jumping to such-and-such dimension. I AM a powerful co-creator of my experiences. I AM able to shape and mold my world.

Right - just as you are highlighting there, if we are metaphorically-speaking "increasing the intensity of contribution of a pattern in our experience", then the pattern has to be the actual fact you want to "make true". Now, this pattern isn't actually the words, of course. We might say that the words are a "verbal aspect" of the pattern, that they are a part of the extended pattern, or that they trigger the pattern by association. The actual experience of recalling the pattern itself, though, is just as sort of objectless "knowing". And we can intend that directly, without thinking the words or an symbol, just by finding it by "feeling-knowing", and then increasing it. We do this all the time, of course. When we deliberately lift our arm, we don't say little sentences to ourselves and then trigger the arm; we simply summon the (non-verbal) fact of "it is true now that my arm lifts up then", and then the result arises within sensory experience.

From there, we also have the topic of what you might call "clean" intention. That is, intending a fact or outcome only, without also intending some sort of additional result as part of producing a "doing" experience ends up re-implying our current state. Some recent comments on that, here. Essentially, intending involves no activity at all, because apparent activities are always results (subsequent experiences in "sensory theatre"); whereas intending is a name for self-shifting and is causeless. Even with the Two Glasses exercise, our physical body movements are basically movements from nowhere, but we are distracted from this by the narrative of ourselves as "brains as body controllers" - and this is used for advantage because it in turn distracts us from the fact that we are associatively triggering established patterns such as "level strength" and "relocation transformation" and "labels==identity" and so on, to get an implied result.

I coined the phrase "is-ness" for me, reality, that place.

Yes, that all makes perfect sense. Other terms for the hypothetical "void" state might be "pure being", "clear awareness", and all that. Essentially, if all relatively true "facts" were to fade into the background so that none was more prominent in experience than another, then there's just a sort of non-spatial non-temporal openness. (I say "hypothetical" because the fact of still having some sense of observing means it is not entirely void. Similar description: here [http://www.nderf.org/Experiences/1victor_c_other.html], for example.)

POST: REALITY SHIFTING TO BRING BACK PET/LOVED ONE

From what I've learned here, the thing you would write on your second glass is more like "happiness" or "acceptance" or "fulfillment." And see how the universe helps you deal with that. You can't bring someone back from the dead unfortunately. I like to think about the "rules" like the way the Genie from Aladdin explains his wishes. You can't make anyone fall in love. You can't kill anyone. And you can't bring anyone back from the dead.

I dunno about some of that. From past reports, the love or harm of apparent others is perfectly doable, and the experience of one or other is sometimes the first realisation that there might be something to all this. That's why the instructions for the Two Glasses end with the comment "Please take this seriously and only choose a replacement situation that you will be happy to live with."

I suggest that there is no intermediary (a "universe", a "genie" type filter, or any other entity) acting as an active arbiter of what is appropriate and which prevents outcomes that aren't correct according to some independent moral code. Rather, the intentional change is conceived of as being more direct than that. The manner of obtaining results more like using a "dumb patterning system" than requesting help from an intelligence, say (you are the only intelligence). Of course, in all cases only personal experimentation can reveal the truth of the matter one way or the other. Descriptions or theories are not themselves causal; even if they seem logically self-consistent and persuasively coherent. But: I'm certainly in agreement with you that nobody should be encouraged to hope that they can, say, reintroduce the presence of someone who has died back into their ongoing experience, when there is no evidence for that in any past experiences. To encourage experimentation, even, seems likely to simply prolong the heartache and, as you suggest, you might be better pursuing a shift in the quality of life in the aftermath.

Q1: Some shamans say that is possible, they are skilled in manipulating reality, they also dont follow the common thinking (conditioning) that most peoples follow. I think that you can do theses things, because mind have not limitation, in internet you will see peoples being cautios about it because theses kind of creations are a great leap to most believe in. I exploring seeing reality like a literal dream, and i can understand why this is feared, you can do things that can make you nuts if you are not ready to see. About bring back the dead i dont know what to say, but i think is good know at least how heal yourself and others, its a good ability to have.

Right. As I say above, since the subreddit is based on confirming for oneself, nobody's going to say "you can do this" or "this is really how it is" in the manner of encouraging an unsupported belief. However, it is fine to talk about it in philosophical terms, or how one might go about it practically, and what the implications would be (basically along the lines of: the fact of the death is updated, it now never happened, the overall "landscape" of facts is pulled into accordance along with that). It's just not very sensible to give hope in desperate circumstances where, inevitably, a sure-fire-certain confirmation is being sought that something is possible. And the implication of the request is: possible, now. The honest answer is: theoretically possible in the sense that it is not contrary to some descriptions of experience, but really it can only be said to be possible if you do actually manage to create the experience. (This is of course true of all experiences really, since no experience is "pre-experienced" and confirmed ahead of time.)

Q1: I know, its a good way of thinking. What i can say is...few years ago i dont even did know that mind and reality are like the same, i did discover the secret, but i find it weak, then i start looking for another kind of possibilities, i tried Faith, i tried nond dualism etc. I then find some obscure posts in internet explaining how you and reality are the same, they are only talking hypothetically, i believed, then start trying crazy things, like trying make the weather change...and it Worked. I did tried with many thing, and it worked pratically every time, sometimes in a soft way, sometimes in Strong ways. So, i never did try make someone back to the the life, but every time i did try something new, like something that is impossible to happens, reality responded to me in some way. This is the reason why i like say that anything can be made. I i apologize if i sound rude, i am more interested in making reality maleable, and i forget sometimes that most peoples want simple things. I will talk less about that here from now:)
:)

Wasn't rude, please talk freely. It's only in response to this particular OP's request that I am (as moderator really) highlighting the usual "confirm for yourself, nobody can confirm what is possible for you" perspective, because it's a sensitive issue and it has come up a few times in the past and not always handled that well in the comments. In general, the subreddit is all about experimenting with the things you are talking about - that is, pushing against the assumptions implicit in the standard description of the world, to see if they are really true - and coming up with different ways of talking about experiences (and not accepting any description at face value). You make a good point: that mostly people have a desire, and really just want that desire to come true. They are not necessarily interested in coming to an understanding of the nature of experience, of descriptions, and so on. This subreddit does try to focus on exactly that, though, with "getting results" just being a gateway into it.

In most cases you discover that you desire a presence rather than their presence

I'm inclined to agree with this, and your suggestion that it applies to the "death" of a relationship as much as to the death of a person. It is the pattern of experience that is missed, then, in the abstract rather than the specifics of a particular instance of that pattern. And if nothing at all has changed, there will be a similar sort of outcome, perhaps.

...

A1: "I know death is no small event"
What if that is the greatest illusion of them all?

POST: Who are You?

On the broader subject of "you", check out some previous comments perhaps: here [POST: In what way are other people real?], here [POST: [THEORY] The Nature of Consciousness] and lately here [POST: People around us]. They contain various observations and metaphors and so on which might be useful.

Cherry-picking a couple of points for now: One might describe oneself as a sort of non-material "material" whose only inherent property is being-aware and which "takes on the shape of" states and experiential moments. There is no "outside" to this. Note the use of the phrase "shape of... moments" in this description. What this is emphasising, is that you are this whole moment of experience, including the apparent experience of seeming to be "over here" and the room "over there". And "the world" is not a place and you are not an object within it. The world is more like a fully-defined pattern that is "dissolved" into the background of experience - in the background of you - whose sensory aspects are unfolded and then refolded as moments. "Jumping", then, would be the amendment of that pattern, leading to a change in the content of the moments which were experienced subsequently. Meanwhile, because there is no "outside" to you, it doesn't necessarily matter how you conceive of jumping; it is the intentional change (or the implication of a change) to the pattern of experience that matters. There is no particular image or method (any method really) that is the correct one. Really, it is the assignment of meaning that counts, the accompanying intention of any act.

An exercise to try taken from one of those comments is:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

Which leads us to:

If you are the whole projection how do you create that state of mind of "I am everything and everyone" instead of I am me and outside things / people?

Well, ultimately that's just another experience, with nothing special about it particularly. So it's not necessary and it's not at a different level to any other experience. The only fundamental fact is the fact of being-aware, which means absolutely every other fact or experience exists on the level, the same level, of "as if it were true". So it's not something to get up about in terms of an enabler, I'd say. However, if you want the experience of that, here's my suggestion: you can simply sit down quietly, cease interfering with your experience (that is, allow body, thought and attention to move as they will spontaneously), and simply intend or hold the idea, nonverbally, of the pattern "it is true now that what I am is this entire sensory moment" (or your own formulation). Simply "sit with" this until a feeling of a shift happens by itself. No effort or forcing is required (and indeed this will work against you, re-implying your usual format).

Well let me tell you that in my multi-sensory experience there is a Superman who goes by the name of /u/TriumphantGeorge. Thank you... your answer is crystal clear.

Ah may I just ask... when intending and holding the idea of a pattern change, is it sufficient that you experience the new pattern as a 'feeling idea' because my mental vision is pretty much non-existent?

POST: Is it really possible to win a lottery using dimensional jumping?

Theories such as "universal balancing" and "growth potential of the whole universe" assume that there is one static "out-there" universe that everyone shares... Which I'm really starting to doubt as of late.

It also assumes that such a "universe" is organised according to what are actually fairly recent concepts, and it is implied that there is some sort of independent moral arbiter of what should happen. Another version of the "genie" entity concept, basically. Which is not to say you can't have experiences "as if" such things were true, but that is different to there being an independent structure based on them being fundamentally true.

I believe that however it is that the whole of "everything in existence" is organized (or lack thereof) at a fundamental level is doing what it does regardless of what and when humanity conceptualizes about any aspect of it.

The problem is that this is itself a conceptualisation, of course. Basically, what we're doing here is creating and exploring conceptual frameworks, and even the "meta" discussion about frameworks is also a framework (and therefore suffers from the same problem). Taking this further, that is actually happening is that in an effort to "understand" the nature of our experience, we are simply producing additional experiences which don't get "behind" anything, they are at the same "level". That is, we are generating the experience of: "thinking about experiences". Our so-called understandings are in fact "parallel constructions in thought". The upshot is, that all descriptions are to some extent "castles in the sky". They are extended metaphors with minimal observational touch-points, which need to be judged on their usefulness rather than their "truth" - because that's not what conceptual thinking produces. We must beware the "reification of abstraction", as physicist N David Mermin calls it. String theory and seeing "code" within it is a prime example of this, I'd say - I'm with George Ellis on this. Looping back to the start:

such that some underlying structure on which life is built is based on "something" fundamentally?

What we really mean here, ultimately, is: can we have experiences "as if" a particular idea is true? We almost certainly can. Does that mean that the idea is true? No. The ideas are not fundamentally true, except in the sense that it is true that there is an idea. This applies to our ongoing experience in general (the subject of this subreddit, ultimately). That is, what is true is the fact of experience. Any descriptions about experience are true as further experiences, but they are not true in terms of being "what experience really is". In fact, even the idea that there is a "how things are" and "how things work" is potentially problematic, once we dig deeper. What is reality, then? Well, this. This patterned moment right now, as experienced, with nothing "behind" it. (As an illustration of this, there's the exercise in this post to play with [Feeling Out Exercise].)

It's super-simple. Too simple in fact to be conceptualised, I'd say, because concepts inherently involve a starting with a particular property that ongoing experience does not have: that is, ongoing experience is undivided and is not "made from parts".

POST: 2 glasses method

Really, no belief is required. (What exactly is a "belief" anyway and why would it matter? We might ask.) It is in fact part of the design of the exercise that it demonstrates this isn't necessary. It's the avoidance of subsequent interference that matters. It's also not LOA, unless by that you simply mean that it operates in the same way as all experiences do, since of course all experiences have the same basic nature.

When you say, "this method is going to generally produce results by plausible if very unlikely means", how do you define/measure plausibility and likeliness?

I don't. :-)

We might ask, though. And the asking would probably lead to a different way of looking at things from the way that spawned the initial question (but define "probably" I guess). Anyway, to the actual point: I'd make a distinction here between the assessment of the "plausibility" or "likeliness" of something in advance - that is, the weighing up of possibility based on a particular description or model of "how things are" - versus how one might characterise it after the fact - that is, after one has had the experience and is reaching for a way of articulating it. In that statement, I'm using those terms in the latter sense.

POST: Can you expand your awareness after you jump and gain memories you otherwise wouldn't have?

I guess not. If you change a tv channel and you begin watching a show already half way, you are experiencing it now, but you don't know what happened previously.

Well, unless it's a marathon showing all the episodes, where you might get a "Previously, on neonledge" type segment. Or maybe there's a way to pause for a moment, introspect and check out the wiki for the show...

There's some debate on this - it probably "depends". From your own perspective, you have a history or trajectory which you remember, and may or may not agree with the observed "facts" of your present world. If you make a dramatic shift, that world starts there for you, but there is an implied history at least - which you should theoretically be able to access (or 'invent'). People who've experienced shifts spontaneously note varying degrees of urge-to-forget, conflict-of-memory, or no revised memory at all. This may be linked somewhat to intention.

My feeling is:

- If you do a shift deliberately then you will have your trajectory memories, and remain slightly separate from the world configuration you switch to.
- If you suffer an accidental large shift, you are more likely to suffer an urge-to-forget the event (if it was an experience) and 'lose yourself' in the resulting configuration.
- Minor shifts will lead to discrepancies like "Mandela Effects" but with personal relevance (e.g. people's hair a bit different, etc, not liking coffee when they used to, etc.)

There are lots on /r/Glitch_in_the_Matrix which might give you some food for thought. Overall, I'm concluding that if you do a proper directed change, then this isn't too much of a problem.

POST: ITT: Theories

There are no other selves!

Previously answered here [POST: What happens to the other-dimensional you you switch places with?], here [POST: What happens to the other you when you jump?], here [POST: What happends with the other you?]. It's an understandable question though, perhaps it needs to be put in the sidebar or (oh no) we might need an FAQ. Read the Hall of Records metaphor, for a way of visualising why this is the case. The idea is that you are shifting your experience. You are a consciousness connecting to a 1st-person perspective.

What evidence is there that this is true, though? Where did we learn this? Basically, how do we know that we're just switching our perspective, and there isn't some Other Me on the receiving end of our old life?

The quick response: What makes you think there are millions of different "You"s? And would they be "You" if they were having a different experience? And why would there be only one of each type of experience - why wouldn't there be multiple identical worlds for you to experience?

The longer answer is: You need to do a bit of contemplation and meditation to realise this. A couple of things: to realise that you "having an experience" rather than "being a person" (that you are a "conscious space"), and that the world isn't spatially-extended other than in your experience of it (there are not literally multiple physical universes out there). For directly investigating the first, you might try out this little exercise to get a feel for it for fun. But after there, you might check out Rupert Spira and his book Presence, or Greg Goode's Standing As Awareness. For the latter, philosophers such as Berkeley and Kant are worth your time.

I am changing experiences other than my own through this practice.

I know exactly what you are referring to. You truly only change "your" own experience though - however that includes your experience of other people, and of yourself. The effect is indeed "as if" there were literal dimensions (hence the naming). The trick to understanding this is that you do not live in a "simply-shared world". It's more like parallel-simultaneous-timeless dreaming. The oft-used metaphor that consensus reality is like, say, a bunch of people in a room collectively choosing the decor is incorrect. The truth is everyone has their own room, and implicitly chooses aspects of other people as well as the decor. If I had to describe it overall, I'd say it was like a personal dream, with you as the dreamer - except eventually you dream every possible aspect of yourself and everyone else. You can choose whatever experience you want, but eventually you will (or rather: already have) experience the other side of it. In actuality, it's sort of "all-at-once". This means: other people are real, but they are all you, eventually.

The Hall of Records metaphor is a way to simplify all that, but keep the key ideas in place. But... the fact is that the apparent world and apparent people do seem to change, particularly if you do an undirected approach like the mirror method. That's why I advocate more focused methods.

there absolutely are other literal dimensions and other literal "me"s.

You can have experiences consistent with that - but they are just more experiences. When you are dreaming, no matter what secrets you uncover and what discoveries you make, all you are really ever finding is... more dream.

...but my personal experiences have lead me to believe

Fancy sharing your experiences?

Certainly! You can read about my most recent jump here: [http://www.reddit.com/r/DimensionalJumping/comments/37o40v/make_sure_no_one_changes_the_lights/]

Ah. I missed that! To make a broad point: The metaphor you adopt dictates the overall pattern of the experience you get, and: if you're doing something major it pays to be specific because the result will take the easiest route. Spent time beforehand forming the intention in detail via your imagination, envisaging it exactly as if it were true now.

does this create any time-travelesque paradox, where if you did not lose a loved one, you wouldn't have had the motive to shift? it seems safe, but i'm unsure.

The "time travel version" of the Infinite Grid metaphor explicitly dodges this. No paradox, because you are always "experiencing moments" rather than "intervening via action" - in everyday life as well as in more adventurous scenarios.

i agree that i think it's safe, because i don't think you're hopping around on a singular thread, so to speak, and it could break. but your response sounds like you're dismissing free will. this seems odd because DJing is intrinsically a willful act.

You select your experiential trajectory via **will**, of course, it's just that you do not ever "physically" do anything. You just have "experiences of doing". In fact, it's this that makes free will possible - since it means intention is a filtering of experiences, a selection of a world, rather than something that occurs within a world.

POST: Just discovered this place. I have some thoughts I'd like to voice.

A good read, that. Couple of points:

- Yeah, inherently you can only prove these things to yourself. Even if you convince others, that can just be part of the effect. One of the things this stuff reveals to you is that you do not live in a "simply-shared world". In some ways, you are totally alone. In another way, you are everywhere - but we're getting a bit metaphysical now.
- In terms of "multiverses", if you follow this through what you end up with is more like "all variations can be experienced in consciousness". The overall result in terms of personal experience is kinda the same, but it does mean the analogy is more like "a conscious being watching a particular TV channel" (in super-surround-sensory-3D) rather than "your consciousness shifting from inside one brain to inside another brain".

I find the Imagination Room metaphor quite a useful way to envisage this situation. (Although the more accurate metaphor would use something like "a holographic space in which all possible experiences are dissolved", imagining that there are patterns on the floor is a nice visual way to bring this to life.)

...If this stuff even just makes people explore their ideas more thoroughly, it's a good thing!

EDIT: Slight repetition below. Sorry: lost track of which thread I was replying to!

Something to ponder: things don't necessarily exist in the form that we experience them in the senses. For example, recall what you had for dinner yesterday. See it, smell it, taste it. Now, where was that recall experience before you brought it into your imagination? Was is stored somewhere in the same form (spatial, temporal and multi-sensory) as that experience? Consider: was it "dissolved into the background" of your current experience all along, just waiting to be triggered and intensified - like a holographic image, sort of everywhere and nowhere? Could all possible experiences be present in this way, awaiting "recall"?

Perhaps the present sensory experience is like the sun in the daytime sky. All the stars are there, but concealed by the sun's brightness. What if you could choose which of the "stars" would be "the sun" tomorrow?

POST: Second update, noticed a lot of small changes, even a few with this sub

basically there are no correct or wrong metaphors

Exactly. However, the metaphors you adopt implicitly or explicitly will format your experience; your experiences will start lining up with them. This is true of any pattern your trigger: they amount defining the facts that future observations will remain consistent with; they amount to a pattern which is "overlaid" over your life. I shy away from the word "belief" though, because that has a fuzzy meaning, including ideas like "opinion". If we stick to something like "formatting" we are closer to the truth. I mean, would you say you "believe" in time and space and colour and cause-effect?

I can now understand why man created the idea of god and why he worships it.

Because we cannot experience ourselves doing anything - in other words, if intending means to change the shape of ourselves, we can only see the results, and so cannot conceive of our willing - we in ignorance ascribe cause to parts of experience. We feel muscular tension and call that "doing" when body movements arise, or we associate "this thought" with "next thought" and label that as cause, but when other things happen that cannot be so obviously linked, we try to find somewhere else to hang it - hence the invention of an "entity god". Having a god becomes a metaphor you can call upon to be the "cause" of the changes you are doing.

Stable ground

Although what you are is all of the world, it's beneficial to declare one part of it "you" and therefore hold that part stable. Otherwise the whole thing can shift all over the place, and there will be no persistence, because the there will be nothing for the rest of the world to hang from. Traditionally, this is the "ego" concept coupled with a small physical sensation or tension which us maintained - but if you choose your identity as the "background space within which experience arises" then you get the best of all worlds. You are not letting everything collapse into void, but you are also not constraining the evolution of the world-pattern.

I feel we all need to be one with our subconscious.

We always are, really. Reusing a metaphor: the whole world-pattern is right here, being experienced by you right now. It's just that some parts are brighter than others at a given moment, like the daytime sun obscuring the other stars in the sky. What we call shifting our attention is actually different stars having their turn at being the brightest.

EDIT: Which is why we don't need to deliberately focus our attention; that makes us feel that we are one tiny part by over-intensifying one aspect - deforming it with intentional change. Your "being one with the subconscious" would translate as letting attention open and expand?

How do I change my formatting? How do I decide? Is it a sort of feeling?

That's what this stuff is all about really. Detaching totally (basically: release the patterns) and intend-will-decide-summoning how you want it to be. Unfortunately, because of its nature (changing the shape of oneself), we can't describe how to intend; we simply do so, as "first cause". In general, you want to get relaxed and "allowing" such that summoning an image, etc, is completely effortless. There should be no pushing or tension involved in intending; it's more of a "releasing" or "letting happen".

"To intend is to wish without wishing, to do without doing. There is no technique for intending. One intends through usage."
–- Carlos Castaneda, The Art of Dreaming

Something to ponder: How we think about something is that something. For example, if you think about tomorrow, the pattern that appears is actually tomorrow. It doesn't represent tomorrow; it really is the idea-aspect of tomorrow. Same with anything else you pull up from the background into sensory experience. So long as you are "calling it up", rather than just messing with imagery without intention, you are actually pulling up the actual thing from the "world-pattern".

POST: Problem with the original story

The general answer is: because when changes happen to you, you can still remember how it was before, so you can tell the story. Otherwise of course nobody would ever know of changes happening, since the world and their memory would remain in step (which may actually be the case sometimes).

I don't know. It seems like there should only be 2 options: The kid doesn't remember his old dimension's father or he's contaminating the new dimension that doesn't have an abusive father with slander; In other words - we should be getting the story from the perspective of this dimension's story creator - not the kid who left the bad dimension!

That doesn't make sense. So, the summary is that a kid had an abusive father and he jumped to a dimension where his father is not abusive. Naturally, the only record of this is in the memories of the kid and anyone who experience the change with him. The kid who did the jump is the author of the change and the story is from his perspective. Are you saying that the story should not be told? And are you suggesting that saying "my Dad was abusive in another dimension, but he's a nice guy in this one" is slander? Because I don't think Other Dimension Dad will be suing anyone for defamation... interdimensional law sounds tricky! :-)

I'm assuming he never told the story to his current nice Dad. But maybe I'm misunderstanding. What do you mean by "contamination" here?

The story should be told from the perspective of the kid who had is body stolen about how the mirror took his body somehow. Any recollection of having a bad father wouldn't exist since this dimension's story teller only knows of a good father. Why would this dimension's story teller all of the sudden start saying his father used to be abusive when that never happened - hence why he left?! Any memory of the bad situation would be contamination in this dimension - the story would not be told from the perspective of

the mirror version of the author.

Okay, I see what you are trying to say: That from your perspective some kid just suddenly says his Dad used to be abusive but isn't anymore. So for the moment let's put aside the "jumping" metaphor and approach this another way. Now, there is only one dimension/world:

- Imagine that I sat an exam last week, and got a low grade.
- I now decide to cast a "spell" so that I got a good grade. The world is "updated" so that I now did well in the exam. The world has been shifted so that in effect this has always been true; there is not trace of the old state of the world, except in my memory.
- If I tell people about this, it will be as if I suddenly say "hey I failed the exam but now I have passed". As far as they are concerned, I had always passed.

This is what was happening with the kid. But wait, what if someone else is wishing that I failed and the same time as I wished I passed? It doesn't matter, because:

- Everyone has their own copy of the world.

You can have any experience you want, including updating the world's facts and history. The "other people" you see are just images of other people, the versions of them that correspond to your current intentions (aspects of their Extended Person). Meanwhile, sensations and perceptions and thoughts of "yourself" are a version of "you" that corresponds to your current intentions. What you actually are, it turns out, is the "conscious space" in which your experiences appear - the experiences of yourself, other people, and the world. Our experiences do overlap with other spaces but in a non-simple way that can't be explained easily, because it is "before time and space" (and unfortunately we can only conceptualise in terms of moving parts arranged in mental space). I've copy-pasted a comment from elsewhere which tries to explain this a bit more, kinda based on the Imagination Room metaphor:

On The "Sharing Model" Of The World

You are not a person, you are a conscious space having a "person-perspective experience" - senses, perceptions, thoughts, floating in awareness. The "person" you are might be considered as The First Tulpa. Meanwhile, it is just not possible to conceive in thought of the way in which there is overlap between apparent perspectives. It is not a "simply-shared" world model. The other people in your experience are your aspects of those people - and the "you" you experience is similarly an aspect of that idea. Often people talk about a "consensus reality" as if it's a bunch of people in a room, choosing the decor together. In fact, it's more like everyone has their own room, choosing versions of the other people and the decor. In fact, it's even more like everyone is a room, and is choosing versions of themselves and other people and the decor. In fact again, not even a room because the room represents time and space, which are themselves "contextual formatting" within you... you get the idea...

And "idea" is the key word. People are "ideas" or patterns, and it is those ideas which appear in your experience. "You" are just an idea you have associated with yourself. However, even a little bit of self-examination reveals that you are more like the stuff that worlds are made of...

In the future, people should set up their dimension jumping stories like this:

That's not quite right though. It's all about perspectives. From the kid's perspective (who is telling the story) the story is actually:

- "I always had a problem with my father being abusive to me. Then one day I looked in the mirror and had a really weird experience. It felt like I was somehow swapping places with the reflection in the mirror. After that experience my father was a nice guy. But what's even more strange - it was **as if the world had changed** so that he had always been a nice guy. Nobody remembered him ever having been a bad guy! It was as if I'd shifted to a new dimension where my father had always been a good parent."

Dimensional jumping stories can only be told from the perspective of the person who makes the jump, or perhaps with people who deliberately jumped as a group (see the Multidimensional Magick post for a comment on this: it amounts to "deciding" that you will have the experience of sharing the jump results.)

Of course, the methods suggested in the sticky tell you to say "swap" to trade places with the mirror person so you're giving the person who once had a good father an abusive one. How interdimensionally selfish, right?!

Haha, yes. But the swapping places thing is a metaphor. There is no "other you" out there who is getting a bad deal. What you are doing is switching from one experience to another. If you have a green car and decide to paint it red, that doesn't mean that some other person is forced to paint his nice red car green!

EDIT: It occurs to me you might be thinking from the perspective of "a dimension" or a "god's-eye" perspective of all dimensions, but there is no such thing. There is only the perspectives of particular subjective consciousnesses. All experiences and all stories are 1st-person-view.

POST: Schrödinger's cat and a new way of looking at "Dimensional Jumping"

Good read!

So what if our own expectations were enough to "lock" the state in place. I.e. if we were in our minds completely sure that the cat had to be alive

This is pretty much the idea of "false observations" behind descriptions such as All Thoughts Are Facts: It makes no difference whether an "observation" is supposedly internal or external, since they arise in the same perceptual space. What matters is in the intensity of the contribution. And anything you can conceive of can potentially be "observed" in this way, so all possibilities are here, now - just like you say. Basically: we cheat. If the world is defined by a series of observations (Observation Accumulation) and all observations must be consistent with previous observations (Law of Coherence), then:

- The only rule is that the apparent world remains self-consistent as an entire pattern. [1]
- If you "force" an observation using deliberate imagination, it will have as much contribution as a "spontaneous" observation.
- If a forced observation is about the past then subsequent observations will contribute as if it were an observation in the past.

And "Jumping" is the allowing your experience to be shifted as a whole (detaching) by inserting an observation that corresponds to what you want, while allowing the whole pattern to shift to accommodate it.

I think many cases of "jumping" are merely an effect similar to hypnosis, NLP

NLP and hypnosis is pretty close to jumping in some ways? Manipulation of the contents of mind. It's just that in this case we are accessing the world-pattern in mind rather than the personal-pattern. Although the distinction is sometimes hard to make.

how people can come back here and claim to have jumped, without seeming to have left?

I think that jumps are on a continuum in terms of apparent localisation of effect and the extent to which we still seem to share the world. You can have quite drastic changes and still have a reddit conversation here, because it's not a complete shift to an entirely different state; it's a modification of your state to a greater or lesser extent. The whole "world-sharing" aspect of reality is pretty impenetrable anyway, though.

[1] If you fancy a relevant slog through some related comments to that, there's this post about the "delayed choice experiment" and this comment was an early attempt to describe pattern-shifting in that context.

...Hey, that's the trick though isn't it? :-)

We can think of lots of interesting ways that "overlap" might take place, but we can never experience the actual overlapping process, so it will always remain an abstract notion - with us imagining how overlapping might work. Which is a problem, because: If your imagination dictates the content of our experience (the basis of jumping), then it also dictates the types of overlapping which can occur. This means that we select which aspects of other "private views" to incorporate into our own. Which means we can't distinguished between allowing content overlap from other views, and just simply dictating content. Every model fudges the objective reality part (P2P networks, QBism, etc)

of how subjective views might overlap, because inherently the overlap would occur outside of the concepts of space of time. This makes it literally unthinkable, and hence meaningless. So I tend to take my working model as the world being a shared resource (of patterns) rather than a shared environment (spatially-extended world). Of course, this still leaves us with the option to imagine that we are co-creating, and have an experience which corresponds to that. For the fun of it.

EDIT: There is a notion that when we are "in overlap" with other perspectives, then we share a trajectory together, and that is the experience of "love" and connection. That's what differentiates the background people (nothing is looking through those eyes) and the close people (other perspectives experiencing it). That still suffers from the same problem of differentiation though; it's just a commitment to a particular "knowing".

if we are consciously directing our experience, then maybe even our memories are tied in to what locks us in our current state

Yes, because if memories are parts of the current "world-pattern" then they are contributing, shaping present moment experience. They are "facts" which current observations must be consistent with. If you bring up a memory (which is to say, ask for one and then it appears in mind) and edit it, there is no trace other than that, and it would be "as if" true going forward. The trick, I'd say, is that you have to be careful whether you are editing "the world's memory" or a personal memory.

merge with the consciousness of the businessman you, bring it back here, and accept that your prior "inserted memories" are now no longer inserted memories but actual memories.

Sounds like an approach. In fact, I think the "keep a diary of how your ideal would be" has been used to switch mindset. A bit like Neville Goddard's The Pruning Shears of Revision plus a switch. I wonder whether it wouldn't be better to go straight for the desire though, without bothering with the updating, since what you want is a discontinuous switch anyway? But it could be a way to run in parallel or something.

I think it's part of the reason visualisation alone is so powerful, but beer . . .

Rule #1 of the universe: Beer is always more powerful than visualisation! :-)

Q1: I've used this framework for years, and it's extremely effective (look for retro psychokinesis in my post history). I think it's an idea which time has come. You got me thinking: I always thought that once you observed something, you set in stone whatever outcome you observed. It figures then that your reality had fewer and fewer options has time goes on. But jumpers say you can change what has already happened. Strangely, this fact just only hit me. And this is a total game changer.

Yeah, it's the total game changer!

Have you read Neville Goddard's essay on The Pruning Shears of Revision? Detach from the old observation, amend it or create a new observation to replace it, is the summary. Multiply that up and and you realise that the apparent past doesn't matter much. What matters is the observations you make now. The extreme version would be to detach completely from the current experience, kick off a new strand of thought, let it become immersive, and then never return to the old strand...

What happens is, it resolves itself. You don't focus on the sensation, you don't narrow your attention, you let it stay open and wide and just allow the fear to be there. After a while it becomes stronger (but really it always was that strength, it's just that you were averting yourself from it) and then at that point it kind of expands into being nothing. If you take a step forward and then try to stop the movement, then you are left there with tense muscles and maintaining an off-balance position. The more you aver your attention the worse it gets. The only way to solve it is to allow the postural pattern to "follow through" and complete itself. This will involve temporarily having a strong experience, but that's necessarily part of the movement and release.

Q3: Using what I mentioned above, I like to think of things as such: once we've observed/ascertained a thing to be so, the related things required for it to have happened, the event itself, etc, are all "set in place" and certain. However that doesn't mean they can't be set back to uncertainty, and I believe no matter how firmly in place it is, it can be changed with an equal amount of effort.
The reason this is important is you'll find that it's VERY easy to make something happen the way you want (whether via this or via other methods) if there's already some uncertainty about it. A lot of people assume that means that's all you can do, but the fact of the matter is you just need to work out those prior beliefs and dissolve your framework back into a state of uncertainty before proceeding with inserting a new outcome. :)
Just my 2c :)
Edit: Someone gave me a really nice way of looking at it a while back. They asked me to think back to all those silly cartoons you'd watch as a kid where say a statue would start moving and stop moving whenever the main character turned around to look at it. My friend said to think of the universe in a similar way, at its core, the universe contains all of the infinite possibilities of people, states, objects, interactions, occurring simultaneously forever, but when an observer of any kind looks at it from a limited perspective it takes on their beliefs and assumptions about how it must behave and "freezes" into place with all the variables required to fit what they expect to see. That'd fit why a state of non-duality/unity with the infinite only ever comes exactly when we stop seeking and lose all expectations about what we are to experience, and shed our observer perspective completely.

I love the statue analogy!

Going off track a bit, Jesus, I think the biblical notion of "forgiveness" means something closer to "forgetting and letting shift" than saying sorry, which means the parables are describing that exact thing: allowing your previous observations to sink back into the gloop so that they no longer limit your next observations. That previously-activated pattern fades away because it is no longer being re-triggered by association. It's basically saying: yeah, what I saw before was true then but that doesn't mean it has to be true now. Those statues could be anywhere; they needn't be permanent "pillars of salt" unless I constantly look back to check their state. Neville Goddard like his statues too, being a big fan of Blake's “Sculptures of Los’s Halls”, which is a metaphor for eternal states. So it's like "letting your statues move", but it's also like shifting to a state in which your shadows are arranged in accordance with a different blueprint.

TriumphantGeorge Compendium - Part 8

POST: I have attempted dimensional jumping twice now.

I think you're trying to do something quite dramatic without having really done the groundwork. Have you checked out the "related posts" in the sticky post?

You're trying to do something like a "reset", it sounds like.

...Actually, replied to the wrong post, sorry. Although the sticky links still apply. See my other response!...Then skip the mirror approach, go for something like the Neville Goddard version with a specific aim in mind (literally!)...Completely relax and detach, summon the corresponding imagery, maintain immersive focus until it becomes the dominant part of experience. Like direct-entry lucid dreaming, with coming back being optional, perhaps.....Yeah, don't try that standing up. Lie down, eyes closed, enter a relaxed state, then relaxed-focus on your target, allowing imagery and sensations to arise. What you're really asking for here is for one 3D-immersive thought to supersede another.

Just quickly...

Another example of a change was that a scar on your friend's arm has disappeared, or new buildings have appeared. But really, your just noticing for the first time.

Yes, **noticing** is nice way to put it. But we must understand that the environment in which we do the noticing has (I hate to say this but let's go with it) "higher dimensionality" than we usually assume.

Definition:

To "notice" something is to bring into perception something that was already there, but had not yet been experienced in sensory space.

The way in which something is "there but not yet experienced" is the important part. Specifically, we are not dealing with a 3D spatially-extended world which we explore - even though that is how it usually appears, so quick are we to "fill in the gaps" as we go. If we suddenly notice a book on our bookshelf which we haven't seen before, was that book always there? Yes, in some way. However, in order to see it we had to adjust our angle to the world. So, the effect can be both mundane and continuous, or dramatic and discontinuous, depending. For your main post questions, you should check out the last couple of edit links in the Neville Goddard post. For "jumping back in time" there have been people who've reported experiences "resets" of a sort (/u/MemoryEchoes and various glitch reports), it's not something I've wanted to do myself so I can't comment. However, the principle is the same no matter what: you are seeking to allow one 3D-immersive strand of thought fade and another one brighten and take its place. In any case, you could do worse than start doing the exercises described in this comment [POST: [AMA Request] TriumphantGeorge].

Yeah, I've had to explain to three people so far that you can't literally change dimensions. People are saying to try jumping to a slightly better dimension, like for example one in which you have an extra $50 in your wallet. I don't understand how people think that you can really change dimensions just like that, but I guess if your superstitious you could fall for it since there's nothing to clarify the subreddit' purpose.

Indeed! There's no such thing as a "dimension" other than as a concept. Mind you, there's no such thing as "space" or "time" other than as concepts either (they are bad habits). You can't literally change dimension, but you can't literally move in (conceptual) time or space either. What you can do is leverage concepts to trigger a change in ongoing experience, in perhaps surprising ways. I don't think this subreddit actually has a purpose other than supporting personal experimentation into the limits of how experience can be changed. It doesn't even have a worldview other than maybe "experience = fact, results = truth". That's why the sidebar isn't prescriptive. **So don't feel obligated to take on the burden of explaining things to people**, I reckon; **it's for them to explore the world on their own terms** I think! In my own view, people shouldn't actually "believe" anything - including anything about themselves. Until we do an experiment, we don't know anything, we are just recycling thoughts.

POST: Need help with intended goal

As someone else said, Neville Goddard is full of good examples. Although unfortunately his language makes for obscure reading. Generally I'd concentrate on what you want rather than the mechanism. Do you actually want to go back in time, or do you want to join the armed forces without that incident being a problem? Surely it's the second!

Think: what's the actual experience you want to have, if it were happening around you now, that would mean you would have got what you wanted?

Random example:

Yesterday morning's mail brought me one, where, in San Francisco, this captain, a pilot, and he writes me that I saw him backstage after one of my meetings, and there he said, "But Neville, you are up against a stone wall. I am a trained pilot; I have gone all over the world, all over the seven seas; I'm a good pilot and I love the sea, not a thing in this world I want to do but go to sea; yet they restrict me to certain waters because of seniority. No matter what argument I give them the Union is adamant and they have closed the book on my request." I said, "I don't care what they have done, you are transferring the power that rightfully belongs to God, which is your own imagination, to the shadow you cast upon the screen of space.
"So here, we are in this room; need it remain a room? Can't you use your imagination to call this abridge. This is now a bridge and I am a guest on the bridge of your ship, and you are not in waters restricted by the Union; you are in waters that you desire to sail your ship. Now close your eyes and feel the rhythm of the ocean and feel with me and commune with me and tell me of your joy in first proving this principle. and secondly in being at sea where you want to be. He is now in Vancouver on a ship bringing a load of lumber down to Panama. He has a complete list that will take him through the year what this man has to do. He is going into waters legitimately that the Union said he could not go. This doesn't dispense with unions, but it does not put anyone in our place- -no one, kings, queens, presidents, generals, we take no one and enthrone him and put him beyond the power that rightfully belongs to God. So I will not violate the law but things will open that I will never devise.
-- Awakened Imagination, Neville Goddard

See the "letters example" in that document for what you might actually do, to focus your mind on what you want to achieve.

POST: Seriously, has anyone used this for romantic/hedonistic pursuits?

Oh look, is it...? Yes, it is...! It's that guy! ;-)

Well, the same applies to this as to everything else. Doing the Goddard type thing, the usual approach is that you come up with an experience (imagined 3d-immersively from a subjective point of view) that means things are working out well, and live from it. You could do that with celebrities and, taking it seriously, you could well end up with chance meetings and opportunities to get what you wanted (random job offer in LA, invited to a party, actress is there). Y'know, but most people don't really want those things, they wouldn't really commit to it, or follow through. Anyway, top tip because you don't want everyone to be your puppet: Think of everyone as if they are an "aspect of you" and so your ultimate aim is that everyone should be happy in the world. Because a world full of happy people is a happy world for you to be in. So when you, say, create "fake observations" in your mind that mean you and girl had a great time, the focus is on how great it is for both of you. (For instance, your "scene" might be talking to a friend at a cafe and talking about "what a great time she and I had together" rather than "I totally had that girl last night".)

Q1: Haha. Yeah I think it is about time I read on Mr. Goddard's books. Does the Power of Awareness suffice? Or is there more I could also expand on?
Ah I see. So it also helps that I help imagine a non-ego oriented imagining? Take it from her side of it too? Can one expand to what other people would observe, say those who would be watching us at the cafe?

There's nothing to it really, but yeah, check out that or the ones in the edit in the relevant post for a quick take. Just imagine it from your perspective, through your eyes, being there. What I was getting at is that the circumstances you are implying should be ones where everyone is happy and independently for the situation - i.e. that you and the girl were on the same wavelength, it's an equal situation, with no apparent manipulation or one-sidedness. Just as you'd like it to be, of course.

POST: Just stumbled accross this sub. Questions...

What proof is there of anything subjective except anecdotal? The only proof is to try something out, and satisfy yourself that either: a) there's something in it or, b) there isn't. A good comparison would be: lucid dreaming, or satori. They sound apparently unlikely, but if you actually pursue them you discover that apparent unlikeliness is no barrier to experience.

Well, dreams are probably not a very good example because almost everyone has dreams, we know that dreams are impulses in our brains, and we can control conscious thought so the stretch to controlling dreams isn't that far fetched. Satori seems like such a vague concept that trying to use it as an example doesn't strengthen the argument.

To be clear: I'm not making an argument, so I'm not intending to strengthen one. There is no argument that can be made for the existence of an experience.

However, lucid dreams are not a bad example, since it was argued very strongly for a long time that one could not be conscious within a dream. In retrospect we can say things like "we can control our thoughts so it makes sense we can control our dreams", but it was vehemently opposed at the time. Those who claimed the experience were dismissed, based on the theory of dreams at the time. (Although to this day we don't know what dreams are or indeed why we sleep at all. And "impulses in our brains" is not an explanation.)

Similarly, although satori is of course a vague concept, it is a concrete experience. It just cannot be captured in language; it cannot be described to someone who has not had the direct experience; it also cannot be anticipated from within a conceptual framework. So what I'm getting at here is: in general, you cannot use logic to make a judgement on the possibility of a novel subjective experience, you can only use it to explore a conceptual framework. Inevitably, without a novel intervention from outside of that framework, logic and argument lead you to the same actions, and hence to more of the same experiences. At best, you can use it to decide you don't care to know for certain one way or the other, that you aren't interested in exploring anything that has not already got a fully-developed narrative available for it.

From elsewhere:

My own guidelines are: experiences are real experiences; explanations are useful narratives. We must be careful not to treat the concepts we invent as actual things, even when they seem to work really well. Our observations are what define our stories, our stories don't define what it is possible to observe. That's why we should welcome different ideas, because fragments of them might be useful later on.

TriumphantGeorge, I think we have a negative nancy here. He is scared. It's cute. Do it or don't. What do you want? A perfect life? That is not this subreddit. If he finds one. We'll never know, now will we?

If we're being fair, his post does seem to present an open but skeptical mind, which is a good stance to take. And I think a lot of people, unknowingly, want to be sure there is an explanation in place for something before they allow themselves to try (not realising that science or any avenue of study has always been based on the idea that observations take priority over theories). So perhaps he should be scared - because absolutely anything could potentially happen! ;-)

Q1: No shunning here, friend. I'm just going to say that all "logic" is subjective and basically amounts to theory... that includes modern science (which is more a less an ever evolving belief system). And quite honestly, the more you really dig at the heart of any matter, you will find that damn near everything is anecdotal. Not sure what proof you're really looking for. The best way for you to prove it for yourself is to give it a heart-felt try and see if works for you. That's the only way you're going to know.

Q2: Glad to see level headed responses. Think this whole thing is a bit too philosophical for me but I agree, when it comes down to it everything 'known' is really just believed. I'll leave you guys be and who knows, maybe even see you on the other side. :)

Yeah, something like "applied philosophy/metaphysics" is probably not a bad summary of what this is about. Anyway, welcome anytime. Watch out for the owls...

POST: How my mother used the Just Decide Technique and got the result she wanted in 20 days.

Yeah, it's fun eh?

The more you do this stuff, the more you'll find that "other people" are telling you how they are doing it too...

It's not solipsism or co-creation though. Solipsism implies that you are the only person. But really you are not even a person. Co-creation implies that there are multiple contributors to your perspective, but this is not the case. Actually, you are the whole world (or at least: a version of the whole world is in you-as-consciousness) but are looking out from one apparent perspective. The "other people" and "you-as-person" are aspects of this world, parts of its continuous pattern, all arising within your consciousness. But what about multiplicity? Multiple conscious beings having their own experiences? Is there no overlap?

We tend to think that the world is shared in a simple way: like a spatial environment that is unfolding in time, such that we are all seeing the same place at the same time. But it's more like every being is a conscious space, selecting into themselves the patterns they like from a "toy box" which contains all the possible experiences of being-a-person-in-a-world. That way, every being can be having a different experience and be overlapping, albeit indirectly.

(In truth, when you follow this to the end, consciousness is indistinguishable so there's only one consciousness, with a multiplicity of experiences which cannot be described because it is "before" time and space. Unfortunately though, because our thinking is of a 'shadow-sensory' form, we end up having to use spatial and temporal metaphors to talk about it.)

Anyway, the final result is still that: you have control over your own "private copy" because you choose, explicitly or implicitly, what set of patterns you have triggered into brightness, what facts-of-the-world you are allowing to contribution to your ongoing experience.

EDIT: Fixed paragraphs, changed phrases, reformatted for clarity.

I've covered it a bit elsewhere - see the above comment as an example - but let's go with this, and see where you would agree and where you wouldn't.

It'll be a bit of a ramble but - onwards... EDIT: Sorry, it really was.

Parts and Relations

The truth is there is no way to talk about this in language. Immediately when we try to talk or think about this, we have to invoke a spatial metaphor, because to think of something we have to have a concept consisting of parts, and arrange those parts relative to one another. But consciousness doesn't have parts - or spatial extent or temporal relationship - those are aspects of an experience. So as soon as we conceptualise this situation, we're wrong. Because the thinking of it is a structured experience, and this is "before" experience. It is evident from direct introspection that consciousness has no properties of itself; there can be no "two" consciousness(es). We can come up with a label "consciousness" and imagine that there are parts which are related to one another, but they are not. That's just a diagram in our mind. No matter how we approach this, it's incorrect. Conscious spaces do not exist in anything since there is no outside, because it is "before" division; and there is only one or actually not even, because it is "before" multiplicity.

Again: it is literally not possible to think about this. It cannot be represented, because it is that which takes on the shape of experiences, and representations are just more experiences. However, we can use a metaphor which at least breaks some of the usual assumptions, and so...

Sharing without Space and Time

In an attempt to avoid using time and space as the framework in which we relate perspectives, I use this picture:

- The world is not a "spatially-extended place unfolding in time". We are not people sharing an environment.
- We are "that which has experiences", basically conscious spaces which take on the shape of the experience we are having.
- There is no temporal or spatial relationship between conscious spaces.
- Instead, the world can be thought of as a collection of all possible patterns. It is more like a shared resource than a place.
- So the sense in which we "overlap" is in the format of the experiences we have; the shared subset of patterns.
- This means that our ongoing experience is more like the associative traversal of a memory block. It's a strand of thought about being a person in a world - rather than actually being a person in a world.

When you tie this up with the fact there is only one consciousness, that the conscious space you are right now is the only one there is, that the has no boundaries and there is nothing else, you realise there is no outside of this. However, although there is no "outside", there can be a very detailed "inside". The relationship we can potentially talk about is shared patterns, even though we cannot talk about relations in a time or space context. Right now you are "God" of this copy of the world - and so is everyone else of their copies - and they don't clash! So this is not solipsism because it is not personal and "everyone else" is in the same situation (or one consciousness is in lots of situations, whatever).

Why Bother?

Why bother with all this? If it wasn't required we wouldn't bother, and most people can just ignore it. But...

If you experiment a little, the fact is that **your world does not behave like a co-created place.** You can wake up tomorrow and everything has shifted, including people you know, and it will "always have been that way". Facts can completely change and "always have been that way". Your world actually behaves as if it is one continuous pattern - your pattern, dissolved in consciousness - which includes the apparent properties of "you-as-person" and "other people", a pattern that **responds to your intention in an unrestricted manner.** So this gives us a way to conceptualise that, while avoiding misleading metaphors. It's not like "private views" are a new idea of course - QBism, as a recent example, uses it to describe the subjectivity of quantum physics. The tricky step is realising that there is no objective world - no CPU - that links or synchronises the subjective worlds, and that in effect there is just one subjective experiencer.

TL;DR: Solipsism is actually meaningless in this context. The world is best thought of as a resource, rather than a place.

Is it possible for there to be a concept such as 1+1=2, that exists before experience?

They exist purely within experience. You can use such abstractions to create a narrative about experience (within experience), but it is meaningless to say they exist "before" experience. (I use "before" in quotes because, of course, there is no such thing.)

What I mean by within experience -

It's tempting to think of the bright 3D-immersive sensory element (a "scene") in experience to be "the world" and somehow everything else is behind the scenes - but there is no behind the scenes. It's all present but dissolved, being experienced now. Metaphor: like the sun in the daytime sky, where the stars are still there but obscured; it's a matter of relative brightness. Layers of patterns, some of which are shining through into prominence. So we do end up with a situation where our experience is "formatted" and structured, depending on what level of prominance certain patterns have, and hence our narratives within experience will also be so-formatted. (The senses, objects separation, spatial extent, all arise-with particular scenes, for instance.) And at the limit, we might imagine that the format of narrative approaches the more simple patterns of experience. But that again is part of experience and it is only "about" partitioned experiencing; the narrative cannot accurately describe the formatting.

Meanwhile, things like the global background felt-sense, which could be said to be the direct experience of the current state, can't be given that narrative. And of course "unformatted consciousness" itself - which was what we were focusing on before - cannot be conceptualised at all. You can only be it.

To summarise -

- Mathematical concepts are within experience (being thoughts, this is so by definition), and any "formatting" to which it refers is part of experience too.
- It's the "sandbox" problem. You can make shapes in the sand which represent other shapes in the sand, but you cannot make a shape which represents sand or the sandbox itself.

EDIT: Relinking: I like this N. David Mermin article on reification of abstractions, although it's a bit physicsy for some. It's good at marking out the difference between (direct) experience and narrative, in the context of creating and using theories.

Q2: Every act of magic that get a result follows the same template:
Decide what result you want Equate an act, any act, with the result Perform the act Get result
You don't need to enter into any fancy state of mind. Forgetting about the working does help. It's so incredibly easy and simple that people usually tend to complicate it to no end.

It's true you don't need to enter a state of mind - any declaration of fact, explicit or implicit, has effect - but the more 'surrendered' you are, the more completely things can shift, and the more efficiently the result can appear. Which is why metaphors are useful; they provide "plausible paths" for things to arise that are beyond the norm. But yes, it's super-simple. Unfortunately it inherently doesn't "make sense" though (it's "before" conceptual frameworks), so people generally need some sort of outlook to hang it on. So long as you choose a very flexible and abstract one, it's okay.

The dimensional jumping idea in itself is extremely interesting because it breaks you out of causality even more, since things that already are can become different.

Yes, you've totally nailed this - that's exactly the point of it.

Pretty much every other methodology makes the assumption that what I call Observation Accumulation is irreversible. In other words, that new observations must always be consistent with prior observations - so that the world always "makes sense". That you can only shift parts of the world-pattern that you haven't "seen" yet, because the parts you have seen are now "defined". However, this is an overstatement of the Law of Coherence - which in fact only states that the world-pattern must be self-consistent at any particular moment (which follows because it is a single continuous pattern). It doesn't say that the next moment-state necessarily needs to be consistent with all previous moment-states. So: the world-pattern can shift as a whole and coherence is still fufilled. Dimensional jumping and its metaphors say that there are no external laws enforcing the persistence of prior observations; the basic version of the Law of Coherence is the only law that applies. Established facts don't change because... you don't allow them to or you don't even make the attempt. Anyway, this means that we can assert things in order to:

- Effectively "re-observe" prior observations and correct the associated "facts".
- Create new "fake" observations and have them count as "facts".

And the world-pattern will shift coherently, meaning that all subsequent observations will be consistent with its new state. The main problem for people is that committing to this involves throwing away (or better: just not thinking about) their usual way of conceiving of the world: it is no longer a "spatially-extended place unfolding in time" that we all share; it's a "shared resource" of possible patterns that we individually select and trigger into our conscious perspectives, as a "private view".

....

Can someone explain this method?

It's what's underneath everything: declaring that something is a fact, and the world unfolds "as if" that were true.

(Taking the mother's perspective:) In this case, his mother - believing in a "soul" - sends it out to do her work for her. Implicitly, she has decided that performing that act means-that her situation will be resolved. Her world shifts accordingly. This works in the same way as the Two Glasses Exercise works by implicitly deciding (asserting) that transferring the water shifts the state. By making that decision, you are literally connecting the situation to the water, and by pouring it you are literally updating your world.

...

What did that mean order your soul? What exactly did she do?

I imagine she just said, "soul, go out and sort things out for me!". Subsequently, she had an experience "as if" such a thing existed, and that it sorted things out.

POST: Relationship of D Jumping to the Law of Attraction

Well basically everything is based on the same thing. The law of attraction is pretty much just a very unstructured way of trying to use patterning to make changes; it doesn't have much of a metaphor or philosophy underlying it other than the vague concept of "attraction" (which I'd say actually gets in the way of a good description).

Like all things of that ilk it roughly boils down to:

- detachment
- mental/physical act + intention = state modification
- subsequent appearance in sensory experience

But the devil's in the details. The underlying concept of this subreddit is, it's recognised that the implicit or explicit adoption of a metaphor is itself a formatting of experience; metaphors are "active". And this is because all of experience arises from a patterning of consciousness (see: philosophical idealism, nondualism). Importantly, this means we can arbitrarily assign meaning to things and have experiences arise "as if" it were the case. None of this necessarily matters in order to use a technique to get some result, but formatting yourself with an appropriate metaphor in effect defines new "plausible paths" by which results an occur - and it also gives you the possibility of "knowing what you are doing". The confusion associated with LOA is because it has no solid framework. In /r/DimensionalJumping, we realise that frameworks are arbitrary. We take a super-flexible, low-level one ("patterning") as the basic foundation. Everything beyond that can be chosen according to usefulness and elegance, as the situation dictates.

See: The Patterning of Experience and the other key posts listed in the sticky.

POST: Musings about the nature of reality

EDIT: This is a bit meandering too. Still, why not eh? Be good to kick off some discussion. Usual caveat: add an imaginary "as I think of it..." in front of everything.

Making changes to our own 'reality' must affect 'source.'

That's a nice phrase. It points out something vital: you don't change your experience by messing around with it on its own terms. You don't move your arm by messing around with your body sensations; you do so by intending a new position. You don't change your circumstances by wrestling with your sensory imagery; you do so by asserting a change in some way.

On the other stuff...

Dimensions, Moments, 'Reality'

So, I think it's probably important to emphasise that you can use any model you want (and I like some of the imagery you used there), but it's also important to emphasise that none of them are "how it is really". Even in quite fundamental ways, such as the idea that there is a continuous space, that time unfolds, other than your experiencing of it. At least not in the way that you experience it. The fundamental truth it is: there is nothing "happening" other than the experience you're having now, in the way that you are having it. This is literally unthinkable though. However, realising this can save us wrestling with trying to "work it all out" - that is the equivalent of trying to see the bottom of a pool by splashing the water. Then we are free to use whatever attracts us.

Patterns like the Infinite Grid are useful because they break the notion that you are a body, in a world that is a "spatially-extended place unfolding in time", giving you a taste of the "true" situation, but still give you a fun structure to play with. But of course, you can just as well take on the idea that you are a body walking around in a 3D-world which behaves like a very flexible dream, responding to your intentions. It's a case of: whatever works, whatever you like. But none of it is "true" in a deep sense, at the "source". There are no dimensions, worlds, paranormal entities, all that, in a deeper sense. All experience is, in effect, "imagined" or recalled from a large resource of possible thoughts.

The true situation is, traditionally speaking:

- There is The Absolute, which has no divisions and never changes. Everything is in it and yet it is nothing (like all possible shapes are there, but presently balanced by their opposite, which are of course also there). It is All Creation. This is what is real about your experience: this is reality.
- There is The Relative, this is where one shape is emphasised relative to another, resulting in the apparent existence of objects and of change. This is what is illusory about your experience. This is often referred to as a "projection", to capture the idea of a movie projector (The Absolute, containing all frames) and a screen (The Relative, the display or emphasising one frame at a time).
- The two are one and the same thing. Nothing is ever created, it is only emphasised. All relative content is an illusion.

That's where things like The Imagination Room come from: an emphasis that there is nothing other than your "perceptual space" emphasising different shapes versus others. In a way, it's like the "world is a dream" metaphor but with a bit more structure. But practically speaking, and for enjoyment, just operating as (say) a conscious space with patterns dissolved in it is not particularly exciting. It's something to know, and flexibility is something to know, but that is meant to be freeing, rather than a new sort of burden.

But what does this say about manipulating reality?

Well, reality can't be manipulated; it's already been created in its entirety and it never changes. All we can do is select from it. But this is great, because it means if we can think something, then it already "exists", and it can be brought into experience in some way. I say "some way" because, inevitably, to transition from one state to another, requires you to let go of things as they are now. To get to a standing position you have to let go of being-sat-down. To get to other states, you might have to let go of your usual notions of time, or your ideas about cause and effect, other people, and so on. You might not always like the idea of doing that. That's the "price" you pay. In effect - if you ponder it - the more extreme the change, the more you have to let go of your humanity a little, and of the idea of your world being a "place" rather than just a series of images within consciousness.

Why is there not just always instant change? Why are there apparent collateral changes?

Because you are not completely 'fresh'. Metaphorically speaking, you have layers and layers of patterns activated right now, which are structuring your ongoing experience. None of the "facts" of your world-pattern (the selected aspects of The Absolute that are contributing to your Relative experience) stand alone; they only have meaning due to their entanglement with all their associations. Even your concept of "people" and of "memory", of the idea that there is a stable "past", all operate as drags on how your intentions eventually become visible in experience. They contribute from the moment you have them, but are immediately entangled with all that other stuff, and they only "shine though" when an appropriate context becomes available; when the clouds part briefly. Meditation and releasing and detachment are about letting the clouds dissipate, for faster results. But all this is a good thing. Would you really want to have an existence which literally consists of your thoughts immediately persisting as 3D-immersive environments, as your "reality"? Basically, a dream with absolutely no inertia?

The 'sluggishness' that we experience in certain directions is a benefit more than it is an obstacle. For example, our experience tends to be continuous and make logical

sense, and the things we done so far tend to persist rather than need constantly reactivated.

POST: Philosophy and Dimensional Jumping

It's not a bad line of thought, that. Although the underlying philosophy is probably more based on Berkeley, Kant plus non-dualism, those lack a well-defined notion of choice and freedom which Sartre provides. If we take his "in-itself" and "of-itself" and see them as one and the same, and his "radical freedom" as therefore applying to experiencing itself rather than the given content, then that's definitely one way to look at it. (With apologies for rustiness and maybe slightly misusing terms.)

As a separate thing: I do think that philosophy can sometimes lead to complex ways to circle around "that which cannot be described" without ever getting there (fair enough: because we're trying to describe "the thing that experiences and descriptions are made from"), so although I love it, I've kind of stepped back from it more recently - thinking that in the end simpler models, ones which can be adopted as immersive metaphors and more easily tested out subjectively, are probably better for actually making progress "in real life".

EDIT: But of course, without the philosophy to start with, you can't make the models!

Q1: When you say "in-itself" and "of-itself" are you referring to Kant's "a-priori" and "a-posteriori" distinctions?
This always reminded me of the Platonic theory of forms (the reality of the form versus its mere appearance - very Brahma/Maya here IMHO). I'm sure that it is much more nuanced than I have articulated it.

That's Sartre-speak, but I pretty much believe that all of these strands of philosophy were an attempt to capture the same thing (which make sense right?). Mostly, wrestling with the idea that The Absolute takes on the shape of The Relative, and they are one and the same - like a blanket of material whose only property is "awareness" experiencing folds within itself. (The "patterning model" I use here sometimes is another version of the same: eternal patterns which vary only in their relative intensity, their "brightness" dictating how much each contributes to experience, the overall distribution constituting a "world".)

I like to think of it like Moire fringes. If all possible patterns are latent in the background (a blanket of material which can take on any shape), then triggering one pattern, "A" (a set of folds in the blanket), and then triggering another pattern, "B", doesn't take up any more space - you still end up with "a pattern", "C". You've still got exactly the same material shaped into a single pattern, just a more complex set of folds.

...

Good note. Hinduism is rich in stories which point to the fundamental (awareness/being/experiencing) vs relative truth (content/state/dimensions), and they're much clearer than the Christian parables. Favourite:

Narada, Vishnu and Maya
In Devi Bhagwata Purana, it is mentioned that once Narada asked Vishnu about the secret nature of Maya (Illusion).
“What is Maya?” asked Narada.
“The world is my Maya. He who accepts this, realizes me,” said Vishnu.
“Before I explain, will you fetch me some water?” requested the Lord pointing to a river.
Narada did as he was told. But on his way back, he saw a beautiful woman. Smitten by her beauty, he begged the woman to marry him. She agreed.
Narada built a house for his wife on the banks of the river. She bore him many children. Loved by his wife, adored by his sons and daughters, Narada forgot all about his mission to fetch water for Vishnu.
In time, Narada’s children had children of their own. Surrounded by his grandchildren, Narada felt happy and secure. Nothing could go wrong.
Suddenly, dark clouds enveloped the sky. There was thunder, lightning, and rain. The river overflowed, broke its banks and washed away Narada’s house, drowning everyone he loved, everything he possessed. Narada himself was swept away by the river.
“Help, help. Somebody please help me,” he cried. Vishnu immediately stretched out his hand and pulled Narada out of the water.
Back in Vaikuntha, Vishnu asked, “Where is my water?”
“How can you be so remorseless? How can you ask me for water when I have lost my entire family?”
Vishnu smiled. “Calm down, Narada. Tell me, where did your family come from? From Me. I am the only reality, the only entity in the cosmos that is eternal and unchanging. Everything else is an illusion – a mirage, constantly slipping out of one’s grasp.”
“You, my greatest devotee, knew that. Yet, enchanted by the pleasures of worldly life, you forgot all about me. You deluded yourself into believing that your world and your life were all that mattered and nothing else was of any consequence. As per your perspective, the material world was infallible, invulnerable, perfect. That is Maya.”
Thus Vishnu dispelled Narada’s illusion, bringing him back to the realm of reality and making him comprehend the power of Maya over man.

...Great eh? Now look around the room you are in, and realise your true situation at this very moment...

...

It's quite nice, isn't it? It brings you back to the simplicity of actual experience, rather than the tangle that thoughts about it can become. When it comes to searching esoteric texts for explanations, my general advice is: don't. You just end up in a synchronicity whirlwind, because every path you take apparently opens up a right seam of connections and evidence. But really: there are no deep underlying reasons for experiences. What I'd do if you've had a complicated experience - put it aside for a week, leave it alone. Then, after that, right down what you literally experienced, stripped of any interpretations or explanations. Literally: I saw this, then this happened, then that happened. And take it from there. Who knows what insights you might uncover for yourself? Please don't interpret me as being dismissive on that score. You will likely uncover things which are subjectively meaningful, within yourself. However, I think you can't go wrong with standing back and starting with a basic account of the observations, as it were, before doing the interpretation or model-building.

Random thoughts -

My own position is that experiential content is just that: content. It only has meaning relative to itself, and it has no fundamental meaning. The metaphysical truth is content-independent. And the fundamental truth is known only by direct experience, and cannot be conceptualised at all. Experiences are just experiences, no matter how amazing. Their benefit is that they point to the arbitrariness of the content of experience. If things shift and change a lot, eventually you twig that: hey, all that ever happens is more dream! It never ends, and I never really get any deeper into it. Every door opened generates a new landscape, every dig uncovers more fossils, every time I go looking for an explanation, I find one... plus more questions. It goes on forever, so The Answer can't be within the content of experience.

...Well, I keep good company apparently! But there's no good way to say it, really, although I do think modern metaphorical language can offer more streamlined descriptions because we've got access to a richer set of abstractions (or so it seems to us, anyway). Mathematics is the ultimate language for describing abstract relationships - i.e. patterns - for instance. Shapes without substrates, objects which don't take up any space and be simultaneously existent and non-existent, in perfect balance. Etc.

...Do it. The reason it got removed was because: a) it was very hard to follow and, b) it didn't seem to be about an intentional shift, which is what this subreddit is really about. (There are other subreddits for reporting spontaneous strange experiences.)

As I say in the other comment, if I were you I'd not bother with the research right now, not until you've settled out a bit - you'll just end up with a whole load of self-referencing synchronicities. Take some time out from it, then return to it with a fresh mind.

POST: Is it possible to jump without using any of the techniques?

All the "techniques" take the form of performing a mental or physical "act" with the intention that it means-that something is true (a fact, or a future situation). There actually is no technique for intending; one simply asserts, but that's impossible to describe and you can't "try" to do it, so the misdirection of an act is helpful. Practically speaking, there's probably always something that can be interpreted as an "act". Meanwhile, the majority of people are constantly re-asserting their current state. For instance, most

people continually re-trigger their current physical position, which is why movement has a sense of effort or overcoming a hurdle: they are simultaneously intending being-sat-downl and being-stood-up, for example. This is why some trick which leads to "detachment" is included. So you can indeed apply the formula directly, without a technique:

- Act + Intention + Detachment = Shift
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.

In your case, the "focus on my belief system" will be the act, and the "change that I want" would be the intention. As with the owls exercise you will get some results simply by focusing on your belief system (the pattern activation will make it contribute to your experience more prominently), but having the deliberate intention with it will make the difference. And you have to complete the bargain (as it were) by surrendering to whatever shifts arise.

Basically: experiment.

Could you please elaborate on what you mean by detachment?

In general terms: ceasing to oppose spontaneous movements in the world / allowing shifts to occur without interference. To give you a direct example right now:

READ: If you're sat down, pause a moment, and let go of your attention, let yourself become aware of the background space in your body and in the room around you. Now, just "decide' that you are going to stand up, but don't do anything deliberate about it. Let whatever's going to happen, happen, and be okay with it.

NOW DO IT BEFORE CONTINUING.

What happened? Did your body stand up "by itself"? Or did you feel something happening and you halted it? Or did you feel yourself sitting "more intensely" than before, and no standing?

I felt something akin to the urge to stand up, or the expectation of me standing up shortly, but I never made it there. Is it possible this is what's holding me back? How might I get better at it?

It's not so much you get better at it - there's nothing to get better at in terms of the intending side - but you stop obstructing it. What you are probably doing is continually asserting and re-triggering your current state as the starting point for a movement. Take a moment to try this out and see if it make sense. Sit down somewhere again, and this time you are going to get up as you normally do, but paying attention to what actually happens. Stand up. Did you do this by shifting your mind to the state of being-stood-up and your body followed, or did you in fact begin by "finding your body" - basically, looking for the being-sat-down state - and then beginning from that point?

Two things to play with:

1. Taking this phrase in mind: "release into the movement", try intending standing again.
2. Centre your attention in your forehead, withdrawing your "presence" from the rest of your body (this prevents you triggering states). Try intending standing again.

Once you've had the experience, it all makes more sense, the whole "states" thing and so on.

Would a deprivation chamber be considered, in your opinion, lack of re-assertion of a current state? You wouldn't really have the Act+Intention+Detachment=Shift paradigm at work, though perhaps Detachment may be entailed. Or am I completely misunderstanding? Thanks.

It's a possible route, but having done floaty tanks ages ago (although before developing this view) I don't think it's necessarily any better than lying on the floor and giving up your attention. You can be in a tank and still be held onto, if not your body arrangement, then still the sensation of location and world. Isolation from input isn't the problem, it's an attentional thing. There's also an issue that you are not necessarily fully supported, in the sense that you are on the floor. The water accommodates your distribution of muscular tension, because it doesn't imposed any particular position on your. If you like down in the constructive rest position, then gravity imposes a release and your body, mind, attention feels more comfortable with releasing.

Having said that, floating is very pleasant and it's probably a great environment to experiment. I keep meaning to go back to it.

POST: i only just read about dimensional jumping. is this stuff real ?

Well, it's not the sci-fi type concept that you might be thinking about (although "other realms are available"). But let's just say that your apparent world is a little more "flexible" than you might have assumed, and isn't of the same form you have probably assumed. Maybe start off by creating some owls, then do the The Glasses Exercise, just to convince yourself there's "something going on", and take it from there.

I see it as occultism for people who don't actually want to put the mental effort into occultism.

I dunno, at its best I'd say it's more like the "Reality 101" lesson that nobody got given at school. It's how stuff works anyway; you're just noticing what you've been doing accidentally all along. Many occultists seem to have swapped one hardline worldview for another, too busy pissing around with the content of experience to have spent time getting to grips with what the nature of experience is. (Chaos magick looked interesting at one point, but it got bogged down in its own ideas about "beliefs", and never really fulfilled its initial promise I think.) I think the deeper ideas in this subreddit have the potential to connect these two things together, while avoiding the arrogance and snobbery that plagues the followers of other approaches.

I do however believe that alternate realities do exist and that eventually when technology permits, we might actually be able to jump and record events in other realities.

I have to say, I don't think that will ever happen, in an objective way, if you're imagining something like portals opening and people walking between places - unless you're thinking of Contact (you have an experience and come back, but physically you went nowhere and there's no trace in "this" reality). I don't think realities are "places" at all really, except (using the bad metaphor) in the sense that a video game environment is a "place".

Until an actual physicist comes out and proves or even explain how something like this could be possible...

That kinda misses the point though, maybe?

The whole underlying basis of this sort of thing is the nature of observation itself. It's more a metaphysical or philosophical issue (the nature of consciousness and our experiences of the world) than a scientific one (observing regularities in the content of our experiences of the world and building models). You can only do subjective experiments on the subjective experience, not objective ones. Science is "inside" subjective experience; you can't really do objective experiments on it. Although maybe theories like QBism might one day provide a framework to use to describe subjective viewpoints. (QBism says, in effect, we each have a "private view" of reality.)

[Excuse length, but I think it's worth spending time trying to clarity this, and see if we can reach an agreement in this area.]

Sciencing the Shit Out Of Reality

I agree with this, but then if something can't actually be recorded and measured, how do you know you are really experiencing it?

You are "really experiencing" everything that you experience - it's your interpretation of it that's up for grabs. But interpretations are essentially connective fictions anyway...

We have to be careful here: many popular science enthusiasts have reversed the idea in their thinking of what lies behind the process. In science, observations are primary; they are the only thing that is "real". The conceptual frameworks that we use to link those observations, are constructed narratives.

- Observations dictate what models are valid.

- Models do not dictate what observations are valid.

Science does not seek to find what is true. It's basically an endeavour to find useful descriptions which have predictive power. As a result, it limits itself to:

- Observed regularities - i.e. subjectively experienced patterns which noticeably repeat and are relatively easy to distinguish.
- Observations which leave a trace which can itself be repeatedly observed later, by multiple observers.
- Observations which can be captured as descriptions - in practice, this restricts us to visual observations as the end result.

And there is further filtering:

- Observations which can be defined in terms of presently available conceptual frameworks - this has narrowing effect, and can lead people to take the view that if something doesn't fall within the current framework, it is not "possible".
- Observations which be intersubjectively agreed upon - this has the effect of being lowest common denominator, in the sense that any observer-dependent aspects of reality are filtered out. By definition, only the most basic common aspects of the world experience can be included.

All together, this means that science does not deal with reality or the world as it is or that which is experienced - it's dealing with a very specific subset and for a very specific purpose. Science's purpose is calculation rather than understanding or meaning. It is very good at that - but it's important not to confuse it with "how things work or what things are".

Experiencing vs Really Experiencing

And so, returning to your question:

> if something can't actually be recorded and measured, how do you know you are really experiencing it?

You know you are experiencing it, because you are experiencing it - it is directly and immediately true. In fact, observations are the only things that ever truly "happen". On the other hand, you cannot know if you have experienced something in the past. Mainly because there is no such thing as "the past". All you can ever do is have an experience, now, of a shadow-sensory object that you call "a memory". This applies even to what you see around you in the world. It is an act of "narrative faith" to assume the world is stable, and that external records are trustworthy as regards indicating a thing we call the past. That we tend to trust the "world's memory" more than our "personal memory" - even though both are merely present moment subjective experiences which arise in your mind which, upon investigation, basically come from "nowhere" - is a matter of convention and hope, and not much more.

The Mandela Effect & Friends

Well, let me be upfront and say I'm not a particular fan of the discussions which hang off that whole Berents#in Bears thing. As you rightly point out, practically speaking it would be very difficult to discern whether one's "personal memory" has shifted, or if the "world memory" has shifted. All you can be certain of, is that there is a discrepancy between the two. And since it's already happened, there's no much point in theorising about the cause. Nothing is "more likely" than another thing, if you can't test it. We are really just saying "seems more plausible to me", which is different. If you wanted to truly test for certain whether there is some sort of effect, you would have to attempt to bring it about deliberately, and observe the results. In short, you would have to perform an experiment.

Subjective Experimentation

> I really don't think a human could DJ without some kind of technology involved, its all made up but its still neat to read.

So, the way to find out whether that was true or not, would be to conduct an experiment and see what effects arose, right?

However, the in-built problem with this would be that you might only ever be able to prove it to yourself. The very nature of an experiment where you attempt to shift your experience of reality, would be that it might not be open to intersubjective study. Of particular difficulty is that it's inherently the case that there is no mechanism to study. If the whole of reality shifts a little, then there is no "one part" which cab be observed pushing against "another part". The end result is always going to be of the form:

- Perform some mental or physical act.
- Observe whether the world as it is now, differs from the world as it was (as I recall it).

But such a change in the world takes the form:

- World Memory =/= Personal Memory

It is never possible to tell whether the World Memory changed state such that it's now as I desired it to be, or if my Personal Memory changed state such that it seems that the world shifted towards my desire. However... That doesn't matter, practically speaking.

Thinking More About Doing

In terms of not believing that thought (really: intention) can shift the world, you might try raising your arm. Then really pay attention to what you experiencing happening when you do this. How, exactly, do you change the position of your arm? (Really do this, it's quite informative.)

Do you feel yourself "using your brain" to do it? How did people lift their arms before brains were discovered?

In fact: aren't brains actually just a subjective observation? In other words, doesn't it seem that brains are inside experience, and they do not cause it? If I had a lucid dream where I was being operated on, and surgeons were prodding my brain and then my arm was moving - in what sense would my experience of seeing the surgeons' actions be linked to my subsequent experience of arm movement?

You get the idea.

POST: I think that it is possible to jump dimensions without knowing it for a long time, if ever.

If we were to take the view that our experiences consist entirely of "aspects of ourselves", this would mean that every time we had a change of state the (apparent) world would shift a little. "Jumping" is then just a knowingly deliberate and specific version of something that is in fact happening constantly, to some extent. Ponders: if we are always in effect exploring our own minds, what does it mean to "make our minds up"?

> That is interesting. Do you then think that it is possible that we have the power to shape reality, albeit subconsciously? It seems unlikely, but perhaps it is possible.

It's an important question, and one that can't really be answered by thinking it out, I'd say. Since reality for us is our experiences - any theories we have are also experiences (of thinking) - it's not like we can ever get outside of it and do experiments on it; there is no "outside" to experience. So I think all you can do is conduct personal experiments, and see how your experience of the world changes as a result, and infer things from that. Really, that's what this subreddit is about. Other places discuss the philosophy of experience (/r/onierosophy) or report spontaneous unusual experiences (/r/glitch_in_the_matrix), here the idea is that you don't believe anything in particular, you explore things for yourself by deliberate, direct experimentation and see what happens. The overarching concept is that is that of "active metaphors", which is to say that the metaphors you adopt tend to shape your experiences "as if" they were true, and soften the paths of change in that direction. It is a "content agnostic" view, which says there is no fundamental truth, there is just experiences "as if" things were true. How far can that go? Well, finding that out is the source of the adventure!

That's where things like the Two Glasses Exercise come in: simple ways to check for yourself whether an apparently non-causal change can be made, by pattern shifting alone.

Q1: About a week ago I noticed that there was a path of bricks across a grass lawn at the local university that I don't think was there, but I very well could have just not noticed it until now.
Heh. That is what you are supposed to think. These things just sneak into reality. I have an entire city reshaping itself (or being reshaped) all around me. Land sort of just grows when you are not looking, but it comes with a history. Roads widen, shrubberies show up, etc. Campuses are especially suspect for me. Also look for roads which used to be straight but are now crooked and signs of places where the ground has risen.

It is true, things do apparently "sneak". However, I would recommend that people be reasonably mindful when it comes to this: when we step back and allow things to autofill with less direction, it does become more dreamlike, but with that there's a temptation people have to think that it is being done or managed externally. This becomes a self-fulfilling path, generating "as if" evidence for itself, that gets some people into trouble; they got lost in it for a while. Fortunately it doesn't take much experimentation to realise that it's a "dumb" patterning process, effectively an "autocomplete" using currently active elements, that can be directed by intention.

Some of it is automatic. Some of it is being intentionally manipulated.

Uh-huh, right. And recognising the intentional part, doing it knowingly, is what's important (and makes it clearer, though experience, the nature of the experience more generally). Oh, I did mean to say, that I like this wording very much:

Land sort of just grows when you are not looking, but it comes with a history.

I'd maybe tweak it up to say: "but it comes with an apparent history" - which is revealed in subsequent experiences "about" its past, although these experience take place in the ongoing present.

Yeah. That is actually really important. It turns out that the present is not caused by the past. Rather, whatever present you are in at any given moment causes its own past.

You might phrase it as: the story is discovered as you go along, at the moment of discovery, implied by the current patterns.

For example, (0) a new tree appears in my garden. (1) I go to examine it, it seems large and old. (2) I ask the neighbours about it, it's always been there, they say, and rumour has it the tree was planted by the guy who built the house. (3) I look up old photographs of the house, and there's one of the original owner planting it. It seems like I've moved to a "new reality" where a tree has been there for 100 years. In actual fact, this history is 'created', observation by observation, as I uncover it: observations 1, 2, 3. First, there was just one observation 0, the new tree. That was the only change. However, my subsequent observations must be coherent with what came before, hence the apparent history I uncover, as the observations accumulate. In other words, there was no defined history until I went looking for it.

...

...Well, if it that's a narrative that you enjoy and find meaningful, then you're right to pursue it. (And I'd apply that view to everyone. "There are no answers, only choices.")

Personally though - inevitably our perspectives will differ here, but that is of course part of the fun - I don't think "space-time" needs healed, because it is not a thing. There is an argument for helping people "heal" though, in terms of resolving difficulties and so on (from which improvements in "space-time" generally follow).

...

A1: What is reality? Is it a piece of paper? Fold it. What is reality? Is it clay? Shape it. You have the ability to form reality around you, you do it all the time. Every action has an equal and opposite reaction. Every time you touch the water, a wave will form. Touch life with the intent to shape the wave you want to see.

"Go shape yourself!"

POST: Has anyone noticed BIG changes? Changes that can't really be explained away because they are too BIG?

Perhaps the trick with so-called dimensional jumping is to retain your memory after a particular jump?

Keeping one bit of the world fixed, while the rest changes. Really, we never experience "the past", right? Rather, we just have observations (discoveries and thoughts) which are "about" the past, which imply a history but are not a history. Basically, anything other than what we directly observe is a fictional narrative that connects the dots. The past exists as a story, not as a place as such.

There's a lot of established science and common sense saying that this is "all in our heads".

Although they don't go far enough, perhaps. It really is in our heads - all of it, not just any quirky observations that don't match. Plot Twist - Our heads are in our heads too. But at same time we, don't really have a head, so much as a "head" - i.e. all of our heads are conceptual.

Funny, that; you've just described my concept of God and the universe.

Well, that's pretty much where we get to, isn't it? Quite excitingly, I think. Right this very moment, you can easily notice that what you actually experience yourself being, is a "big open unbounded space that is aware". Within this space, sensations and perceptions arise: your body and the world. Meanwhile, all possible experiences are "dissolve into the background" of this space: the universe. So "the universe" becomes all the content dissolved inside you. You-as-the-space are "God". It just so happens that right now you are "taking on the shape of" a particular experience, which is being-a-person-in-the-world. (More accurately: being-a-universe-from-the-perspective-of-a-person.)

The main step forward, I say, is to stop confusing the current content of experience with the true nature of experiencing. Does that fit in with your take on things?

Q1: Had a vision, once. Pretty ordinary circumstances: hanging out in my then-apartment with a friend, smoked about half a joint which to me was about the equivalent of drinking a Pepsi in terms of effect, and suddenly saw Everything. Needless to say, I can't "remember" it, couldn't even at the time, because what I perceived was way too "big" to be contained in the handful of meat I use as a brain. But I had the sense of infinite conduits, pathways, going in infinite directions and tangling in exquisite chaos, and things zipping along those pathways in seemingly no order whatsoever, all of it forming a great pattern that, regardless of the apparent chaos, made absolute sense (from a Different Point Of View) and, just generally speaking, held the connotation of positive intent. And I could sit around all day and analyze and dissect this, but in the end, the underlying impression - that there is a Reason and a Purpose, and that it is generally Good - is really all I need to be going on with, until whatever time I hit level cap and head on Home. As close as I can figure it, the Meaning Of Life is simply to live, and to write the best story I can with my life, to play the best possible game according to whatever rules I choose to play by, to learn something from it all and have the best time I can. S'good enough for me.

And I could sit around all day and analyze and dissect this, but...

That's the thing with direct knowledge, right enough. All that I'd add is that purpose (with a small "p") is pretty adjustable; Purpose (capital "p") is a bit different, but it's a matter of perspective. We are not any particular thing, I think, but we can be, for a while, and we can go with that or not - curiosity would tend to dictate going along with it, mostly.

But that's sort of the point. We all have goals, objectives, rules we live by and things we want to accomplish... that's part of the point of being human. But from that different perspective - from the outside looking in - the things we think of as rules and the things we think of as important are meaningless. The true Purpose is one we can't know or understand from the perspective of meat-bodies.

Well, the real issue is that you can't tell whether the apparent "True Purpose" is just another bit of patterning, right?

If you "surrender" you'll soon find that your body, mind and world move spontaneously by themselves, as if along a pre-made path. However, it is not necessarily true that this is purposeful in some greater sense. It tends to give you situations that result in an unwinding of accumulate baggage, but if you tackle that directly then you circumvent this, and it changes. If you change yourself (re-pattern the world), or specifically intend some experiences, your direction and "Purpose" shifts also. I think it would be a

mistake for people to (for instance) live their life according to "God's Plan" as if it were given to them from, or defined from, outside. "God's Plan" seems to me to be the spontaneous unfolding of the current condition you are in, towards a state of resolution, within the boundaries of certain restrictions - the very restrictions that this subreddit discusses temporarily suspending to allow for faster change, in fact. To say we can't understand or know our current path, is just to say that we don't experience moments that we are not currently experiencing within a 3D-immersive perspective. That doesn't mean it is "special" or fixed, it just means it is not habitually seen (although as you point out, it can be perceived metaphorically sometimes). It is not "destined" in the same way as being our true fate; it is just the path that deterministically follows from our current state. That sense of "it's so perfect" that we get when you perceive this, is the perception of total logical coherence, not of "the way". Change the state, change the path - perfection will persist, the experience of it will shift. "The Way" is the manner in which we follow the path, not the path itself, which is totally arbitrary and flexible. But (except for what I just said) if someone feels they are on a mission or have a greater purpose, I wouldn't dissuade them of it; it's probably not a bad way to live out your days.

Yeah, see, you're... not getting what I'm saying. Which is fine, of course. Everyone has a different perspective on the universe, and all are equally accurate. But, see, even mentioning "God's Plan" as a point of reference is a null term, because we are God, and "the Plan" is both non-singular and as sensible to the human meat brain as two plus four equals watermelon.

Maybe not! Let's try though. Rip this apart:

Okay, I used "God's Plan" in quotes because, yes, we are God in any meaningful sense of the term. What I was trying to say is that there's nothing special about a particular plan, and that even if I don't consciously know the path, it is nevertheless a result of all the intentions I have had, knowingly and unknowably, gradually unwinding. Forgetting about brains for the moment, this is simply a matter of perspective, wouldn't you agree?

As I walk over to the fridge to grab a beer, my attention is on the music playing in the other room - I even forget that I'm going to the kitchen to get a drink. Soon enough, the song ends, and I find I'm back in my chair, looking at this screen. The intention to have a beer in my hand at the computer was fulfilled, even though I forgot the plan. Even though I wasn't aware of the movements happening; even though I never have known the details of how some of those movements work. So, if the universe is your body, then its movement is like that. It shifts towards fulfilling your intentions, like a pattern shifting between states. Usually my attention is only on one 3D slice of it (this particular body and a region around it), but that is just a matter of focused attention rather than not being able to sense it potentially. If I widen my attention out, I see more of my "body", perhaps 4D and the "current plan" becomes clear. But the plan changes every time I create a deliberate intention. The so-called plan is really just "the 4D pattern as it is right now". It's no plan at all, really, because it was never "planned".

TL;DR: The plan isn't a plan; we are not humans; it's all about 3D vs 4D attention and experience.

Q1: I guess that falls into what I'm saying... sorta...
Then again, we're trying to discuss concepts with a language wholly unsuited for it, so "approximate" agreement is pretty noteworthy in itself.
But the whole Plan/Purpose thing that I've talked about... the Purpose isn't even anything we can know or follow. It's beyond/outside any and all human beings, so there's no way our perspective can expand enough to make it make sense. I guess it'd be closer to say "the underlying mechanics of how the universe works", because the "how" and the "why" are all part of the same thing.
But yeah, everything, everything is a matter of perspective. It's one of those Profound Universal Truths that manifests itself in such little mundane ways that the human mind doesn't quite snap to the fact that yo, dude, this is Important Shit right here. Funny, that: we can literally trick ourselves into seeing wizards and hobbits in normal-sized men using a bit of trickery of perspective, and yet overall we humans still don't get the importance of perspective. See a thing from one perspective and it's an inexplicable tangle; change your perspective, and it all falls into place.
Meanwhile, we're still bound to this universe by the languages we speak, all of which discuss being "next" to something, or above it, beside it, around it, looking up from below, looking down from above, all different perspectives, but so limiting that we - translating the universe through the languages we speak - never see that there are other perspectives as well, that go outside what we think of as "spatial awareness".

Yes indeed, verbal language is problematic - in fact, anything that results in thoughts about a topic (i.e. any sort of communication) is problematic. You can never really describe an experience, mostly you trigger a conceptual structure, occasionally you can use language to lead someone to a subjective immersive experience, but you can only do it in person, responding to cues.

...the Purpose isn't even anything we can know or follow.

Then in what way can it be said to exist? ;-)

Although I imagine I know what you're getting at, since you used the phrase "the underlying mechanics of how the universe works". The main problem is that the universe doesn't really "work" or "happen" in any particular way. There is no "process" or "mechanism" involved. As I occasionally say: thinking so leads us to focus on the content of experience, rather than the nature of experiencing. I suggest: We can examine content all we want, looking for secrets or explanation or purpose, and we might even find things that satisfy us for a while, until eventually we realise that it's just... **more dream.**

The fundamental reality is "what dreams are made from" rather than any one dream itself. The word "purpose" tends to imply an end-state, an ultimate goal - but there isn't one. We might say that the goal is to realise (not understand) the nature of content - and then probably forget about it. Have some adventures. Then remember again. It doesn't matter whether you take the 3D or 4D or the dimensionless background as your perspective; the content itself doesn't matter. If you have the "dimensionless" experience, you do directly sense that everything is static and eternal - and that daily life is like exploring a pre-existing memory block, recalling it moment by moment - so I suppose there is a benefit to that. The benefit it is: the search for enlightenment via experiencing ceases, and you realise the "purpose" is simply being. Resolution and progress is just the gradual dissolving of division, and there is no meaning in that, just as there is no meaning to the settling of the surface of a pool of water after it has been disturbed by a child throwing stones at a duck...

From the perspective of the Power outside "all of this", which our human meat-brains cannot understand.

Well, I'd put aside the meat-brain thing; you've never experienced one of those either. But what you're talking about, really, is faith that there is a Power external to you, right? One that has an independent intelligence and does things? I would disagree with this. (Because I don't think anything "happens" other than attention, in a specific sense of the term.)

...this could not have occurred in any universe I know or understand.

Uh-huh, but (and of course I don't know the details here) these things tend to only be a problem or amazing if you are holding onto the idea that there is stable world, sitting on a solid persistent substrate, that is external to your experience. This is not the case.

this is the universe's way of telling me that I'm on the right track.

The universe can't tell you anything. I say: it is a mistake to interpret the universe as "sending you signs" of being on the right path or whatever. All your experiences simply conform to your current "patterning". Correlations between the thoughts you have and what you sensorily encounter are common but seem amazing; but they arise from the same place and space. You can easily prove this to yourself by adopting a different frame of mind or narrative, and noticing how the world quickly seems to adopt the form of the "game" you have chosen. People who adopt the worldview of 'secret spies are everywhere and out to get me" will literally encounter a higher frequency dark-suited men happening to look in their direction while talking to their lapels. Others who adopt that of "there is an independent God who is looking out for me and sends me messages" encounter the corresponding thing. You have to actually experiment with this to truly realise it, but very quickly you discover the complete arbitrariness of the content of experience. The "patterns" you adopt shape the experiences you have. That's why I say there's no particular purpose.

(If you haven't already checked out the Kirby Surprise - appropriate name - interview on synchronicity which is linked in the sticky, you might find it interesting: here it is [https://www.youtube.com/watch?v=2-iMw9KA93U]. I disagree with his M-brane theory, but other than that, it's pretty much how it works in practical terms.)

Q1: Okay, let's stick with the software/game analogy and try different terminology. "The universe telling me I'm on the right track" can also be defined as programming feedback, debugging and error messages. If $x != 0 return error(). If $x == 0 return "OK". Any & every programmer in the universe has written statements like these.
The purpose of such a debugging statement is to let the programmer know what the program is doing, and alert the programmer in a way that's easy to spot & interpret.
Weirdness and coincidences might in fact serve the same purpose.

I personally find it very interesting that at a time when I have been seriously investigating both relocating on a physical level to a new place and dimensional shifting, I'm now suddenly experiencing odd and unlikely events that happen to ding both of these items in sensitive spots. I'm not particularly surprised, because this has always been the way my life has worked: weird coincidences, random strokes of luck, dramatic foreshadowing as precisely drawn as in a book - this is my "normal", and always has been. Other people's lives clearly work differently, but this is mine.
ETA: one more twist on that analogy: That programming statement I wrote 3 paragraphs up?
if $x != 0 {return error();}
if $x == 0 {return "OK";}
In the language I'm pseudo-using, there is another possible case: in which $x is null. In which case it would be interpreted as equalling zero (and return "OK") but in fact not be equal to zero (and should have returned an error).
That's sloppy programming.
That's a glitch in the matrix.
:D

Man, I absolutely hate the software/game metaphor! (I speak as an ex-programmer. Perhaps it just gives me flashbacks of tedium!)

Of course, I agree that "The Power" is Me, but you are still talking as if this power (which is me) is too big to fit inside... me. Which makes it sound like you suggesting something along the lines that "you" programmed the game deliberately, took on a character role as a meat-brain within the game, and are now being "guided" by the programming you previously set up?

I tend towards a simpler notion which doesn't involve any activity at all. Namely: that all experience appears in the mind, that any ideas and narrative structures you have in mind are "overlaid" upon experience, and that this "dumb" setup inevitably leads to coincidence, foreshadowing, luck, corresponding to this. If, dissolved within our "conscious perceptual space" (what we truly are), is an Infinite Grid of All Possible Moments, then the patterns we are holding in mind "filter" that grid by association, such that only the moments that fit the those patterns are active. This inevitably means that what we have "in mind" will appear in both thoughts and events. You could certainly reinterpret that as form of "programming" I suppose - defining a pattern - although it's static so there's no sense of the universe being "run". But the essence I guess is: change the narrative, change the experience... which means that:

> the only power we have, is the power to think/imagine.

But, y'know, it's all one metaphor vs another - and the devious trick of this setup is that whatever metaphor you hold in mind, you will have experiences which correspond to it. (Hence the notion of "active metaphors" in the sidebar.) If you look at the world as software, try to insert some new subroutines, it will literally start behaving like that's how things work. If you spend a lot of time contemplating an Entity God, he'll probably start helping you out.

> The Power is me. I am the Power. But I can't have actual awareness of that...

I'd say you can, but you can't do it at the same time that you are aware of bodily sensations and a room around you. But then, neither can you be stood up whilst also being sat down. It's just about not being able to be in two states at the same time. That's not really a meat-brain restriction as such. Even if you can't directly experience it in an ongoing way in everyday life directly, at least we can infer it from your own intentional results, and know it intellectually as a result - and operate from that.

> Level 49 hobbit wanderer, seeking fellowship, please send /tell.

Haha, good. As far as the universe being pre-programmed, I'd say the world started off more in the way a dream begins: hypnagogia fragments, gradually coalescing into a scene, and then a 3D-immersive environment. There's no "plan" or design, it unfolds according to whatever is implied by previous experiences - unless you deliberately intend a redirection.

> Your idea of a "simpler notion" makes my head hurt. :)

Yeah, I do realise that my "simpler notion" isn't as immediately accessible, although it is very simplifying and makes it far clearer how to create change. (The edited basic version is here: The Patterning of Experience.) It involves throwing away notions of the world being a "place" and of you being in any sense a "person", but it gets more directly to your actual experience as it is right now, using the most basic intelligible metaphor, and let you interact at that level.

> The changes I'm trying to prompt are both necessary, proper, and working. Even though not quite in a way I would expect or want.

Yes. Really, everything is taken into account. It's inherently the case that you can't "pre-experience" an experience in order to know it in advance - because if you do, then that's actually the experience. You can get what you want, but unless you complete go back to void and re-seed the world, you can't pre-know or define the path.

> Every single one of us experiences the universe differently, and it's a mistake for any of us to assume another person can or should share our own experience.

Agreed. Kinda my overall view, that: there is no built in division or structure to the world ("all possible patterns are available"), but by our intentional mental and physical acts we gradually define such arrangements. The world then behaves "as if" whatever we think is actually the case. Your "big ME, little me" experience is one of the available options. No option is "right" or fundamentally true, they are just different. The only thing that is fundamentally true is: there is a me of some sort (which I can never see), and it is having an experience. Everything else is up for grabs. Or even not up for grabs, if that's the way you think!

> But instead we just dance around in circles with imperfect and contradictory metaphors . . .

Very well put. Although I'd emphasise the stinger which is: the metaphors we pursue tend to be reflected in our personal experience, which means that we always seem to be right. I think that's the ingredient which makes agreement about specific content challenging; but we can agree "that there is an experience" and "that we are aware". And if we know that content behaves in that subjectively flexible way, we can avoid falling into the trap of arguing about the "right way" to describe things.

The problem with thinking: just obviously, a thought is an object which appears inside experience, and made from consciousness. So it can never capture or describe experiencing, or consciousness - in the same way that (metaphor reuse alert), although you can make shapes out of sand which duplicate to other shapes made out of sand, you can never make a sand-shape which captures sand itself, or the sandbox as a whole. Sand just "is" sand; the sandbox "is" all the shapes made of sand.

Q1: Of course we always seem to be right; that's because all the possible answers are equally correct. Which makes no sense within the established confines of the sensible universe, but is nevertheless true... once you get outside the confines of consciousness to the perspective from which you can describe it.
Now if you'll excuse me, I need some Advil and coffee; as always, discussing this topic has caused me to imagine myself into the actualization of the metaphor of a literal headache.

Enjoy your imaginary medication/beverage combo! I hope it has the desired imaginary effect. I imagine that it will. Cheers for now...

...

> Maybe we only notice the little things because they are little things, because they're small enough to be "possible" . . . Maybe the big shit happens all the time.

That's a great comment and I forgot to respond to it at the time. Retaining a "personal memory pattern" that persists when the "world pattern" shifts is a key challenge. After all, they are both part of the same larger overall pattern of "everything"; the whole thing shifts as one usually, as a coherent whole. So, you might say that performing a change deliberately is more than anything an assertion to remember. The act we perform is almost like a marker to which we attach the "how it was before" memory, so that it remains accessible via association.

In fact, the total pattern might be sloshing about constantly, but so long as it does so self-consistently, the apparent world and the apparent personal past tend to stay in alignment. Only if you are "holding onto" a particular aspect of this, does it get held steady, despite other changes. In "jumping", then, we try to detach from the world but not from the seed to which is attached our conceptual self and all tis memories. Probably all jumps are successful to some extent, it's just a case of the extent to which the old state remains. Total shift: only new-state memory so no apparent change. No shift: only old-state memory and so no apparent change.

(pre-coffee mumble-mumble-mumble) but then the things we hold on to, especially old grudges and so forth, doesn't that then just keep the stuff we dislike actively with us no matter where we jump? So "forgive and forget" isn't just a hoary old maxim, it's actively an instruction on how to maximize dimensional leaping.

Agreed. In older times (interpretations of the Bible even) the notion of "forgiveness" means to wipe the slate clean in a deeper sense, to literally "release it and delete it" such that it no longer exists. In this sense it's really: "forgive equals forget". Forget it or amend it in terms of the world's memory, not our personal historical memory of "stuff what I experienced".

POST: Did the two glasses experiment. Nothing happened.

Uh-huh, nice. So the glasses technique = "plausible if very unlikely" routes, rather than immediate discontinuity, in general. And the level of plausibility depends, really, on your own patterning to date. But if you've done it with intention, you'll always get results of some sort. See what happens over the next week or so.

So, which techniques are capable of producing immediate discontinuity? I'd find it much more convincing if I could experience that rather than something that might have happened even if I did nothing.

What, exactly, are you wanting to be convinced of? (Bearing in mind that nobody's particularly interested in convincing you of anything, although everyone's happy to help you towards any specific goal you might have.)

The problem is, "wanting to be convinced" isn't a very good goal - because it's nonspecific, and it's not really a goal at all. It's like "wanting to be convinced that I can run a Marathon" rather than "wanting to complete a Marathon". You best become convinced by targeting experiencing-the-goal, not by targeting being-convinced. "Techniques", of course, aren't capable of anything. Only you are. Techniques are just a path for your intention to be directed along. Which means a certain focus and commitment. It's relatively easy to get what you want through apparently "plausible if very unlikely" routes. But if what you are desiring to do is break your plausibility level, as it were, then you can work on that, but you'll either have to dedicate yourself to it (rather than "want to be convinced") or let yourself got insane for a while. Again, it's not the technique that does it for you, it's you that does it, so you have to actually commit. The universe isn't like a simulation running on a computer; it doesn't do anything of you. It's more like a static list of entangled facts or a complex diagram that you are scanning your attention across, and you have the ability to edit it.

Me, World, Experience

I want to know what kind of world I live in.

This is the crux of it, then. Really, I would suggest starting there, and working outwards from that. And I'd say it's better to phrase it something like this though, since it assumes less:

- What, exactly, is the nature of my current experience?
- By extension, what is the nature of "me" and "the world"?

That's something that can be established by direct attention. You can fairly straightforwardly satisfy yourself that everything you experience appears in your "mind" (although that's not really a very good word for it since it's not a personal mind), including any thoughts about a supposed external world. You can't think your way to this though, since you'll just keep going round the same conceptual frameworks; you have to directly perceive it to be the case, in the moment.

Cause, Effect, Experiment

I learn nothing via a "plausible if very unlikely" route.

It can be a slight Catch-22, this, because there's an element of having to soften up your own patterning in order to have more unusual intentional experiences - which in turn is effectively a widening of what counts as "plausible if very unlikely". And this applies to perceiving your actual experience too: you have to assert it in order to have the corresponding experience. It's a little like being a shape-shifter:

- If you were a shape-shifter, how would you describe the process of shape-shifting? You would just "become" the new shape; it's all you, so there's no one part causing the other part. Continuing with this: how would you work out you were a shape-shifter? The only way would be... to shift your shape. There would be no evidence of you being a shape-shifter between shiftings. Intention and deciding and all that, have similar problems: you reveal them by becoming them.

In other words, the more rule-breaking you want your experiences to be, the more you have to break yourself, or (and this is where detachment comes in) you temporarily suspend yourself in terms of patterning. The traditional way to prove the flexibility of experience it the same way as is used for all experimentation: repetition. Performing an intentional act and having corresponding results is the only way to establish a causal link.

Raise your arm now. How do you know that your arm wouldn't have lifted up in any case? How, exactly, do you go about raising your arm anyway? Do you really cause it in a particular way that you can detect, other than just "wanting" it to happen?

Maybe your arm is just part of the external world and you just assume it is "yours" and under your control because it is apparently nearer to where you think of yourself as being centred. Actually, your arm and the rest of your body are moving by themselves beyond your control, and the same applies to the thought that you do it. How could you tell the difference?

You get the idea: you can't answer these questions, except by repeating the experiment again and noticing a correlation between "asking" for the movement and "receiving" it subsequently.

Plan of Attack

So, unless you want to dedicate yourself to a bit of a blind reformatting (which you can do: it's essentially like meditation but with persistent intention) I'd suggest a plan of attack of this form:

- Spend time directly investigating the nature of your experience, to establish that it is entirely within "a" mind, and that you are "a" mind and not any of the content which appears within it.
- Perform the owl exercise for different subjects, allowing intervals between each experiment, see what appears in your experience subsequently. Repeat.
- Perform the two glasses exercises for different personal situations, allowing intervals between each experiment, see what appears in your experience subsequently. Repeat.

In other words, treat it as a proper study and conduct a structured investigation. Otherwise, through a lack of understanding, you can end up asking the philosophical idealism equivalent of:

- "If everything is really made from atoms, that means the world is mostly empty space, so how come I can't walk through walls?"

Maybe they've been encountering pictures of owls on the Web and elsewhere regularly all along.

I can't help but notice that you're thinking about this, rather than actually doing it. Either do the experiment, or don't bother. Without the experiment, you are completely uninformed. You're just sloshing about in your own thoughts. When the owl exercise kicks in, it becomes pretty obvious that it goes beyond confirmation bias. The reason it's dubbed The Owls Of Eternity™ is as a bit of fun, but it's relevant because the persuasiveness of it is that owls apparently come to you as events, and as encounters which suggest retroactive change. The progression of plausibility develops something like this:

- conf. bias => coincidence => synchronicity => "manifestation" => shifting => "jumping"

And the apparent location of the encounters like this:

- internal => external => eternal

The extended pattern thing, that's just what seems to happen, but anyone doing the exercise is perfectly able to be more specific in their intention and to decide what counts and what doesn't. Remember, the point of that exercise is simply a bit of fun to demonstrate (without having to put any effort in) the pattern-based nature of experience in a way that shows it's not simply selection from pre-existing scenes. Or at least, not pre-existing scenes in 3D; you could describe it as selection from a 4D environment. With that experience under your belt, you've got a flavour of the thing, and it's easy enough for you to design your own rigorous experiment if you like. Again though, nobody can prove anything to you in this area, just as, for instance, nobody can prove to you that you can be awake in your dreams ("lucid dreaming"), or that there's such a thing as experiencing oneness ("enlightenment"). Or that it's possible for you to train up and run the marathon. If you want to explore how your world works, then you'll have to conduct the investigation yourself. Nobody can do it for you.

In other words: Do it, or don't do it, but if you don't do it, there's no point in discussing it.

...

That doesn't sound like jumping to another dimension to me. It sounds more like The Secret.

Well, it's not that. It more like an umbrella term for "applied philosophical idealism" to force 'glitches' via pattern-shifting. I guess: read the links in the sticky post.

[This] revolve[s] around the notion that physical reality can be manipulated by the mind because it is a construct of the mind.

Pretty much - although exactly what we mean by those terms matters; strictly speaking there is no physical reality as usually thought of, and the word "construct" implies a separation that isn't there. You might see "patterning" as the generalised idea behind all experience. From moving your arm to changing the world, it's all the same. It's a ground-up account. For instance, here, the idea that the world is a "spatially-extended place unfolding in time" is pretty much thrown away. Space and time arise with experience and not outside of it. In this sense, this is a bit like "magick" but rooted in the philosophy of, say, George Berkeley's Three Dialogues, Kant's transcendental idealism, and the non-duality traditions. An applied metaphysics that deals with a personal subjective slice of the world, a private copy within you. Meanwhile, the Law of Attraction (attracted from where, how?) and The Secret (worse) are basically crap magick, poorly applied and without a properly defined worldview. They do have the advantage that you don't need to flip your world around to think about them; but they have the disadvantage of not really making sense or working very well as described.

POST: Has anyone experienced this?

[POST]

Detaching, meditating, reflecting have been regular events in my awareness these past weeks.
These past days, something interesting showed up. I've been losing my sense of 'location' during random times throughout the day and night.
It is not lethargy or anything, I eat well and work out. During those few seconds of this phenomenon, it is like everything feels automatic. I apologize if this sounds pretty vague, but since it is so unique, I've nothing to compare it too. Please feel free to ask questions, to help me better gauge this.

[END OF POST]

The feeling of being everywhere in the current experience while being nowhere in particular?

Q1: Well it's not like that 'infinite conciousness-nirvana-Buddha' thing. At least, it doesn't match up with what I imagine infinite conciousness to be.
But like. . .you know how you get your feedback that your body is like this - that your hand is resting there (hoping this doesn't sound confusing); I've been losing my 'location' when I'm not feeling the usual feedback. The '3D hologram experience' becomes a unified location. Like one thing. As if there's no divident between the cloud in the sky and my smallest toes. Rather than being the avatar of my body, it's like being an avatar of experience itself, but this avatar has only had seconds of it at 3-4 times every 24hrs frequency.
EDIT: Wow, this shit is weirder than I realized. But that's the best I can describe it to be.

What you describe is what I mean, I think. It is like you used to be located, say "here, behind my eyes" while your hand was "over there", but now the whole thing is "you, here"?

The sense of location you usually have is just that: a sense of location. You are always the whole experience even when you have that. What's happened is, that sensation is occasionally fading out. It's a little like having had a tense neck for your whole life, and so always being more aware of that location and seeing other things as relative to that. One day, your neck relaxes, and that artificial set of relations falls away.

Assuming that's what you are describing...

Basically, I'd forget all esoteric descriptions of this; they add another level of abstraction and complication I think, usually written by people who haven't had the experience. I see it pretty simply: if you allow your experience to relax, you attention naturally opens out (or dissolves) and you become, or recognise that you always were, "the full imagination room".

POST: Both methods

Remember, you are not meant to be "making it happen". That part happens automatically. It's a "dumb" patterning mechanism. So doing multiple method simultaneously, and suggesting different possible paths - that's beyond your remit. Your job is simply to make a firm decision about what your target state is, perform an exercise (which activates that target pattern so it's overlaid on subsequent experiences), and then don't interfere. Because the moment you do the exercise is the moment the change is made - your new deterministic trajectory is laid out before you - and then it's just a matter of waiting for the corresponding experiences to be encountered.

...Okay, firstly remember that what matters is here is that you know what it is you want - you are not "sending a message to the universe" or anything like that. What you are doing is, finding the target state (which already exists) and connecting to it and shifting to it. Which gives you an idea of how to word things: "I would like a better job" is the description of a state where you would like a better job (i.e. don't have one). "I have a great job" is the name of a state where you have that job. What is important though, is that you pause and actually do access that state. This isn't difficult, mostly people do it automatically, but it's worth being conscious of it. Just pause now and think of something or someone you desire, but think of them being with you and what that would be like. When I say "think of", I mean in the sense of pausing and waiting for the feeling-sensation that would go with having them.

Now, this is something that comes to you, not something that you create. Typically this felt-sense appears in the mid-area of your body. Having this is the difference between just making images in your had, and actually having connected to the target state. All techniques are really based on accessing the target state in this way, and then manipulating it into being the dominant contributor to you experience going forward. So for the Two Glasses Exercise, if someone was unemployed but wanted their dream job, their labels might say something like "unemployed" and "dream job". Or if it were a specific job, then: "journalist". The "contemplation" part of the exercise is meant to encourage you to pause and connect to how those situations feel, to the states they represent. This is why you don't need to write out a big description; the words are merely handles which you attach to the actual states.

Hopefully you can see that it doesn't matter how other people feel about you, or even where things supposedly are in the world. This is all about states which lead to experiences. In the same way as there are no people, places or objects behind the screen of your TV, there are no external people, places or objects behind the 3D-immersive sensory experience you are currently having about being-a-person-in-a-world.

In and of itself, I don't think passing doubt or belief are important, except in the sense that you attend to them and end up embracing the doubtful view (but that is what people tend to do). For the duration of an exercise, you have to - if not believe, then commit. Just like, I dunno, if you were lifting weights but didn't really think it was possible, you would even really dedicate yourself to it - you wouldn't fully intend the result.

The glasses exercise to some extent misdirects you with its form obviously being unrelated to the situation and outcome, so that you neither believe nor disbelieve, you just do it without really thinking it through, and probably don't give it much thought. That's why it's a good demo. Once you have given it critical thought, however, you likely need to persuade yourself of a model that goes with the exercise, or go for a 'surrender' approach (accept that "the act is the fact"), so that you can commit again. Although I'd say: I've you've read Goddard and stuff on patterning, it should be easier now to see it as "state anchoring and triggering" in an "imagination space", perhaps?

If you can take all that on board, think of this moment as your super-flexible staring point, then take it from there - that's probably the way around this.

This is probably a dumb questions, but what about weed and doing the exercises? If only for the complete forgetfulness, it's hard to interfere when you can't remember even doing it :P

Haha, well I've never tried it, so feel free to experiment! You don't really need to forget; you just need to not interfere and so end up re-intending things. It's actually pretty robust if you do the exercise with full commitment; after all, it is an actual state change.

POST: The question every newbie asks

Dimensions are really a metaphor for changing your state. A radically changed state results in an experience like that of changing worlds: facts shift. Your experiences are the structure of mind (there is nothing beyond mind: try and find something that is!) and so all changes are a restructuring of the mind really, it's just a matter of how deep and fundamental the changes are.

Ah so that's why you can't go back.

Right. If you really did return to the precisely the original state, it wouldn't be much use to you - things would play out in exactly the same way (because the subsequent experiential path is the state). Plus it would be a sort of suicide, in a way.

The true original state is the perfect universe.
All imperfect worlds are "holographic projections" (metaphorically speaking, from the perfect world or universe.
Hence the true goal IS a return to the original state.
One may ask why did we ever choose to leave the original state.

Surely the universe is always perfect? There's nothing necessarily special about the resolved state where no patterns are activated - the state of undivided wholeness. "Eventually" it has to become divided again - in quotes because this is all "before" time and therefore eternal. And in truth, it is never really divided, because it is always one thing "taking on the shape of" an experience of division. So I'd tend to say that "goals" are human concepts, and the universe (or, consciousness + patterns) has no goal really, not in the sense of a considered aim, other than the tendency to resolve itself, and then become unresolved, and so on, from a strictly personal perspective.

POST: What if

I think: the simulation concept is just how modern-day folk get their heads around the fact that there is no solid world behind the images, sounds, and textures of everyday life - and that intention is global rather than local. (It does more than just move your arms.)

It's all imagination. The concept behind "jumping" is pretty much that you are changing the "world-pattern" to a desired state - which is similar to the concept of "changing a line of code" or "updating a data structure". It all amounts to: updating facts, and subsequent experiences being in line with the new facts. The problem with the simulation metaphor, though, is that it tends to encourage you to think that there is something "running" the simulation, that you are "in" something, and that other events are "happening" other than your present experience.

Are the people arround me are just philosophical zombies or are they experiencing life like me?

They're just images, but then so is the person you assume yourself to be. No person ever experienced anything - just as no sound ever experienced music - although as consciousness you might have "person-formatted" experiences. It goes something like this - **What you are is an "open conscious space" which has "taken on the shape of" an experience**, the experience of being-a-world-from-the-perpective-of-a-person, as a strand of thought. This means that the world is not to be viewed as a "spatially-extended place unfolding in time", but rather a "resource", a toy box of available patterns from which you-as-conscious-space select facts, and therefore experiences. In effect, you have a private copy of the world. This gives us: that you are not a person either, that all apparent people are a continuous part of the environment or world-pattern, and that you are experiencing being everyone right now, in a sense. Which leads us to: Are there no other consciousnesses, and if so do they share worlds? Well, there is only one consciousness (because it is "before" division, location and time), but for convenience we might think of there being '"parallel-simultaneous" experiences, each a copy of the world, not sharing a space but sharing a resource. A sort of contextual overlap. If that seems to dodge the question, then I suppose it does: it's one of those "does not apply" things. You could always experiment with adopting the concept of "all people are aspects of me" for a while, then adopting "all people are separate individuals" for a while, and noticing how that shapes your experiences. It's more informative than trying to work through it in thought, since we hit the hurdle with it: since time and space are part of experiences rather than the context in which they arise, and thoughts are experiences, it is not possible to think beyond your own conscious space in its current format.

Thanks for this detailed reply, I tried to observe if people behave autonomous and came to the conclusion that they do, only didn't I take into account that my beliefs format my observation. I also paid attention to (inanimate) little details, and even the smallest things like stains or bits of dust seem to be filled in the moment I step into a room, which is quite astonishing it's somehow hard to put into words but sometimes I think if everything is just in mind how come that even the littlest changes get "saved"?

Well, I wouldn't say "just" in mind really, that sounds a bit dismissive! ;-)

The mind has no resolution; things aren't stored as data, like in a computer. If you think of each "fact" of as an unbounded pattern, then the current state of the world is the combination of all patterns. What resolution do patterns have? None. It doesn't matter how closely you look, you always see... more pattern. Because there is no resolution, there is no limit to how much complexity can be "stored" or "dissolved into" the same space. Is there a limit to how many of those patterns I could stack up? No, because the result is always one pattern. As for "saved" it's better maybe to say that things become "fixed" by observation; they become "defined". The whole landscape of patterns is already there, the relative contributions shifting around somewhat as you intend and change your views, but when you make an observation then that particular aspect becomes a "fact" and does not shift so easily anymore; its intensity and its relative contribution is heightened.

So, we have that:

- There is no resolution limit; there is no granularity involved.
- There is no "saving" in the sense of adding a piece of data into a storage facility; the entire world-pattern always exists and is eternal.
- What does happen is that the relative contributions of the component patterns varies (the relative intensity of "facts").
- When an observation is made, that "defines" or "fixes" that pattern, such that it becomes an observed fact or certainty; it has a very bright relative contribution as a fact.
- Intense patterns are not necessarily irrevocably factual; their intensity can be reduced again however it rarely occurs to people to try, since they seem so certain.
- The beliefs you have adopted are also effectively high-contributing patterns - "minor facts" - and so shape your experience accordingly.
- Whenever you adopt a new view of the world, the patterns associated with that view become more dominant, and your subsequent experience falls into alignment with that.
- You can create "fake observations" within the mind and have them contribute as facts just as much as a "real" observation would.

It's relatively easy to explore these ideas and test them out for yourself, to see if they are accurate or not. Spend a week "pretending" that things are a different way from how you think you know them to be, and see if things don't line up to provide you with evidence of your new approach.

Thanks again, this is a really good framework. I will think of some ideas to investigate this for me further, people seem often talk to much and philosophize about this instead of actually investigating their experience. At the moment I try to get rid of is my tinnitus, so annoying :(

Agreed absolutely. These things that are difficult to put into words and concepts are actually remarkably simple in experience. To be honest, if everyone just ran with the metaphor of the Imagination Room and explored it thoroughly, the rest of it would be self-evident. Meanwhile, your comment reminded me of this thread [POST: [META] Tinnitus and the Mandela Effect - who here has experienced both?]. Never had tinnitus but I imagine it must be very frustrating.

I now seem to understand why van Gogh cut his ear off, but it should be fixable, maybe I'll go with the two glass method since it's hard to imagine quietness when your ears are ringing the whole time.

Go for it. (Maybe knock out a couple of canvases before you do, though - just in case.)

Ear is still there :D But the tone switched from the left to the right ear and is now much more subtle, feels like it's fading.

Well, that would be a different sort of masterpiece, I suppose - and priceless in its own way!

...

Q3: it is not possible to think beyond your own conscious space in its current format.
Any links or suggestions on how I can reformat?

You can overwrite formatting, but of course you'll never get outside of your space, because: a) it has no boundaries anyway, and: b) you are it. But it's all about what can arise within it. So, you change your formatting by ceasing to continually assert the current patterns, and by imagination (which really means: to bring forth a particular pattern and have it contribute).

Helpful as ever, just one more quicky. What led you to this path?

Long-term interest in mind, perception, reality, thought, philosophy, magick, science, art and creativity. The attempt to understand them all at the same time, leads to: a) confusion, and then: b) maybe this. Hopefully some use comes of it - only you can be the judge! ;-)

POST: How to share information with alternate selves?

Not literally of course - since there is no other "you" as such - but as with anything, you can use the "as if" concept as a route to an experience, which includes the acquisition of information and skills. People have done this in different guises for a long time, I think - whether that be via "higher selves" or other apparent externalities.

I agree, I believe my "Holy Guardian Angel"/Higher Self/Spirit Guide/Silent Self is a timeless, dimensionless, all encompassing version of me

Yes - I'd clarify it by saying that, intellectually, we tend to confuse the content of our sensory experience with "us", when of course we are the larger context in which, and of which, that content appears. Which is a bit like saying that the part of the room you are looking at right now is "the room" while the room in its entirety is "the higher room". Or better: that you are an like an origami paper fortune teller - you shape-shift yourself in order to prioritise a subset of potential content, then unfold yourself to reveal certain aspects explicitly into the senses. You are always the entirety, it's just that only one "slice" is expanded as a sensory-space experience at any one moment. That's why there's no point in looking for higher selves to "do" things for you as such; your higher self is more like the extended pattern of the world (as your present state), rather than an intelligence which can operate independently of your intelligence. You-as-context is the only intelligence.

POST: Does telling other people interfere with jumping?

Keep to a subjective perspective here, I'd say. What does telling them imply about your view of the approach, and how will you receive their responses? There's really no benefit to telling anyone, because there's no sense in which they can contribute to your effort - however, seeking confirmation or taking external comments seriously can reflect an underlying view, and affect your ability to commit fully to the intention (which is what really matters).

I kind of get this; I've discussed the possibilities with my roommates (my girlfriend, and our roommate who is pagan and who commented that the two glasses feels like a spell to him). I've told them that I am planning on trying it, but I likely won't tell them when I do.

Well, a "spell" is just an action you take where you deliberately use the fact that: although sensory experiences are apparently local, all intentions are actually global. It's better to keep things to yourself, because the extended associations that are triggered as/with your intention include whatever worldview elements you have adopted. Better to make up your own mind, and proceed from there, therefore (in my view).

Yeah. I briefly considered actually doing it with them present, but I thought quibbling over word choice might limit the results.

Right. Also, the word choices should arise naturally from your own contemplation of the two situations or states. Which is not to say that you can't 'jump together' with people - but really it is a "single-user model" (although not a personal model) and is best approached that way I think.

It does raise the question if bigger changes could be achieved with more minds agreeing as one, though. For instance, a group of people all doing the two glasses together with the intent of swaying an election?

This is not a consensus reality. (Unless you really want it to behave like one, of course, in which case you might have the corresponding "as if" experiences. I would say it's a 'personal preference', but that would probably just be confusing...)

I get that, but if several people all jump for the same (outside-of-themselves) thing, would they not end up in the same dimension? I suppose they could each jump separately as well, and end up in the same dimension. Just wondering if the jump would be easier to achieve if they were all reinforcing each others' beliefs.

Maybe if we reformat it this way...

Okay, so there is nothing outside of you; you never go anywhere, you just change state. A "dimension" is a metaphor for a more discontinuous change of state (moreso that a "shift" or "manifestation"). And to speak of "each others' beliefs" doesn't really make sense...

However - Generating for yourself the experience of gathering with a group of people, and performing an act, may provide a "plausible excuse" for you to allow changes to happen. You are creating an unusual act to which you can attach extraordinary meaning or causal power. So it can definitely be beneficial in that way. After all, what does staring into a mirror really do? Or pouring some water? An occasion to focus, to intend deliberately, knowingly.

From a comment I made earlier today:

- Act + Intention + Detachment = Shift
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.
- Habitually observed cause-effect relationships are the outcomes of previous assignments or associations.

Where an "act" can be a mental or physical act (since of course they are both the same thing: experience in the mind), and any object is also an aspect of experience. So experiencing "a group of people doing something" is as valid an "enabling act" as any other.

Something to ponder:

- How can you tell whether you have "jumped dimensions" with other people **vs** you have "jumped to a dimension" where the versions of those people are just very similar **vs** you have changed state but have left those people's patterns intact?

And: does it matter to you?

Q1: As someone who feels more sure of herself when other people agree, the validating force from outside could make the difference in whether or not a jump is successful. So it "matters" in that sense, though I suppose the argument could be made that if I need the validation from other people, I don't have a strong enough will, or can't detach enough, to jump at all. =/
(For the record, I'm trying the Owls-but-with-a-creature-that-is-not-an-owl, and haven't tried the Glasses yet.)

Actually, my underlying point is that **it's all you** so it doesn't matter how you go about it. What you truly are is the "container" within which all your (apparently) personal experiences appear. You have infinite will, as it were, although you have whatever "formatting" you have accumulated so far. Which is to say, we work within our own preferences and according to our dispositions.

So, gather a group of people if you want to - but preselect them according to their enthusiasm and alignment with your intentions. No point gather together aspects of yourself that are antagonists in your story of change (oh my god, what phrasing, heh, sorry). But the glasses technique doesn't depend on your belief. (In any case, belief doesn't make things happen or not, it just influences whether you actually commit and do something properly in the first place, or whether you later undo it by rewriting it.) Just follow the instructions properly, including the last point, and let it take care of itself.

The hardest part of all this is actually being okay with the fact that the change occurs in the moment you do the exercise, and that there's nothing more to be done after that. The results will come to you (or rather: you will encounter the results) without further deliberate action.

POST: Need Advice About Jumping.

Okay, so the "no effort demonstration" method is the Two Glasses Exercise which, typically, results in "plausible if unlikely" events taking place leading to your goal. That's a good way to experiment and prove to yourself that there's "something to this". One of the key ideas in this subreddit is that we don't believe anything unless we have demonstrated it to ourselves.

Going beyond that...

You should view so-called "jumping" as a change in the state, like you've updated the facts of your personal copy of the world. You aren't going anywhere, you are changing the content of your ongoing experience. There's inevitably some collateral shifting for big things, but you are not going to have to worry about overnight discontinuous changes of everyday things - parental disappearance, bad boyfriend reappearance - because you are unlikely to seek to push past the "plausibility" boundary. You might think of this as a way of "speeding up" changes in the direction of your intention. The most direct approach is to directly engage with the concept of The Imagination Room but really, for the sorts of things you are likely to want to explore you can keep it simpler - and you should treat this as an exploration, of the nature of experience, as much as a quest for results. So, try out the glasses technique for anxiety and depression first, follow the instructions properly - including the last one (which says you should carry on with life afterwards, and let things take care of themselves, because the results will come to you). Once that has settled, perhaps repeat the exercise with your weight loss in mind. Again, this approach is for "plausible but very unlikely routes" to the change happening. Feel free to try out the mirror or patterning approaches, but I think it's better to start off with something less obviously daunting and disruptive first.

Off topic - It's amazing to me that people sometimes approach this whole thing without consideration. Imagine if there was a computer program that you could just type new facts into and they would become instantly true. Would people just start bashing away at the keyboard without having experimented to find out what the correct command syntax was? Um, yeah - me too. :-)

POST: Does Dimensional Jumping actually really work?

Why does it seem impossible?

My guess: you are thinking that the world "out there" is of the same format as your current experience, that it is all laid out in space and unfolding in time and you are exploring it. In other words, that spatial extent and unfolding change are independent properties of the world, rather than properties of experiencing. If you glance around the room now, shifting your attention around it and taking in different parts one at a time, you might say that you are selecting a "2D slice" from a 3D environment. What if the overall experience of the room was like selecting a "3D slice" from a 4D environment? And what if that 4D environment was itself a "slice" taken from an "infinite gloop"?

But none of that matters, really, if you don't try out the demo exercises and find out directly (see sidebar).

POST: The 2 Glasses Experiment failed to work for me.

Be more informative?

The 2 glasses experiment is apparently a big lie and can't deliver something specific.

Oh well, it didn't work out for you - at least you did the experiment. Now, you can either investigate why it didn't work, if you feel it might be worthwhile doing so, or you can just dismiss it and carry on with your life.

I'm dismissing the whole subreddit, boy-o.

Not quite yet, it seems! ;-)

Q1: Dude, today I did the two glasses and my desire manifested in two hours. I got exactly what I wanted. You should gotta chill out after, and know it's done!

Q2: I was very chill after the experiment... I think the main problem was I was asking for something very specific and not the usual vague stuff that can coincidentally get noticed later on unrelated to anything at all...

Well of course, all results are coincidental - in the sense that you perform an act with the intention for a specific result, and a short time later that result you wanted "coincidentally" happens, in this case by apparently acausal means. (By which I mean it is not logically causal in terms of the world's apparent structure.)

The only way you rule out "just" coincidence, is to do the exercise multiple times, such that the "unlikeliness" builds up to such an extent that you have to think it's starting to look more like causality, than just blind numerical overlap. If I were you, I'd give it another go. The purpose of the exercise is to demonstrate something about "the nature of things" really, rather than to be a tool, although it is that also. It's a zero-effort, zero-commitment demo of what might be possible. So I wouldn't be too dismissive of the whole thing based on one try-out. In other words, if you are doing a "one and done with it" approach here, then that's fine if that satisfies you there is nothing to this, but personally I'd give it another spin (perhaps for something you're not too invested in, not too reality-breaking, but is still very unlikely), given that there are a reasonable number of people reporting positive results here. More than think New Zealand has moved, even.

Q3: what you resists persists. you obviously were worrying about it failing thus feeding that option energetically.

Q2: No, I was the exact opposite. I really believed when the mod wrote 'it really works!', it would really work. Talk about hitching the wrong wagon to the wrong star, etc.

Oh Roril, really! Why would you hitch to anything or anyone? It's an exercise designed to demonstrate something without requiring anything on the part of the participant, which happens to double up as a tool. More often than not, because of its construction, people get a result. If they overthink it and so don't get the full result, they still usually get "patterning" in their experience relating to it. If there's nothing - then the next step is to give details and 'debug' the process. (Everyone here is here to help.) Or if

someone's not interested in doing that, they can just move on. Rather than, say, seeming to take some sort of personal offence at it all...

The sidebar is pretty clear on the correct attitude to take.

POST: [deleted by user]

Quick answers - Although the state change occurs at the time of the exercise, and you may experience a "felt shift" at that time, it's not required or to be expected. You can think of it as having updated a single fact in the world, with that now incorporated into your subsequent experiences over the coming hours, days, weeks. I'd say the most important thing is to be 'allowing' of the shift - which is to say to not be obsessed with the change (which tends to reassert the problem, hence "carry on with your life") and to be okay with whatever happens (why it's harder for things which really matter, unless you have reached a point of surrender). In particular, you have to be open to things moving as a whole, because everything has to move a little in order to have one thing change. Hence the joke imagery of an extra tin of peaches appearing in your kitchen cupboard, as a "collateral shift". Meanwhile, because you've outsourced the change to an operation on external "handles", I'd say things like strength of will and desire should not matter. You might contemplate what "will" and "desire" actually are. Are they things that you can experience? If you are experiencing them, what is the detail of that experience? Certainly, a sense of effort is not an relevant to making change. Are those things a sign of resistance to shifting? Is a "desire" perhaps just a difference of location in your perceptual space - a pattern which is localised "over here" rather than arising "over there"?

Let's explore - For the fun of it, let's maybe do a ground-up exploration. First of all, what words did you choose and how did you go about choosing them?

Looking at it from the other end of desire -- Can boredom hinder the shift? I find myself getting somewhat indifferent to some of the stuff that I have 2-glassed eventhough I don't have them yet, eventhough I believe they will make my life better in the longer run. Won't being too pleased with the status quo prevent me from grabbing the right opportunities that present themselves?

If you've already done the exercise, it won't affect it I'd say - the update has happened. Unless you actually spend time deliberately thinking about being bored about those things. The indifference may actually be related: you can't desire something you already have... so just carry on, let experiences come to you.

I'd like to explore the meaning and the nature of experience.

Well, that's really what the subreddit is about, I'd say - the rest of it is the icing on the cake. And it's a nice cake; it's not a Battenberg one. As for your current intention, two thoughts. The first is just that it might be taking a while, as in the results are in place but a while away, because logically for it there's (literally and figuratively) a lot of distance to cover. The second is that if you might take a pause and, sitting quietly, "ask" your inside what the best word for each situation is, what words really belong to the situation. The more your view of experience shifts toward it being a "patterned space" rather than being a body in a "spatially-extended place unfolding in time", the less barriers there are to things happening very quickly - after all, it's just a matter of overlaying or triggering a desired pattern on top of your awareness.

POST: Reducing to one word? (two cup method)

My recommendation - You contemplate the situations, and let the word arise from them. You just "sit with the situation" (in the belly, as it were) until it forms in to the most appropriate word. This is what makes the word a "handle" onto the situation or state, rather than simply a disconnected term. If people create the word unthinkingly, it generally is such a handle. When people instead work it out intellectually, it's much less so, and you're more likely to get results which are just the extended pattern of the word, rather than the specific situation. (The instructions are written in a way that's intended to encourage that "just follow the bullet points" attitude which means you don't overthink things.)

So ideally, then, "the word comes to you"; you do not construct it.

POST: Is it possible to be forcibly shifted by another you? Is it possible to shift to a universe that is worse than this one?

There is no "other you", so those questions don't apply (see text and links in sidebar). Certainly, it's possible for your state - for that is what is meant by a "dimension", albeit with a specific meaning of "your" - to shift to one from which a less pleasant ongoing experience arises. However, from this perspective there is nothing "out there" to "force" anything at all.

My thoughts are a bit abstract on this topic

Well, that's part of the point of the subreddit: to explore how we think about this stuff, test what is true by attention and experimentation. The question to ask is: what exactly are "you" right now? Only when you've answered that clearly can you work out what it would mean to "jump". You also need to ask yourself, what is "the world"? Is it a "spatially-extended place unfolding in time"? A place in which you wander about, as a body? Or is it more like a "set of facts" which constitute a state, from which our experiences arise?

Suggestion: We never actually experience ourselves as a body walking about in a place; we never have that "outside view" of ourselves. That's just something we think. Our actual experience is subjective; we never experience anything at all outside of our minds. Even our thoughts about a world outside of our minds - they also appear inside our minds. Our minds have no outside?

Anyway -

So, imagine if what you were truly was a sort of "open aware perceptual space" with no content in it. Then, a "3D-multisensory image" appeared within it: this moment. This includes your body sensations, the visual image in front of you, the sounds dotted about at various positions. You are not any particular part of that multisensory image, although you identify perhaps with a particular location (a dot behind the eyes, perhaps). From this point of view, your ongoing experience is like a series of "3D frames" appearing in your perception. Each frame is pretty much consistent with the last, as if there was a set of stable underlying facts behind it.. If suddenly your experience changed such that it seemed as if those facts were now different, that would be a "dimensional jump".

Related metaphor: The Imagination Room

POST: Tried the Two glasses

Q1: Great to hear they're feeling better!
I experimented a little the other day without actually using the glasses. My dad hurt his knee and he's a UPS driver (doesn't work out well for him) I summed up the current and the intended states, and visualized the changing over and the next day he said he hadn't had to take any pain medicine since the afternoon before.
I just smiled and told him I was glad and the rest he's been getting must be helping. :)

Nice. The next experiment would be: don't even bother with the visualisation, "just decide" how things are.

Have you used this technique? Just deciding, I mean. I'm also glad that both of you guys had success. TG, one more question, have you ever tried the 2 glasses technique for more than one intention at a time?

See: The original Just Decide call to arms and the related posts, Overwriting Yourself and The Patterning of Experience. The issue is to not interfere with the subsequent unfolding of ongoing experience, and in effect counter-intend the state you have "decided" into place, once you've done it. (Which is why the final instruction in the two glasses exercise is written as it is.) The original idea was for body movement, then extend it to everything.

EDIT: Your edit. So, I wouldn't go for two unrelated changes within a single exercise. Do one, wait a while, do the other. Remembering that the true purpose of this is experimentation and exploration, rather than just a quest for results. And if we're going with the patterning model, you're going to make all sorts entangled overlaps, and you'll struggle to come up with composite words to capture two situations. Seems too much hassle!

I wasn't clear on my second question. When I said intention, I meant can you perform the technique once, per intention, but for multiple intentions. Example: I have 5 intentions, so I do the 2G five times, each time with a different problem/outcome in mind.

Oh I see - doing each intention from a fresh, separate setup. Yes, that's fine. Leave some settling time between each one though I'd say - ideally at least a week, definitely more than a day.

Thx, TG. Funny that your screen name initials are the same as the "Two Glasses (Technique)."

Yeah, I have to admit I was temporarily a bit confused by a couple of posts when people first started using that abbreviation for the exercise!

POST: Change your beliefs change your world

But what exactly is a "belief"? I don't think it's necessarily a straightforward thing to answer, at least not in a way that leads immediately to a strategy for changing one's experience.

Q1: For me, there exists an interaction between the concept of "intention" and that of "belief". Intention is a specific action that I am capable of performing, through the application of my capacity to will. Belief seems to be then a word used to explain my expectations that I carry around my reality, which in this model would be intentions without active, aware participation. It seems to me that my current expectations about my reality, which are the only practical applications of my beliefs, are limitations upon my ability to intend. In this sense, without active and aware participation, beliefs serve as a proxy for intentions that are created unknowingly, or ignorantly.
In the concept that you can "change your beliefs and change your reality", I would say it is more accurate to claim that becoming aware of, and taking responsibility for, all of your "beliefs" would reveal that your current reality has been created by those intentions that have been occurring without volition behind them, or with an ignorant volition. The true creative power is the intention, or volition.
Looking back at this, and OP's reply above also, it seems the word belief is another name for past intentions. When you view it that way, and with the goal of most effectively causally affecting reality, to me the most constructive method would be to willfully create new intentions now without regard for "beliefs", rather than attempting to change those patterns of past intentions. In fact, the very act of acknowledging those past intentions as a pattern called a belief, it is essentially the creation of yet another intention, reaffirming the power of those past intentions.

I broadly agree with this. I do think that "belief" is probably a word best avoided (see comment above) unless we narrow its intended meaning. If we instead just go straight for "the patterning of experience" - as an accumulation of intentions, as you say - then we have an actual model to base our approach on, and a line of investigation to explore. Then, we can reserve "belief" for what we think is possible, when we are thinking about what is possible. The belief itself does not dictate what is possible, only what range of experiences we are likely to intend. Obviously, there is some overlap here, since to think about the possibility of something will to some extent intensify that pattern and make it likely to arise - it is a minor intention all of its own, as you say - but that is not what most people mean when talking about the effect of beliefs.

It seems to me that all though all deliberate thought has a state-shfiting effect, there is a useful distinction to be drawn between simply thinking something (e.g. thinking "owls" for a while) versus asserting that something is true (e.g. thinking the fact "owls are filling up my life" until it is fully intensified). Although the process is the same - a pattern is strengthened relatively via attending to it - it's the additional context of the latter which I think deserves the title of intention (asserting a fact of the world), as opposed to simply thinking (dumb pattern activation).

So, pretty much as you say - except that I'm keeping "belief" as something that refers to the conceptual structure one has about the world, and not necessarily part of the factual "world-pattern" itself, because sometimes those two get conflated, leading to a misunderstanding of what is being done. (Which is perhaps why people sometimes wonder why what they believed was going to happen, didn't. They were looking at the wrong "strand of thought", a parallel construction about the world, rather than the world itself as their dissolved state.)

But it is definitely an open question for me, one that I would love more opinions on!

I think this is the point where we realise that one of the hurdles we have, and one of the mistakes we can make, is the initial tendency to confuse the auditory or visual imagery of a thought with being the intention rather than simply a sensory handle onto it. The intention itself is a felt-meaning-context and not necessarily even much of that - a very subtle knowingness-pattern. But not that either! It's a dimensionless fact, I suppose. The experiential aspect depends on the intention itself, and more.

We might think of it as a sort of a reverse insight, perhaps?

By this, I mean that sometimes we encounter a situation and suddenly we just know the full extent of it. It doesn't come in the form of words and images, and you'd struggle to call it even a feeling as such - it is just knowing. When we intend something, what we want to do is sort of create such a knowing and intensify it. Of course, we don't actually have to do this directly - it's probably much easier to perform a physical or mental act which simply implies it - but if we are serious about our experiments, that's where we're heading. Anyway, the more that we release our hold on body tensions and other held patterns which result in ongoing sensory noise - via daily releasing and exploring "just-decide" and so on - and the more we settle out into a nonattached allowing, the more this background felt-sense becomes clearer in general and moves into relatively greater prominence.

This is what I was trying to reach for in my early outline post: The Patterning of Experience

In the end, the difficulty with defining what "an intention" is and what "intending" is, is that it is not actually one thing. If we called it "changing the landscape" then the experience of doing this would depend on the current and final states of the landscape, and whether and in what way we were looking at the part of the landscape we were changing. Changing "flat" to "hilly" would likely have a sensory feeling of "hilliness", for example. If we were standing on the part we were changing, we might have a massive experience of vertigo... but if it were some more distant contour, it might be a much more subtle experience. And so on. One of my earlier metaphors: If you were a shape-shifter, what would "shape-shifting" be like? And what would be the difference between thinking about your target shape, and actually shifting to it and becoming it? Suggestion: the experience would be one of change. What we experience when intending is the experience of shifting, not of the actual intention/intending itself as such, since these terms do not refer to specific things at all.

TL;DR: An intention is not an object, and intending is not the creation of an object.

EDIT: Re-reading this comment, it comes over as a little unfocused, I may do a re-edit if I get a moment to make it clearer.

...

Interesting ideas.

My first point on this:

If we intend for something to happen but our belief structure won't allow that to happen were letting our past dictate our future.

is that to me, there is no retrocausality with intentions. Instead, I would see the situation you've described as an intention for something to happen, but before the actual realization of that intention, another interfering intention is caused by you, and ultimately the more recent of the two intentions is actualized.

Another interesting thing to look into is your idea:

it seems like beliefs are one step below intention, it like we create our intentions from our beliefs.

I can see this being true from the perspective that up until this point, we have experienced a certain set of things that create in us credible possibilities for experiences. Intentions that I put out, in this context, must be drawn from within this set of possibilities, otherwise I wouldn't properly create the intention, and the failure would reaffirm my over-arching intention to sustain my context of possible experiences.

A question this brings up would be: is it possible to change your beliefs with intentions? If beliefs are truly one step below intention, then that seems impossible. What do you think?

...

I'm going to disagree completely.

I'm not sure that you are disagreeing?

My question to ponder was, what is a belief, meaning what is its nature? Is it a structural pattern of our subjective world? Or is it a concept, an abstraction we use when we think about our world? Do we sometimes use the latter to refer to the former, but then focus on trying to change the latter? That's what I mean by, without nailing exactly what we mean by "belief", it's not necessarily obvious what it is or how it shapes experience. For example, if a "belief" is a thought about the world that we have, which leads us to take some actions and not others, that is one thing. Altering our beliefs would alter our behaviour, perhaps, but would not in and of themselves alter our "reality" except indirectly. For instance, we "believe that" we are unattractive and so we don't choose to approach that attractive person, or avoid situations where we feel being unattractive will embarrass us.

On the other hand, if a "belief" was bound up with the actual factual structure of the world, then to alter our beliefs would be to shift reality itself (using those terms loosely). In this case, it is about more than our beliefs shaping our action choices. We are reshaping the world itself.

How we approach changing our beliefs - or if we even bother to spend time trying to do so - depends on what we think they "are", in this sense. Personally, I think the word "belief" is near to useless, since it is poorly defined and tends to conflate these two things - and more. It is better to avoid it completely and go for a metaphor that is cleaner and has less baggage, and derive our own targeted language from that.

If we think of ourselves as a lense that views the world our beliefs could be the mud or dirt on the lens.

That's not a bad metaphor, and points to the distinction I was making, perhaps. Dirt on the lens doesn't prevent you taking a particular action in principle. However it affects the likelihood of you conceiving of and then taking that action.

If we believe that we are 'unattractive' then we are. Simple.

Now, this is where I think that, practically speaking, it's useful to separate out those two things. It may be possible for the world-fact to be that you are beautiful, but the thought-fact to be that you are not. The two do not necessarily line up. Dimensional jumping, as usually outlined, could involve changing the thought-fact or changing the world-fact. The former would change your behaviour, but not necessarily the reaction. The process is the same, however the intention (the "pattern" that is intensified) is different. However, there is some overlap, because people often approach doing one or the other by using an intentional pattern or image which actually represents part of the other. (Again, why I'm keen to make the distinction.)

We 'jump' realities all the time, by simply choosing something. Usually our beliefs keep us in a certain pattern of choosing so we stay within the same reality.

See, for me, this is where things break down or getting confusing. Having the experience of choosing isn't the same as shifting state - which is what I would call "changing your reality" - so choosing alone isn't what we're after. What we actually want is to intend a change of fact. Sometimes we accidentally link a change of fact to an action (assignment of meaning, "doing this means-that that is now true") but mostly our actions arise without any such link, and therefore do not change anything. This is why sometimes changing a belief (your thought about the world) simply changes the fact of your thought and perhaps your likely actions, and why other times it changes the fact of the world. Only when we alter a belief while having, perhaps without realising it, decided that doing so means-that the world will change, does a change in "reality" occur.

I don't think I've said this very clearly at all, so I'm going to try and summarise what might be a streamlined view:

- The world is a pattern, a list of facts of the world, which arises as sensory experience.
- Beliefs are a pattern, a list of facts about the world, a parallel construction, arising as a strand of thought.
- Changing a pattern is done by intending the change:
    - a) Changing a fact of belief will alter what thoughts arise in your awareness as your ideas about the world, and hence guide what you think is possible, hence what you might subsequently intend.
    - b) Changing a fact of the world, meanwhile, will alter what sensory experiences arise in your awareness as the world itself - what events will apparently occur around you including your spontaneous body actions.
- Since we can do b, then there's actually no need for a. At worst, we should spend some time intensifying the fact of "believing that b is possible" as some sort of broad meta-belief, and then we don't need to worry about any other beliefs at all.

TL;DR: Beliefs don't actually affect what is possible, so perhaps we don't need to worry about them at all?

your trying to change your physical world in hopes that it will change your inner world

Really, I am starting from the viewpoint that there is no inner or outer. In other words, everything arises in "mind", which has no boundary. (It's fairly easy to confirm this directly.)

From this, what we might call the "physical world" is just one particular strand of experience arising in that mind. We might consider this as a "3D-immersive strand of thought" that fills up our awareness. In parallel, also arising in mind, we might have a stand of experience which is our "thoughts about the world". Two strands, both internal and accessible, one arising from the world-state, one arising from the person-state. If changing our beliefs corresponds to a change in the person-state, then it might lead to a change in what we are likely to intend as a change in the main experience - because we have changed the structure of the "person" part of our experience. However, alternatively, we can simply intend directly onto the main experience itself - the "world" part of our experience.

Basically, I'm suggesting that playing with beliefs, while it can be ultimately beneficial, might be somewhat of a distraction, since it operates in a roundabout way and the meaning of "beliefs" isn't clearly linked to the structure of experience. If it's all internal, then we can simply assert facts directly. Don't "believe" that you are attractive, instead directly access the fact and make it true via intention. Again: operate on the world directly. There is overlap here, since if someone works on their belief of attractiveness then they might actually end up using an intention which asserts the fact - but not necessarily. You can end up having lots of thoughts about being amazing, but not actually being amazing, because you intended new beliefs, not new facts.

Related idea: Why aren't you a precog? When you think about what's going to happen tomorrow, what you believe is going to happen tomorrow, why does it tend not to correspond to what actually happens tomorrow?

If you don't believe something will happen then it most likely won't.

Why, though? How exactly do beliefs change what is likely to happen? It seems that there is a missing step in that description?

What is a precog?

Typically in science fiction, someone who has "precognitive abilities" - they can see into the future. I was suggesting (just as a playful idea to explore) that if it was our beliefs that defined the world, then surely we would be able to access the future, since it would simply follow from our beliefs. This suggests that beliefs are just ideas about the world. To be a precog, we would want to access the facts of the world, the current world-state.

if you don't have a belief that you are a certain way then you can't intent for it to happen.

I don't agree. If you can think of something, then you can intend it, since "an intention" is the thought of something being true, and "intending" is the intensification of that thought. Believing that you are a certain way doesn't limit your ability to intend otherwise, although believing that you are a certain way and that it cannot be changed might mean you don't end up trying. Beliefs are like a model of the world - a parallel construction in thought. Sure, if you use the model to judge what is possible and act/intend only according to what it says, then you'll be limited. Alternatively, you can just ignore it and intend what you want anyway, because the model itself has no causal or restrictive power!

Spending time changing beliefs is just time misspent - all you're doing is using the same intention process that you'll use later to change the world, to just change how you feel, so that you then feel confident enough to intend changing the world. You don't need that stepping stone, though. In the end, the only thing that really changes a belief is the generation of and experience which contradicts your model. So why not go straight for intending a change in contradiction to the model? (That's kinda what the two glasses exercise, etc, are about.)

This is where "faith" comes in. Faith to intend something contrary to your ideas about the world - and faith to not interfere with that intention subsequently, and to see where it leads. Faith being perhaps the only way to get to the meta-belief to rule them all...

Where that leads to is, I suggest: that intention is the only process that there is, the only operation that ever occurs. Beliefs aren't the "core operating system" of your mind - they're just another static pattern. The world is a patterned landscape of static facts which gives rise to experience; intention is how you change the landscape; there's nothing else.

I see what your saying. An intention creates action, where a belief is more static. So if you want to change your world then intend for it to be so and the beliefs will follow.

Yes. So I'd phrase it more generally perhaps, and say: intention creates experiences, of body movements but also of events. (Remembering that all of your sensory experiences arise in your "mind space", so the car horn "over there" is just as much a part of you-the-experiencer as your foot tapping "over here".)

A change in your beliefs then follows naturally from those experiences. You do not need to believe something in order to intend it and have it happen - however, you must at least have the confidence or detachment to resist interfering, since that will be a re-intention. You can think of each deliberate intention as shifting you onto a new deterministic path, a new sequence of experiences, which then unfold "by themselves" in your awareness, until you re-intend again. Between intentions, the world is "static" in the sense of being like a fixed logical landscape of experiences that you are scanning your attention across. So, "dimensional jumping" is a metaphor for an intentional change of this landscape, one which shifts it so dramatically that your subsequent experiences are "as if" you had changed to a different universe.

...

And then it would take a tremendous amount of energy on your part to stretch your energetic field and body that much.

These are some beliefs worth examining, of instance. What is this "energy" stuff, what's my "energetic field" exactly, and how does it relate to my body? In fact, that is my "body" - is it an object, or a collection of sensations which arise in my experience plus a conceptual framework that I've attached to them? And so on.

POST: The Mirror method is a trick of your mind

That is, I would say, sort of missing the point? That mirror-staring can be used to shift consciousness state is well-known and is an old technique. It's what you do with that, is what's interesting, I would imagine. (Whether it has to do with "dimensional jumping" or not probably depends on what you think "dimensional jumping" actually is.)

For further reading to add to those links, see also this post and links: Darkroom Vision & Chef Hats & Dreams

(Not advocating the mirror thing here, but) the point would be that entering an altered state of consciousness would not itself be "jumping" anyway. That would just be an experience you had while looking in a mirror. "Jumping" would involve witnessing a subsequent change in the world in line with the intention you had while entering that altered state of consciousness. The link was to suggest that our ongoing experience is a "mind trick" anyway, and that the content of that experience isn't necessarily important when it comes to a technique (other than perhaps confirming you had entered an altered state, if that's what you wanted to do).

We might ask, I suppose: what is an "altered state of consciousness", anyway? The phrase doesn't really explain anything, other than saying "this experience = that name".

Science is great. But we have to remember what science actually is: a catalogue of a certain subset of apparently intersubjective experiences, plus conceptual frameworks - "connective fictions" - which are used to link together certain elements of those experiences. So long as we don't confuse those descriptions with being "what is true", so long as we don't reify our abstractions, then it's an incredibly useful approach. However, if we forget that and confuse a particular set of concepts with "science" and with "what is", then we will start to think that the our invented concepts define what it is possible to observe, rather than our observations acting as inspiration for useful concepts.

Many people who aren't in the business (and some who are) claim to "love science" when what they really mean is that they are enamoured of certain ideas some people have come up with - sort of "science fiction" in a more literal sense - and incorrectly treat them as being true "out there", causing things to happen. Perhaps they really mean they "love the illusion of certainty that misunderstanding or self-deception can bring". (EDIT: "Dogma" would probably be a better term to use.)

and thus make a "dimensional jump", which really is nothing but a metaphor that describes the experience, perhaps not the physical rules themselves.

All descriptions are metaphors - experience is primary - so it's really a case of what's useful.

...

I love how TG completed dominated this discussion 😊

He does go on a bit though, that TG guy, I've noticed. He needs to hire an editor or something. ;-)

POST: Question, Opinions?

The reason I hate this subreddit is it doesn't treat the concept with respect...

I think the sidebar and related posts are pretty clear on what the deal is? People actually have to read them, of course.

The problem with "magic and the occult" is that, plainly put, it's full of its own set - actually multiple sets - of accumulated bullshit. Now, there's loads of useful stuff for inspiration, but a lot of it does lead people to take concepts and rituals as literally true. Even chaos magick suffers from taking its meta-approach as affecting something that is independently real. Basically, there's a lack of an underlying philosophy and this leads to confusion and superstition, especially for the everyday reader who just wants to find out what's really going on (ahem!), or how to solve a problem. This subreddit, meanwhile, takes direct experience as its starting point, and treats everything else as "active metaphors" or "patterning" - not even that, in fact. Not only are "dimensions" not treated as fundamentally true, neither is "the world". You are conscious, you have experiences that appear within you - that's it. There isn't "literal" anything.

confuses people who are "role-playing".

Who's role-playing? And why would they be confused?

Q1: Not only are "dimensions" not treated as fundamentally true, neither is "the world". You are conscious, you have experiences that appear within you - that's it. There isn't "literal" anything.
This is the foundation from which to begin. It's too "slippery", too security-challenging to deal with at the very beginning. It can even be a very off-putting, scary or

sacreligious idea - "Nothing out there?? What?!" It's necessary to work one's way to this in steps. Then, suddenly, the light shines. (You will know the Truth, and the Truth will set you free.) !! <3 Five million hearts to TG. (My cats maintain their changes, by the way.) :)

Cats are the pioneers!

POST: It feels like jumping doesn't work anymore

Q1: I've never been a fan of the Owl technique as that's basically Baader-Meinhof/frequency illusion. With owls it's especially effective as it seems to be a pervading decor/design influence these days. If I tell you to make a note of the number 18, for example, you'll start seeing it a few times a day.

Well, you can choose anything, it's only by repetition that the point is there, and choosing something more unlikely perhaps. The idea is that eventually you notice that, it's not exactly pattern searching from a pre-existing environment as such. They are called the Owls of Eternity for a reason. But of course, people's milage may vary and it's how things play out for you. At the time "owls" were chosen as the pattern, they were not a particularly pervasive decor/design influence - they were chosen for their relative lack of presence in daily life.

Q1: You can certainly choose anything however I'd be willing to bet money that should the element you pay attention be say, wombats vs. owls, you wouldn't notice as many. Owls are and have been a mainstay of hipster culture for a while now (I remember them over 5 yrs back) to the point where people get ironic tattoos of them. Heck. even Justin Bieber has a tat of one.

Ah, but has it always been true that they have been a mainstay of hipster culture for 5 years??

Joking aside, since it's ideally about something that isn't dominating your life currently, then if owls are common for someone, it makes sense to pick something else. You can never really separate it out from the idea of noticing things that are there anyway, but that's really part of the contemplation aspect - a call to consider that very thing - and perhaps discover that the experience of doing so pushes it somewhat "unreasonably". Again, it's really about leading yourself to think about the question: "Experiences are a pattern selection from what, exactly?"

Q2: yes. Also called "selective awareness".

For sure. Although we might ask ourselves: selective awareness from what?

Q2: ...from all the other input the pattern-recognition software doesn't pick up and filters out.
If you connotate "meaning" to anything - it will pop up more often in your daily life. That's also how propaganda in the news works: See that guy that looks middle-eastern? Probably a terrorist - since your brain links terrorist with this sort of appearance. That's why you shouldn't watch TV.
If you want to see owls, you'll see owls.

The propaganda example is slightly different, I'd say. I'd call that associative triggering of an "internal" extended pattern of meaning by an element, rather than pattern selection of an element from a pre-existing "external" environment. It's a step further along.

So, if you'd been brought up to think of owls and related birds as terrorists (for example), then you might report "seeing more terrorists", but that's not the same as "seeing more owls". When I asked "selective awareness from what?", I was thinking about the fact that we only ever have a post-selection experience in the senses, we never experience the pre-selection environment. This might lead us to wonder, what is the nature of that "source" environment?

We might assume, as is common, that it is a stable "spatially-extended place unfolding in time". However, aren't we then ignoring the possibility that 3D-space is itself a selection pattern, filtering from a larger environment? Perhaps the environment from which we select our experiences is more like an "infinite gloop" than a place. In other words, perhaps all of experience is "selective awareness". In which case, we see owls not because we are selecting pre-existing owls from our spatial environment, but because we are selecting pre-existing owl-experiences from a set of all possible experiences.

feel the space around you <> feel the air around your body

This is a good example, and speaks to the underlying question, which is about the nature of experiencing, rather than the content of experiencing. Although you don't need to meditate to notice this, some sort of pause-and-contemplate is helpful in realising that your experience of yourself is something like an "open aware perceptual space" in which sensory experiences arise. As in, directly know this to be true, rather than just think about it. And from there, as you point out, one is better able to make an informed choice about things, to deliberately select their own patterning, rather than simply have experiences unfold in alignment with whatever state you've accidentally ended up in. As for the "raw experience", which would correspond to no particular "sensory slice" being selected from the "infinite gloop", I quite like this account for giving a sense of it: Victor C: Other NDE Type Experiences [https://web.archive.org/web/20120606184332/http://www.nderf.org/NDERF/NDE_Experiences/victor_c_other.htm]

As to the objective reality thing, it comes down to where the line is drawn between "my patterning" and "the world":

- At one end, "the world" is a three dimensional place and is of the same formatting as my sensory experience, and I'm just noticing some stuff and not other stuff.
- At the other end, "the world" is an "infinite gloop" of all possible patterns, and there is no solid underlying limit at all to what I can experience. In that case, my patterning effectively is the definition of the world, and it's not that my formatting happens to coincide with the world's formatting - rather, they are identical and the same thing.

The tricky bit, of course, is that it's impossible to tell the difference between the two by simple inspection, because we will only ever experience our own patterning, the world filtered through it. However, we might perhaps work to reshape our filter and see at what point doing so no longer brings about changes in experience. That would be the solid underlying substrate, the "objective world". Exploring this is what this subreddit is really about. Experience is primary. If we actively test our assumptions about how the world really is beyond the format of the senses, do they hold up? Or can we in fact push through them?

Meanwhile, in another conversation, we wondered whether it would be possible to intend into existence a can of Ubik™, a product which itself dispenses existence...

Finally, I'd suggest that consciousness can't be measured, because "measurement" is something that arises within consciousness, is "made from" it. Current favourite metaphor: You can never make a sandcastle which captures the meaning of "sand" not of "the beach". You can only make sandcastles which correspond to other sandcastles, and even then only in certain respects. Consciousness, in this metaphor, is both the sand and the beach.

Finally #2, science and physics correspond to a catalogue of sensory observations (sandcastles), those with regular and repeatable aspects, and a collection of conceptual frameworks (parallel-constructed sandcastles in thought) which describe those aspects via "connective fictions". Science comes after observation, and hence after creation. It's a formal method of describing what has been seen, rather than establishing what is true.

Snappy summary:

- Observations dictate the valid or possible models.
- Models do not dictate the valid or possible observations.

Q2: Exploring this is what this subreddit is really about. Experience is primary. If we actively test our assumptions about how the world really is beyond the format of the senses, do they hold up? Or can we in fact push through them?
To me this is the essence of occult studies. Or atleast what I find attractive about it. Dimensional Jumping is just a "system" or syntax one can use to help bring about these changes in our filters and therefor reality. I love the sand metaphor. Good stuff.

Agreed. Unfortunately, the term "occult" has become somewhat damaged I think, with all sorts of unhelpful associations. In its raw meaning - "hidden" - it makes sense: we are dealing with the non-sensory aspect of things, the background "state" that is what we are and from which sensory experiences arise. Hidden as in literally "not seen". So I prefer to think of this exploration as, I dunno, an active exploration of metaphysics with regards to the shaping of experience. Hence the idea of "active metaphors", whose

adoption patterns one's state in alignment with their structure, so that subsequent experiences arise "as if" they were true. In other words: The Patterning of Experience.

Q2: All the different systems that are exploring "the hidden" (Eastern & Western Magic, Religions, Parts of Psychology) are bringing their own synthax. I sometimes wonder if there are actual whitepapers on this subject matter - but I don't even know which syntax I would use to write OR describe the study.
Very interesting thought on the "adoption of patterns" and truenes. One can chew through a book and "feel" it's effects. One starts to adapt the ideas and patterns learned from the book and projects them into the own reality tunnel. Exploring metaphysics is therefore something highly subjective when it comes to the left-brain, analytical explanation of the matter. Many texts describe the same stuff. The stuff that makes up everything outside of a fixed and unified syntax or coherent pattern - but still connects everything.
This raises the question for me if it's even possible to do so or if it is needed at all. The answers in the end have to be felt and experienced by oneself.

Yes, so there are many ways of saying the same thing, but they are not necessarily compatible. The ultimate truth of the matter itself has no syntax because it is "before" division. So I'd say that it cannot be thought, the fundamental truth, in the sense of being thought about, because of course the "state" is a single continuous pattern. It is your actual experience right now, which is "one". And to think about it would involve separating from it and surrounding it, which is not possible. To think about something (construct sandcastles) requires that it be divided into parts, or building blocks, and then have those parts related to one another in mental space. Therefore it's not possible to think about that which thought is made from, but neither is it possible to think about one structure of thought using another, if they use different building blocks. Particular building blocks allow you to build some sorts of sandcastle, but not others. And to someone who grew up in one sandcastle, with one sort of building block, other sandcastles made from other types of block would be complete nonsense, totally insane, even though they were just as coherent and self-consistent and "true" within themselves and true ultimately.

So, we end up with a situation where we cannot understand other sandcastles from the perspective of this one - the only way is to expose ourselves to that structure and allow ourselves to be patterned by it, and thereby establish the forms that allow it to make sense. We must become it. And that we cannot understand the ultimate nature because it is "before" understanding - we can only be it. The great secret, of course, is that we always are it anyway. We are always "that which is and which takes on the shape of experiences", regardless of the particular shape or state we have adopted. This again speaks to our point: you cannot get outside of yourself in order to observe this truth, you can only deduce it by adopting lots of different shapes and realising there is no limit - in the same way you can only establish that there is no limit to experiencing by intending lots of different experiences. The only way to prove that you can be anything (because you are not anything in particular) - i.e. you consist of an infinite set - is to challenge your boundary assumptions by attempting to push through them.

And to push through them, there is no path or technique as such - you have to simply assert a new pattern, in order to deliberately re-pattern yourself, and thereby make that new pattern "true". Hence the benefit faith and commitment when it comes to this stuff, even when the present sensory experience seems to conflict with what you are intending.

I feel like it's already pretty interesting by simply committing to observe what is happening to yourself every day or make it a habit to reflect on how you changed [https://youtu.be/d1UgUEbBmDE] in regards to your environment, current emotions, stuff that bothers you etc...

Yes, I think just "being the background" and observing things rise and fall is important, and the starting point for everything else. If you can't "cease and stop generating interference" then you are likely going to be lost in reaction to content, rather than recognise yourself as the context.

POST: Like a Balloon - Become lighter than your 'surroundings'

[POST]

Balloon :

A Balloon being Lighter than the air around it is a good symbol for Reality Shifting. It has the ability to move up the dimensions.
Become lighter in order to ascend quicker. Drop the baggage that doesn't belong to you, drop that weight, and things will speed up for you. Lighten-Up to get Enlightened. Reality is only a reflection of what you are 'holding on to'. Also, to extend the metaphor, when you fly in a plane, you are charged for excess baggage'. (So Like the Balloon play with the idea of **Becoming Lighter than your 'Surroundings'** and thus slipstreaming yourself up through realities closer and closer to your highest Joy, symbolized by the yellow Sun.) Which as a spiritual journey is a direction more than a destination.

[END OF POST]

Q1: I don't think what we do with the 2 glasses and mirror is truly dimensional jumping. believe dimensional jumps happen - I've seen it happen collectively ...
but what we do with the 2 glasses and mirror is what people call magick .. it's "work" ... intention... manifestation ...
I think most of it happens and is outside of dimensional shifting.

Well, as someone else pointed out, it all amounts to the same thing: a change or a discontinuity in your ongoing experience. It's the degree of discontinuity that dictates which label or metaphor we tend to apply. There is no "outside view" from which to assess it (and that includes experiences which are "as if" viewed from an outside, since that experience is also inside). Wake up one day and you see owls everywhere after intending them? Patterning. Wake up one day and that girl you like calls you for a date after you did an exercise? Magick. Wake up one day and your house has changed colour? Reality shifting. Wake up one day and you're in a different house in a different city with a different wife? Dimensional jumping. Really, it's all just the "patterning" of experience.

So I say: use whatever concepts are useful to you, but don't get hung up on "what is really happening", because the more you experiment, the more it seems that there is no fundamental "what is really happening" other than: you are something-which-has-experiences and those experiences are "as if" some things are true (until they are not). Right now you just happen to be having the experience of being-a-world-from-the-perspective-of-a-person.

Q2: Thanks, dude. You're awesome and I love your subs and posts and stuff, but sometimes you lose me with all your big words and heady concepts-- and I'm not that stupid a person. Have actually been wishing lately that you'd use a little more lay-speak, and boom here you are. Two thumbs up.

Yeah, it's definitely good to reign in the vocabulary now and again. What tends to happen is that it ebbs and flows - you start off with the "flabby" version of an idea and then a dozen conversations later you've streamlined it and made it more understandable. But then you bolt something else onto that, and the whole thing starts again...

...

"Inflate himself, just like a balloon" - apparently [https://www.youtube.com/watch?v=RcP91tQ4ZSM].

POST: Would anyone be willing to talk about their dimension jumping experience(s) on a radio show?

A good starting point before agreeing to an interview about this, is to ask the potential interviewer:

- "What is your understanding of 'dimensional jumping' at the moment?"

Based on that answer, you can tell whether you are in good hands or not. In other words, whether it's a "check out this crazy shit" type of a deal, or if it's going to be a more considered, philosophical exchange which has had a bit of thought put into it. Not that everyone needs to have read George Berkeley's Three Dialogues or Immanuel Kant's musings in order to have a good discussion, but it's probably a waste of time having a conversation about this unless there is some prior background or interest in pondering "the nature and formatting of experiencing" - because without a proper context all this stuff seems apparently nonsensical. But, y'know, it's for everyone to decide for themselves whether this would be an appropriate channel for all your dimensional jumping conversational needs; it might still be fun maybe possibly.

Just to interject quickly:

I suppose any opposition to the approaches discussed on this subreddit would be a key talking point, but obviously this would depend on the answer to my first question.

To my mind, this is immediately an error (in this context). To anticipate building a show around opposing viewpoints - basically, to construct a controversy - prior to there being any viewpoints, surely highlights that this is the wrong approach here? "We'll find out what these guys think and then find someone who thinks the opposite."

It's a well-worn and uninspiring format, I tend to think, when the topic is one that needs background, rather than being an argument about a social issue or whatever. I generally much prefer shows and podcasts which are more collaborative and therefore informative - "We've got these people on, let's find out all about their topic and their view of the world, being sure to pick up on anything which seems unclear or incoherent". This is particularly true of subjects like this one, which isn't really about holding a belief or opinion. Primarily, it's about investigating your experience without completely aligning to any particular view. So there is no position to defend, necessarily, as such. However, it would be interesting to get a selection of people on who have different angles on the central concept - the nature of reality and how to explore it and conceive of it - as opposed to, um, trying to select opposing viewpoints without having an advance understanding of those viewpoints. Anyway, here are a few underlying ideas off the top of my head (others might disagree):

- Our descriptions of the world are not the world-as-it-is. They are parallel constructions in thought.
- The experiences you have dictate the descriptions which are valid or possible, but the descriptions you adopt do not dictate the experiences which are valid or possible. (However there may be an exception to this.)
- There is a distinction to be made between fundamental truth (the nature or context of experience) and relative truth (the content of experience).
- By performing experiments we can differentiate between these categories, and apply the results in useful ways.

So basically: investigating the nature of your personal experience, and as a byproduct perhaps generating useful results in addition to information. Which aspect of that people are attracted to more, is up to them. A "dimension" in this context, is the current state that you are in (at least, according to one of a number of different metaphorical descriptions of the nature of experience). However, this doesn't mean that you are a person in a world that is in a particular state; it means that you-as-experiencer are in a particular state, which is prior to your actual sensory experiences of being-a-person-in-a-world.

Yeah, I know. So it's probably worth reading the sidebar and the stuff linked from there, and actually playing with this a bit, I would say. I mean, you can just play around with the demo exercises and see what happens instead, but those are just the starting point for exploration and contemplation really.

I appreciate your preference in media and share a similar enjoyment for informative content but feel that just because a forum contains two differing viewpoints it does not mean it can't offer the listener an opportunity to learn.

My point was more that you were looking to set up a for-against dynamic for your show, without really knowing what the "for" would be! How are you going to have two differing viewpoints, when the topic isn't viewpoint- or belief-based as such? Of course, it could be reframed in the sense of "who's the most useful philosopher?" or "is such-and-such possible?", but my gut feeling is that it doesn't apply. Note that it wasn't really a criticism or concern as such, more a personal perspective on what I think works better with certain topics. (I tend to think that the now-default adoption of the "report the controversy" or "set up an objective frame" approaches, independent of the nature of the topic, has rendered a lot of topic-based mainstream journalism and interviews largely worthless.)

So - not a direct criticism of your take, I hope you realise.

Perhaps the uninitiated person might disagree with your viewpoints which would result in a compelling discussion.

Certainly that's a more promising starting point. How to pitch it though? Since the focus is on attending to your personal experience as it is, and trying something out and judging the results for yourself, the underlying viewpoint is sort of a "meta-viewpoint". In effect, the attitude is that there is no fundamental "how things work". I suppose that in itself is something that can be discussed. But even that is no more than a potentially useful viewpoint; it is not claimed to be "true". (You might just end up with people arguing that they experienced something vs they didn't experience something.)

So essentially (and please correct my mistakes) 'dimensional jumping' is a mindset that assists you in viewing the world in a less 'traditional' sense and therefore brings you closer to attaining your goals. Would that be fair to say?

I would rephrase it perhaps: that "dimensional jumping" is a mindset whereby you do not take for granted that the 'traditional' or common description of the world is true - although one does not have to reject it either - and are thus free to examine approaches and descriptions on usefulness alone. Something like that.

Perhaps I'm taking posts too literally but when users such as this talk about aspects of their life changing after 'jumping' are they speaking metaphorically or are they suggesting they 'jumped' and they now exist in another 'dimension'?

It's captured in the sidebar really. There's the exercises, and there's the general notion of using metaphors to conceive of and to describe change. So a "dimension" is a metaphor, but only in the sense that "the world" or "youtalktv" is a metaphor. We infer our current situation in terms of concepts, based on our experiences. If something dramatic changed in your experience, something which was akin to an underlying fact-of-the-world changing without your direct intervention, you might conceptualise that as being "as if" you had changed worlds or jumped dimensions.

In other words, it's a descriptive framework. What actually "happened" is: you were experiencing "this" and then you experienced "that". Everything else is metaphor and narrative. That applies not just to this example, though; everything that isn't direct sensory experience is in effect a connective fiction to some extent. Leading to...

The real question is: what is the relationship between our connective fictions and how-things-are-really (even though that is itself a concept)?

Having said all that - for sure, most people just try out the exercises and, perhaps, find that they get results. If they get results, and they are interested in investigating further, they might try repeating this and more ambitiously, to confirm there is something to it rather than mere coincidence - and perhaps contemplate what that means. Regardless, the description of "what happened" will be secondary to the experience, and is not "what really happened".

Putting all that aside for the moment, if I were doing a show where I was just talking to people who had tried experimenting with this stuff, while trying to avoid getting too abstract, I might separate it into:

- The experiences people report having had.
- How people "explain" the experiences people have had.

You could then have the usual discussions about coincidence, confirmation bias and so on (the first stops for accounting for unusual experiences), then if that followed through, something about the nature of experience and of how we account for its content using descriptions. The difficulty would be to avoid getting trapped in a "he said, she said" argument about the meaning of the experiences themselves, particularly if it's not possible to spend a little bit of time discussing some philosophical points. It can be like trying to discuss "sandcastles" without having first explained "beaches" and "sand". (And even then, without the direct experience those concepts have little value in and of themselves.)

EDIT: Added some headings to make this less of a block of text.

"Are the experiences literal?"

I think my key question is, putting all mindset approaches other than the physical techniques listed, are the experiences accounted in this subreddit literal?

The experiences themselves are literal, as in the person had the experience of those events happening. But any account in terms of a "state" or a "dimension" is just part of a conceptual framework, a descriptive narrative. This is fundamental:

The content of the experience is primary; the narrative is secondary.

The narrative provides a way of thinking about the experience, and perhaps acts as a source of creative inspiration too for possible approaches - but it is not "what really happened". But that's not new, of course. This is, not quite, in much the same way as "gravity" does not cause things to fall down - rather, "gravity" is the name of a description about things falling down (loosely speaking). Similarly, "the subconscious" is not really the source of mental events, it is a concept we use to form a connective narrative about mental events. And so on. The difference here (with the topic of this subreddit), is that the number of "observational touch-points" associated with descriptions of these experiences description is vastly reduced, since we are dealing with one-off events often, and the experience is a certain subset of the subjective rather than being pseudo-objective.

Experiences, Results & Explorations

For example, the use of the numbered hex headers is to confirm that a user has indeed altered their worldly 'state' to one where identifiable aspects differ to the 'state' they were 'in' previously?

Well, not really. The number is a bit of fun. For sure, if someone had the experience of the number changing then they'd definitely know something was up! But as the sidebar says, it's an "emblem of change" and potential.

This is a very interesting point. So you would argue that the majority of users find the practice of these methods more attractive than the end result?

In my personal view, the purpose of playing with this is to widen one's thinking about the nature of the world, and so on. If you get a result that seems, well, unlikely, then hopefully that might trigger a bit of thought as to how, exactly that result came about. Of course, that's down to the person themselves. They could quite equally just do it for a result. However, the framing of the subreddit is very much of this being an exploration rather than a set of techniques or a singular worldview.

'Beliefs' & Analogies

I like the sandcastle analogy and strongly agree that it would be necessary to provide a foundation of these 'beliefs' before delving into a person's experiences.

I think that's key, definitely. Although again, I'd emphasise that the only "belief" would be one that arose from having had personal experiences - i.e. the belief would be that there was something interesting going on. Otherwise (another analogy incoming) it would be like having two people have a discussion about "the nature of the night sky", one of whom had spent their evenings looking through one of those new-fangled telescopes, and one who hadn't. You can discuss the meaning of observations, for sure, but only if you have actually made the observations - looked through the telescope. To mix it up further: it's always fun to discuss a carefully-drawn map, but there's not much point in discussion the accuracy of maps if you haven't done some walking in the area depicted - or worse, if one person is referring to an shipping map while another is referring to a flight map.

He Said, She Said & Beyond Common Sense

Unfortunately the discussion would almost certainly fall into some sense of "he said/she said" simply due to the nature of said experience.

Which could be a bit pointless, potentially, because nobody is suggesting here that a particular set of facts are true - there is no position to defend. As the sidebar emphasises, it's about trying out a couple of things and seeing what the results are, to see if there is "anything going on". There is no belief system being advocated; merely useful or interesting ways to think about experience.

As you say, it'd be important not to get bogged down with this and certainly to take each instance on face value and analyse it with a fair and common-sense approach...

The stumbling block is that face value and common-sense might themselves be a problem, I suppose. There is no independently-existing "face value" or "common-sense" that is separate from an implied philosophical stance, and it is not always possible to translate something from one to the other. Sometimes you need to build from the foundation up, and make an independent self-consistent "sandcastle", albeit on the same beach and still made from sand.

To expand:

Really, this is just about pushing against our assumptions about the world and ourselves, to see if they are accurate. More than that, it's about pushing against our background assumption that our usual thoughts-about the world - or indeed any such thinking - is equivalent to the-world-as-it-is. How much of the stability and structure of my ongoing experience is due to "the world" and how much due to "my mind"?

So. We do some exercises to explore these assumptions, by perhaps blindly trying to do obtain some results that would not logically follow from our habitual narrative, and we play with constructing alternative coherent narratives and seeing if actions based upon those yield results.

For example:

Kant suggested long ago that the world-as-it-is is not formatted in terms of spatial extent and unfolding change (space and time), rather it is our human perception that is formatted this way. Furthermore, our thoughts-about the world really have very little to do with the world itself - they are "parallel constructions" in awareness - and are therefore not causal or limiting, except to the extent that they limit what we might choose as our intentions. It's not easy to have a discussion about these sorts of things in a "he said/she said" format, because one side won't be arguing about "facts" at all - they will be discussing the nature of facts, perhaps, and discussing experiences without really promoting any particular view of "what really happened"!

Disentangling Topics

I'm genuinely interested in how unusual topics which require niche background knowledge to fully explore, can be properly discussed in a way that's accessible to a wider audience, and is entertaining, without misrepresenting it. With something as experiential as this, though - with ideas that, although not entirely novel, are slightly counter to common-sense - it really is a challenge.

...

Good response.

I can't guarantee that your views won't be questioned or discussed with you.

Well, it would probably be a fairly boring show without that! :-)

To be clear, my comment wasn't intended to suggest that people should only go on shows where their views won't be explored and challenged - because those two things are what makes a discussion interesting and worthwhile. Rather, I was underlining that, because "dimensional jumping" is a bit of a loaded term, it's worth checking what someone understands by it, so that they know what to expect from the discussion. For example, if someone thinks that it's about "physically teleporting your body between multiverses that are all happening simultaneously", then that's probably not a good starting point. ("Dimensions" aren't places, as such.) Setting up a "skeptic vs believer" type show that presumes this as the underlying concept likely wouldn't work. In fact, the core of this subreddit probably involves being a non-believer in any particular conception of the world vs personal observation. Which does tend to make a discussion about it a little abstract and philosophical, if you go deeper. Perhaps not what you are looking for, depending on who you were anticipating using for the "skeptic" role.

Anyway, those are my thoughts!

TriumphantGeorge Compendium - Part 9

POST: Question regarding manifestation

since there's really no way that I can think of for me to solve it

Be wary of straying towards specifying the "apparent how" of the desired outcome here, perhaps. You don't actually "solve" the situation at all; you assert the fact of how you want things to be, and the solution arises from that as a spontaneous extended pattern. The idea of imagining the immersive scene is really to assert that that "moment" will be a fact. If that moment is a fact, then the property of continuity of the world implies that all the other moments must fall into line with that new fact. In other words, you yourself are not trying to come up with a story that you believe might happen; that takes care of itself.

The classic example being, you want a particular car. You imagine a scene of you being in such a car, feeling the feeling of being there and it being yours, thus intensifying that pattern as a contributor to your ongoing experience - making the fact of the existence of that moment true. You do not make up a little story about how you came to have the car, or any other circumstances surrounding it. You simply assert that the moment is true, and that pattern will be overlaid upon your world, in addition to the intentions and implications that you've already accumulated (with some being relatively diminished if they are contrary to your asserted outcome). You can prepare for worst-case scenarios if you feel you must - even though, in fact, you are best to simply deal with such things as they arise, since they won't ever quite correspond to your thinking of them - but do it briefly and don't dwell on it. Deliberate rumination is literally the intensification of the things you are thinking about, increasing the relative contribution of their patterns and implied facts upon your ongoing experience. While you shouldn't feel you have to battle passing thoughts (just let them pass), your deliberate, purposeful thinking should in general be focused on facts and scenes that you are happy to become more prominent in your life.

Again, to emphasise: You do not solve problems; you select and assert outcomes and the apparent path from here to there is spontaneously implied as an extended pattern, based on your accumulated intentions (and their implications) to date.

POST: Jumping for remission of mental illnesses

Good comments. For OP:

Just to emphasise: What you write down is not necessarily important, **it's the assigned meaning - the linked pattern - that is important.** We are not "sending messages to the universe". So it is fine to write "rich" provided that this is the word you are using to encapsulate something fairly specific.

There can be a tendency to avoid being too specific, actually, maybe out of a background fear that we might actually get exactly what we want. In the back of our minds, we are not sure we really do want the world to be revealed as malleable, perhaps? But since the underlying aim of the exercise is to experiment - to demonstrate that there is "something going on" - then there's not much point in it if the outcome is so vague that we won't be able to tell whether it happened or not!

Meanwhile, I like to avoid using the phrase "Baader-Meinhof phenomenon" [1] because it is usually employed in ways which imply that it is a "trick of the mind", without saying how exactly that works. In other words, it tends to assume that you are noticing things that were already there, and it's just that your attention was drawn to them (somehow). Now, it can be thought of in terms of pattern selection from a pre-existing environment, but the selection that occurs isn't necessarily like picking out "owls" from the 3D room you are (apparently) in - it might be more like picking out "owl-experiences" from an "infinite gloop". In fact, as we experiment with this, the latter seems like the more accurate characterisation.

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[1] Our favourite topic. :-)

Q1: I don't know how relevant this is to this thread, but I wanted to give a recent example of how the "playful" YOU-niverse can work in our favor. In this case, I wasn't even trying to do anything. I was just "having fun" in my imagination.
I'll start by saying I try to keep my "vibe" up as much as I can, but sometimes I don't do well at this, finding I've had days on end of mostly sad/negative focus. However, in my world I've found that the "faith as big as a mustard seed" concept is true, and that if I keep VERY positive even, say 10% of the time, my Inner Being does take notice and respond.
"Playful" story: I was experiencing a general lack of funds, and trying to keep my spirits up. One day as I was walking, I thought about the saying, "Money doesn't grow on trees!!" I thought (playfully), "That's a lie. Money DOES grow on trees!" and had fun in my imagination walking up to small trees and just plucking off a $10 bill and a 5$ bill. I thought, there's no need to be greedy since I can walk up to ANY tree ANY time and just take what I need! I had HUGE FUN imagining this, and probably did it for at least 5 minutes. The next day, the thought came back to me - and I did it again....:) Then, I forgot about it.
Within a week, I discovered I could buy many of the food items I need at a little store called...DOLLAR TREE that is near my home. Every item, no matter what it is, is $1. I have purchased bagels, bread, cheese, pie, batteries(!) and even headache medicine there. I save so much money that the EFFECT is as if I have gone up to a "money tree" and plucked off $30-40 every time I shop there.
One could certainly say "Baader-Meinhof" since the store had already been there and I finally (I don't even recall how!) became aware that it had things I needed. I personally say I "made/took hold of" the Magic that is around us all the time. I wish I could stay in playful mode much, much more than I currently do.

Ha, that's nice, a little "money tree" pattern almost literally and in a fun playful way. And I do think that "playful imagination" is a very beneficial attitude, not just for generating outcomes, but simply for having a pleasant time in the moment.

Q1: I agree! I had no idea of generating anything but was just, frankly, giving myself a bit if fun and relief from my concerns. It became a terrific lesson for me. It illustrates, to me, anyway, one way what we call "detachment" can feel or present itself in that moment when the real "shift/creation" is occurring outside our conscious awareness. :)

It also points to the "dumb patterning system" that forms the basis of experience. If you intensify a pattern by deliberately attending to it, you will increase its contribution to your ongoing experience - regardless of your original purpose in doing so. (For sure, we use the term "intention" when referring to a more fully-specified pattern related to a desire, but its nature is identical.) There is no intelligence to it; there is no "universe" doing stuff on your behalf. It really is as basic as drawing N-dimensional scribbles on the "TV screen" of perception-awareness, and then encountering those scribbles overlaid upon subsequent moments.

...

A1: You missed the last step, which is carry on with your life!

POST: Jumping for remission of mental illnesses

Q: Can you elaborate more on how you connect depression (and anxiety?) To the body as unfolded experience. I tend to link depression and anxiety more to psychological factors than bodily. Also how come we can feel exposed and vulnerable with the initial changes of a jump (for depression and anxiety) when in fact every time I hit a clear state I feel such an emotional stability. It's messed up and understanding it maybe will help.

I wouldn't separate out bodily and psychological - everything you experience arises in your "aware space". Although you think of your body as being one "thing", your actual experience of it is a collection of disconnected sensations floating in "aware space", along with the visual image of the room your are "in", the sounds and textures, and so on. Your experience of "being anxious" and "being depressed" are also with that space. The "imagination room" is almost a literal description of how our ongoing moment is

structured. When depressed and anxious, I'd guess, you probably feel that "you" are contracted, like a small ball of attention in which your whole self tries to cram its way in, and highly constrained. This might be in the head area, perhaps towards the back, and you might feel on high alert and not properly stable on your feet - or you might feel more detached and your body feel separate and very heavy. There's no single experience.

However, the common thread is being "localised" rather than "expanded", and that making you feel, as you say, both exposed (a small dot in a large world) and vulnerable (no boundary vs the world). And when change starts to happen, we often feel even more exposed as your attentional boundary releases and opens up. Once that's happened, though, then we are the most stable we can be: open in all directions, self-balancing and stable, the world within us rather than against us. Hard to describe, obviously, but hopefully something in that description makes sense when it comes to your own experience of it.

From your other comment:

Lying on the floor definitely works wonders over time - particularly if you remember that you don't only "cease" limiting your body and thoughts, but also your attentional focus. You let all of them roam where they may, allowing them to unwind and complete and dissolve and open themselves out. This prevents any accumulation of restrictive focus or intention over time. Which leads us to:

What leads to tension and depression and anxiety in the first place?

I suggest that there is a common bad habit that may contribute to these (and which the daily releasing involved in lying down helps alleviate). That is: when performing tasks or participating in social interactions, rather than simply "intending" the outcome and allowing ourselves to respond spontaneously, we intend the manual control of attentional focus and bodily movement. This has the effect of both intending the outcome and intending tension and constriction of space. For example, while reading these words, have you narrowed your spatial focus down onto the the screen, like a little ray of focus, to "make" the reading happen? Similarly, when you get up from your chair, do you grab onto the sensations of your legs and then move them by operating the muscles? Both of those are sure-fire ways to build up tension, and if you end up with a very narrow focus over the long term, anxiety and depression type feelings are likely to follow.

Instead, one could sit back and "intend" being an open relaxed space, filling the room. Then "intend" to read the words on the screen without deliberately controlling your body or attentional focus at all. Just "let the reading happen". You'll find you can stay open and relaxed and the reading will occur. Then, when you stand up, once again allow your attention to remain open and, instead of moving your muscles by focusing on them, instead intend being stood up and stay with that intention, without refocusing on your sitting position. Stay open as your body gets up. Notice how much more relaxed and effortless that is.

So - that probably needs a bit of experimentation and exploration, but it is a way you can change your way of "being" on an ongoing basis, to great benefit. And if you do feel anxiety coming up, do not defend against it, rather think of it like a wave of sensation rippling across the pond of your awareness. Perhaps not pleasant, but by remaining open and not trying to control it, you allow it to pass across you and fade away. You may even find that it never reaches full intensity, since by remaining open it is never trapped within a small boundary - so it's like a ripple in an ocean rather than a splash in a glass of water. (Again, something to experiment with, to discover how it is for you, in particular.)

POST: Tell me your two-glass approach success stories, please.

Well, as you've probably noticed by now, the whole world seems to be able to fit inside your mind quite happily, so as long as the thing isn't bigger than the whole world, you're probably okay! ;-)

Or being even more to the point: all outcomes take the form of multi-sensory experiences in our perception, and no moment of experience is bigger than any other moment. Meanwhile, the "space" in which those experiences arise doesn't seem to have any edges, and therefore doesn't seem to have any "size". In other words, although a change might seem to be big from the viewpoint of content and its meaning, from the "meta" perspective of context it doesn't matter. No TV image is bigger than any other, and switching channels doesn't become more difficult just because the programmes on each are different genres. I wonder whether it would be useful to contemplate exactly what makes one thing "big" and another thing "small"?

I think it's definitely helpful to spend some time contemplating different "underlying formats" that experience could take, since they all imply different possibilities and probabilities (while still fitting in with your current sensory moment). That's where the notion of "active metaphors" comes in (see sidebar).

POST: Altering your reality questions/thoughts

For instance when I jump I take into account how my intended reality has imprinted on all possible observers.

So, to be clear maybe: Are you suggesting that you having the idea of there being other observers might make it difficult, because we conceive of some things as being "shared facts" rather than "personal facts", and imagine that this makes them harder to change? Or are you suggesting that there actually are other observers whose participation in the world makes it difficult?

The supporting question to ponder would be: Have you ever witnessed anything that wasn't your own observation, including the experience of seeing apparent other observers? Do we have any evidence that having the experience of perceiving "other people" can limit us in other aspects of our experience?

It's quite a common thing, the idea that we are in a consensual reality, a "shared place" where we all contribute to the overall set of facts. Can we be sure, though, that this isn't just something that our experience behaves "as if" it is true, because it's an idea we hold on to firmly (perhaps worried that the alternative is to let go of the notion of "other people" altogether)?

(Note: I'm answering this without having read the other replies - and I'm taking a slightly different angle than I might usually, to offer an alternative approach, which might seem a little oblique at first. Let's see where it leads. Added headings to make it clearer. Ran out of time for proof-reading, so apologies in advance.)

Other People Problem

The hardest thing I've come to terms with 'shifting reality' is how do the other people fit in?

It pretty much is the hardest thing, I think, but perhaps not for the reasons you suggest. Your language still, in effect, assumes the world to be a "spatially-extended place unfolding in time" as your starting point. The best starting point is probably to recognise the nature of our direct experience. Exercises such as the one described in this comment can help. That is what it is fundamentally true. Loosely, you are "that which is aware and takes on the shape of states and experiences". However, by experiences we mean "sensations, perceptions and thoughts", we don't mean that there is a world all laid out in space going on and on; rather, the world is more "dimensionlessly dissolved within you". So, that is what is fundamentally true. What you truly are, cannot be described in words, because it is "before" division and change and other formatting structures, but it is "aware" and it is what becomes other things. For convenience, we might described it as an "open aware space" which has no boundary.

Now, we move onto what we're currently engaged in: trying to reach an understanding, by describing things in worlds and thoughts. But we have to realise that all our thoughts about the world and ourselves are also within that "open aware space". The world is already a structure in awareness, any thoughts we have about the world are parallel structures. What we are is what everything is made from, so any thoughts about that are it but cannot describe it.

The Beach

A metaphor I quite like is of making sandcastles on an infinite beach. If one sandcastle is the world, as a pre-existing sandcastle, then trying to think about the world is to make a parallel sandcastle which is superficially similar in certain respects, but is not it. Then, thinking about the nature of the world and self is like trying to build a sandcastle which accurately represents both "the beach" and "sand. It cannot be done! However, ironically, the failed representation is both "the beach" and "sand". In this metaphor, your true nature is the beach. Now, in that model, where is the "external world"? It only exists as a constructed sandcastle. It might be a self-consistent sandcastle, but no matter how intricate and convincingly detailed that sandcastle is, it never represents the actual reality of the beach and of sand. One can only be beach/sand, once cannot think it nor can one observe it.

So, summarising: what we truly seem to be - by direct observation - is an "open aware unbounded space" within which experiences arise as "sensations, perceptions and thoughts". The world, then, is like a strand of experience, like a thought you are having, albeit a very bright, stable and 3D-immersive one. Thoughts about the world are parallel, and do not actually describe the world or the nature of experience. They are, in effect, separate worlds of their own.

All in the Mind

So are you implying that essentially the world we live in is actually all in our minds and that you, in fact, do not exist in my world?

It is not your mind; it is simply "mind". Mind taking on the shape of a particular state or world-pattern, hence taking on the shape of an experience. This means that "you", fundamentally speaking, aren't actually a person. You are just taking on a "person-shaped experience" at this moment - you are adopting the perceptive of an apparent person, but that includes taking on the shape of all other apparent people too. A bit like selecting frames from a stack of all possible movie frames. However, this sounds a bit "dead", but actually the entire thing is alive with the aliveness that is you; it's just not a personal aliveness because it comes "before" the experience of people. That aliveness is unbounded awareness, and since that is "before" division and change, there is only one awareness (which right now is taking on the shape of an experience of being-a-person-in-a-world). "Reality" in this view is static and eternal, the only thing that shifts is awareness itself as it adopts new shapes for experiences, from the field of all possible simultaneously-existing experiences.

But the table must physically exist, right?

What does that mean, though? What does it mean for something to be "physical"? Refer to what you are actually experiencing, rather than what you are thinking about the experience (because there are many different ways to do that). The table might be said to exist, but only in the sense that it is a "fact" or "pattern" that is persisting. It has no solidity other than that. (The feeling of solidity is just a sensation floating unmoored in awareness.)

Limited to Speculation

ultimately we can only ever speculate and form theories and metaphors to explain this universe.

It's not even that, though. It's that the truth of the matter is that the nature of things is "before" theories and metaphors. Our metaphors are just parallel constructions. You never get to a deep understanding through thought, because thought itself is "made from" the thing you are trying to understand. Only by considering the nature of your thinking and experiencing, can you realise how things actually are. It's like an extra "meta-level" that comes before everything else. Fundamental truth with everything else just being relative, self-referencing truth.

do you think that, including our perception, every other physical object in this universe is all in our heads?

Well, not in our "heads", because our "heads" are within our experiencing. But everything is within our awareness, sort of dissolved within it, I'd say, like a list of facts or patterns (fact-patterns). That is just a metaphor though, of course.

The Possibility of Limitations

Do you believe that all limitations are in our mind when it comes to shifting reality?

There's no underlying structure supporting our experience so - yes, in effect. Although there is no solid underlying substrate to experience, there is obviously structure to it - it is patterned. So changing your experience involves shifting the relative intensities of those fact-patterns. Since those fact-patterns are made from you-as-awareness, the only way to do that is to shift shape - that is, to shift our state or "jump dimensions" in the main metaphor. How do we do this? The only way is intention. Between intentions, we are merely experiencing the unfolding of a deterministic path inherent in our current state. If we want to change it, we must change the relative intensity of (that is, "intend") a pattern (the "intention"). There is no other power.

If I was truly devoid of any and all limitations, to the point that I was "barely human" and that I knew...

Well, your "human" aspect is part of the patterning of your current experience. You are not a human, fundamentally, but you are having a being-a-human experience. So long as you don't dissolve that patterning, then you will continue to have that perspective even as the world itself apparently changes. (Note also: people tend to worry that their "humanity" is what makes them good and moral, and that if they lost that they would become evil. Actually, the pattern is overlaid on top of awareness, and awareness is fundamentally a sort of good aliveness. Hence all the stuff about the universe being "love" and all that.)

...could I live in a fantasy world, the same way I am living now? It's bordering on psychosis at this point.

You already are living as a person in a fantasy world. To change to another fantasy world involves, essentially, changing the patterning of your current experience. Adopting a formatting or an active metaphor, one might conceive of this as switching from one 3D-immersive strand of thought about a world, to another one.

Summary

- Fundamentally, what you truly are is an "open awareness" whose only inherent property is being-aware, which has taken on the shape of a particular state and experience.
- You can directly experience this to be true. It is the only thing that is certain and fundamentally true.
- Your current experience is of being-a-person-in-a-world. Or more strictly speaking, being-a-world-from-the-perspective-of-a-person.
- The world is not a "spatially-extended place unfolding in time", although we might have experiences "as if" that were true. It is perhaps best described as a "world-pattern" which consists of a relative distribution of intensities of facts. These are relatively true.
- This "world-pattern" can be updated via intention. Only experimentation can prove this to yourself.
- The "world" overall might be better considered as a shared resource of possible experiential patterns rather than a shared place.
- There are other people, but they are part of the world-pattern. The person you are experiencing is also part of the world-pattern. The only intelligence or awareness is the one you are right now, taking on the shape of apparently being one of those people, but in effect being all of them.

To kick off, I absolutely agree that this is a difficult area to discuss. Basically, it just doesn't fit into language very well; we always end up circling the topic, pointing at it. As soon as you think or talk about it, you are in fact thinking or talking about something else - but as it. See the sandcastle metaphor, with its castles on and as "the beach" and also "sand", for example.

EDIT: This turned out to be a bit long, so I've divided it into two blocks. It meanders a little, but it means well. ;-)

PART ONE: Awareness & People

I realise that the only awareness you can prove the existence of is your own - but does it follow that the other people you experience in the world lack awareness?

The thing is, though, it's not your awareness. It's just "awareness", which is taking on the shape of an experience, the experience of being a person in a world, "as if" it were a person. So the awareness doesn't belong to the person; it's better to say that the "idea" of all people is within awareness - the "idea of a world" - and at this moment it has taken on, or unfolded, the sensory aspect of one part of that idea. So it wouldn't be that other people lack awareness; even you-as-person lacks awareness and is just a pattern. The only awareness, the only intelligence and causal agent, is you-as-awareness. If the content of experience shifted and took on the shape of some other person's perspective, it would still be the same you-as-awareness, but experiencing the sensory content from a different you-as-person perspective. At all times, though, you-as-awareness is in a state which corresponds to the implied pattern of the whole world, all people, laid out over all time, deterministically (until a shift occurs via intention, that is).

Are you saying that we merely can't prove other people have awareness or are you saying that we can be definitively certain that the only awareness in the world is our own...

I'm saying that the suggestion that any person "has awareness" is effectively meaningless - and that includes the person you are having an experience of being right now. Directly attending to your actual experience right now, you can observe immediately that "you" are everywhere, the entire experience is made from "you", that you are "awareness" - and that "you" have no edges and no outside. Furthermore, any thoughts you have about being a person or there being an outside also arise within that awareness, and that the experience of apparently being-a-person-in-a-world is effectively a strand of thought too. In other words, it turns out that you have to take a step back from content, and contemplate the context of that content. It turns out that one must reconsider what "you" are, and what "people" and "other people" are. In particular, we must note that there is no perspective other than a 1st-person perspective. As soon as we starting thinking about things from a 3rd-person perspective - employing a "view from nowhere" - then we are immediately wrong.

Additionally, all thoughts about experience are themselves experience. When we think about "the world", that is in effect another world, and not the world of our main experience. We confuse our thinking about the world with our thinking of the world.

...and that the capacity to alter the world/other people through consciously intending changes in the pattern proves/indicates this? Which would make you, from my perspective, a sort of automaton?

Better to say "a pattern laid out in time" or something like that. This is just because "automation", to me, implies a sort of programmed "happening", whereas it's probably better to use the metaphor of a landscape of 3D-immersive snapshots that is laid out before us, and which we traverse with out attention, moment by moment. The only thing "happening" is awareness unfolding moments in and out of sensory form, and even that can be viewed as static, since we can conceive of "time passing" as a static pattern overlaid just as any other.

It's an uncomfortable notion for me, not that that precludes it from being true, obviously. But it does seem to make things seem sadder and less... consequential.

It's a common feeling. One interpretation of quantum physics, called QBism, returns to the notion of a subjective perspective. The implications of this are clear: that the subjective perspective in effect has a "private copy" of the world, and our experiences are in effect a traversal of memories not bound to an independent notion of time.

Excerpt:

"But could the problem of the Now lie in relating the present moments of several different people? When you and I are communicating face-to-face I cannot imagine that a live encounter for me could be only a memory for you, or vice versa. When two people are together at an event, if the event is Now for one of them, then it is Now for both. Although this is only an inference for each person, I take it to be as fundamental a feature of two perceiving subjects as the Now is for a single subject."
--- N David Mermin, Nature, 26 March 2014

The author chooses to believe that a so-called live encounter involves the overlap of two conscious frames, and at the same time. There is no reason to do so in the theory, except that he finds it preferable. Why would he prefer to do this?

Because abstract ideas are cold and lonely - whereas the direct experience of such an open, single awareness is vibrant and alive and pleasant. As we cease to grasp onto our apparent individuality as a "person", and by extension our status as an independent entity amongst many separate entities, our attention opens out. Instead of feeling like a Lonely God, we know that we are all people and the entire world, because we are the one and only awareness, which has taken on the shape or state of all of that. The release from this sense of separation - which is what "other people" implies - turns out to not involve being "one" thing at all, but rather no-things because "one thing with no edges" isn't one thing or any thing at all; it is "before" division and multiplicity and change.

So, looping back for a moment -

How to approach this is to consider that there is awareness or being-aware and that is what you are, but that have taken on the shape of being-a-world-from-the-perspective-of-a-person. And the way to make this meaningful, is to pause and investigate your direct experience right now. Finally, we note that the only thing that is fundamentally true is that which never changes; anything that apparently changes is content, the only thing that persists throughout is the context, and that is what you are.

The person you think you are, and other people, can be said to be that, but it is more understandable to say that there is that, and then that patterns itself "as if" there were such things as people.

(Continues)

PART TWO: Intention & Mechanism

The nature of intending and how, exactly, you do that.

This is a really difficult topic, because it goes right to the heart of what we are, and the problems in describing that. Inherently, "intending" involves no mechanism, no division or parts, and hence no cause and effect; there is no action involved and therefore no technique. Which starts to sound uselessly mystical very quickly. I still think we can describe it with metaphors - however practically speaking, as with the recognition of the nature of experiencing, we can only really be it. Describing it in words never leads to the thing itself, although ironically it is the thing itself. One possible approach: If "awareness" is "being", perhaps "intending" could be best described as "becoming".

thoughts cannot alter the thing we're trying to understand any more than they can describe it.

Right. Because thoughts themselves are an effect; they are not a cause. If you deliberately think of something right now - how did you produce that thought? You just "did". Meanwhile, if you think the thought "move my arm" and then you experience your arm moving, the thought did not cause the movement; rather, you intended something and the pattern you intended was both the thought and the movement. The content of experience is always a result; it is the intention that is the only cause. But what is an intention? Well really, it is not one thing, any more than there is such a thing as a "movement" independent of there being a specific movement. Also, a movement is moving, it is the change in arrangement. So there isn't a "we" who causes a "movement" - rather, a change in arrangement occurs, and in language we say that "we" caused a "movement".

Thus, you can't just think to yourself, if you're white and you want to experience being a black person "I want to be a black person" and have it happen.

If you merely create the thought "I want to be a black person", then you've just summoned a set of words and perhaps some extended imagery into prominence. You have not thought change into the world, as the world. You have created a sort of parallel strand. (The Two Glasses approach is designed to avoid this - more later.)

However, there is an extra element to that - that is, because you are awareness, when you deliberately intensify any pattern by thinking it, then you'll likely see it overlaid upon subsequent experience to some extent. If you simply think "an owl" then you get a general overlay of owls incorporated into your existing landscape, with its extended pattern "shining through" wherever there is a plausible gap for it to do so. The implicit intention is "the owl pattern will become more dominant in my experience". What makes the difference between this sort of general patterning - which leads to synchronicity but not to what we'd usually call results - is to include spatial and temporal context, and to specifically include within the intention that this pattern applies to "the world". Sometimes this is explicit, sometimes implicit. It is enough that you simply know what you mean; there is no extra thing that needs to be done.

Note: I tend to use the word "intending" to mean the act of intensifying a particular pattern, and "the intention" to refer to the pattern being intensified. This means that, loosely speaking, an intention can always be described in the from "it is true now that ____", because all intending occurs now, regardless of the sensory moment being experienced. The entire state of the world is present here, now, all time and space, and every intention is a pattern overlaid upon the entire world-pattern, a shifting of the whole state. "Experience is apparently local; intention is actively global." Phrasing things in that form can help us be clear about what is happening: "It is true now that owls will dominate my experience from this moment onwards"; "It is true now that I will succeed at the meeting in November"; "It is true now that name-of-world-fact is new-value-of-world-fact"; and so on.

So to successfully intend something you'd need to access (back to the metaphor) the loom in order to change the pattern. And the loom isn't thought, it's the fundamental truth that "pre-dates" thought.

Yes, you might say that the loom is "before" thought, but you don't need to access it as such, because you are it. It is perhaps better to dispense with the "loom" metaphor, and say that all there is, is the material, and the material has the property of being able to fold itself under its own power. So, no fold in the blanket of material ever causes the appearance of another fold; it is the material itself which reshapes itself as the folds. It may do so in a way that produces a pattern whereby there is a "thought-shaped fold" and then an "event-shaped fold" side by side, but the first did not cause the second - that is an illusion brought about by our viewing one fold and then the other, and by our ignorance of our own nature.

Would it be fair to say that techniques like Two Glasses are intended as stepping stones or bridges between thought and the "fundamental truth" which creates the pattern you are experiencing?

The Two Glasses, specifically, misdirects you into doing something mundane while distracting you from what you have associated with it. Earlier, I mentioned the difference between thinking a thought about the world, in parallel, and thinking the world itself. The Two Glasses basically has you link two patterns to the glasses, and then uses our everyday intuitions about levels to diminish the intensity of contribution of one pattern, in favour of another. The reason the instructions indicate that you should use a single word, is that this forces the person to "feel out" for a word that best captures the sense of that situation - and this leads to them to actually connect with that pattern, having the word arise from that pattern, giving you a "handle" onto it which then becomes associated with the water level in the glass. The pouring of the water from one glass to the other (rather than just emptying one glass and then filling the other separately), leads to a transformation of state rather than simply a disconnected change in levels.

If you simply write a description on the labels without doing then, then you tend to get a more general patterning effect, as with the "owls". You have not really connected your situations to the exercise. Now, often the results can be the same, in cases where you (I dunno) just want to see more red cars and less blue, or something - but if you do that, you are working more at the level of pattern overlays rather than world-pattern adjustment.

Aside: One should really view awareness as containing all possible patterns, all possible facts. All patterns are pre-existing and are always contributing to experience to some extent - just at different relative intensities. In other words, all facts are true all the time, and all that changes is "how true" they are at any moment. Intending is the way we change the relative truth of different fact-patterns. Your current state, and hence world-pattern, is the result of all your intentions up until this moment.

Is there a clearer way to express "intending" and how it's achieved?

Well, I've had a go at it! :-)

Also, just feel I should mention that I enjoy your posts a great deal. It's a profound and fun topic to kick around - but god it's a frustrating one too, and you seem to have endless patience with johnny-come-lateleys to the subject.

Thanks. Yeah, I think it's a lot of fun to explore. Everyone's a johnny-come-lateley at some point, and every time we have a conversation about this stuff, it's always a little bit different, because everyone's coming to it from a slightly different history - new metaphors or ideas emerge - so I like to engage when I've got time. It's not like I've got the best and final description, after all; this is just me experimenting with how to formulate the same old thing in a modern way that makes sense to me.

(I do aim to write all this up as a proper essay post at some point soon, in a structure that builds up piece by piece, but for now let me continue along this thread.)

Meaning

So, most of these questions are actually "meaningless". I don't mean that in a dismissive way - the sense in which they are "meaningless" is in the same sense that it is meaningless to ask how many corners a circle has, or what colour "length" is, or what the radius of infinity might be. Another way of saying this, is that there are numerous "castles in the sky": self-consistent pieces of architecture with unique layouts. Many of these questions are like asking navigational information for one castle, based on the blueprints of another. In order to answer the question, you have to take a step back and look at the context of the question and not just its content.

Which is exactly how we have to proceed when it comes to understanding "dimensional jumping" and the overall understanding that it leads to. We find ourselves dealing with situations where it's not a case of not knowing something, and it's not a case of there being something but we can never know it; it's more like there is no "something" to know or not know. It is logically excluded from the architecture of the "castle" you are actually living in, versus the floor plan you have been looking at.

Solipsism

Let us take "solipsism" as an example. There are many definitions, but let's go with this one: "my experience is the only experience that is happening".

To make sense of this statement, we are going to look closely at what we mean by the terms "my", "experience" and "happening". If we were to discover that the statement is in fact presupposing entities or occurrences which we can not actually find in our experience, we would have to reconsider the meaning of our position - for example, if it turned out that "I" didn't have experiences at all, because I couldn't find an "I". Taking this further, when I examined what I truly meant by "experience", I might find that it is not as I had assumed - perhaps even to the extent that talking about "other people" was nonsensical from a fundamental perspective, because there were no people, at least in the way I had originally conceived of them.

More specifically relevant to your questions, though, is the idea of there being multiple experiences, and those experiences overlapping with one another. Now, we can think about this - but we immediately have a problem when we do that. Which is, that thinking about something inherently requires experience to have already been divided. If we then look at the "thought about experiencing" and assume that it has similar properties to actual experiencing, we will lead ourselves astray - because the properties of a thought are not the properties of experiencing, which "takes on the shape of" thought by dividing itself, but is not itself inherently divided. So, when we are talking about "multiple experiences happening and overlapping", we are looking at the content of thought when we need to be looking at the context or source of thought, to understand the true situation.

Exercises

There are two little exercises I can think of which might help with this. They are intended to generate an experience, an answer you feel-know rather than a verbal description:

1. **"The End of the World"**

Imagine a sphere floating in front of you. Now, contemplate the idea of being the surface of that sphere. When you first imagined the sphere, it was from a "view from nowhere". When you switched perspective, that first view would make no sense within the logic of "being the surface of a where". The surface of the sphere would not be able to think about its own context as a ball within a larger space. However, the "experiencing awareness" in the first instance is identical to that in the second - it has merely taken on the shape of a different perspective. Currently, now, you might consider yourself as having taken on the shape of the experience "being the surface of the sphere". Someone starts talking to you about what it is like to take on the shape of "viewing the sphere from space". You cannot understand it. You keep asking what the curvature of that space is, and how you get there, and so on, trying to understand your surface in terms of that space. However, this cannot be done. There is no curvature, and there is no way to get there via an action as the surface. Only by shifting and becoming the other view, can you comprehend it - and this must be done directly.

2. **"The Place You Are Looking Out From"**

You are currently looking at these words on this screen. Your attention is on this screen. Now, pause for a moment, and also direct your attention to the "place you are looking out from"; the direction that is opposite to the direction the screen is in. What do you find there? What does this mean in terms of the rest of the experience you are having right now? Does this have implications for the content of experience versus the context of experience?

Answers

I realise I'm not answering your questions directly, but hopefully you can see that: a) this is not really possible, because the answer is actually an experience rather than a verbal description; b) the process of looking for the answer is how you get the experience, so there's not much point in me just trying to say it. Make sense? Once the experience is shared, of course, then we are talking from the same understanding, and the same words take on a different meaning (and sound less obscure and koan-like). Can maybe go through the actual questions next time.

POST: Dimension jumping in the hands of the wrong people

The standard answer to this is that, in effect, everybody has a "private copy" of the world. There are no other people who can intend an experience for you - all experiences are explicitly or implicitly the outcome of intensions by yourself, deliberately or not. This doesn't not mean that you have specifically chosen everything that has happened to you; rather, it suggests that your experience consists of the patterns you have intensified, knowingly or unknowingly, plus their logical extensions. If, for the sake of argument, there were other people who could intend bad things as a part of your expeirence, surely you could solve this easily, by intending that they weren't bad anymore?

Firstly, just to emphasise generally (although you do pick up on this):

None of the things discussed in this subreddit should be just believed. There's no specific worldview that's being pushed, even - except the "meta" worldview that no thoughts-about the world capture the world-as-it-is. Everything else is up for debate. (For example: I, personally, don't really "believe" anything fundamentally, in principle, other than my own direct experience. Descriptions are useful, but they are parallel to the main experience. And so on.)

The idea, then, is that you put aside any assumptions you might have, pay attention to your direct experience as it is, contemplate it a bit more deeply than normal, draw your own conclusions. It's an exploration of "the nature of experiencing", albeit hopefully with some happy side-effects. But the getting of what you want isn't really the main purpose; it's more about the getting of why there was the experience of getting. But it always comes down to this, to reiterate:

- Never "trust" anyone in these matters, but don't "distrust" either; be a skeptic in the true sense. Take inspiration from others' ideas, then check them out for yourself. And if something doesn't work or make sense after you've given it a go, you put it aside. Or equally just don't bother in the first place, if it doesn't seem interesting or worthwhile; that's fine too. (Just don't draw any conclusion one way or the other based on not trying.)

I'm repeating that because the only way someone can cross the line between just fantasising about some concepts and actually experiencing something, is to **actually do some experimenting.** As I said earlier, concepts are just "parallel constructions" that give us a framework to think in - and that applies to both your everyday notion of the world and these alternative frameworks. They are not "true", the only thing that is "true" is direct experience. If you confirm things for yourself, though, you don't need to worry about that.

Let me say this, though: *I am completely sincere about this topic and I wouldn't waste my time in discussions if I didn't feel others might find it interesting and beneficial too.* Meanwhile, unfortunately, the language can start to get a bit abstract sometimes, especially at those times when the topic is based on an idea or observation that isn't being explicitly stated. The phrases get all "mystical" without any apparent grounding. And sometimes we're just pushing a philosophical line of inquiry to see where it goes, asking provocative questions that are a bit awkward. If stuff doesn't make sense, though, question it (like this). And if someone can't answer properly, then maybe they are talking bollocks! :-)

So, anyway -

But when you say things, like consciousness is eternal or I am the only one in existence, it gets me really trippy and I don't see how you or anyone could possibly 100% confirm that it is true.

To understand this, we need two things, I'd suggest:

1. The direct observation of what your ongoing experience is actually like, rather than what you think about it being like. This direct experience is what a lot of this is built on. Words simply point to experiences; if you've not had the experience of "a soft texture" then no description of it or idea based on it is going to be meaningful to you, for example.
2. To be clear about what we mean by something "existing". (Ponder this?)

It turns out that the first one leads us to think of the second one differently, since it adds a new context that is "before" our usual default understanding of the world. This in turn changes the type of metaphors we use to construct out descriptions. Specifically, we are confronted with the problem of pointing to something which is "before" our usual models. And that's where we start saying thing like "eternal", "undivided", and all the other things that it is not. Without the experience, though, and the philosophical line of questioning that follows from it, that seems like mystical nonsense that makes "zero "sense" - just as you say! :-)

One metaphor that helps us avoid being incorrect, even though it can't capture the actual situation, is to start talking about the world as a "shared resource of patterns" rather than a "shared place or environment". The more you experiment with things, the more you find yourself needing something akin to an "abstract patterning" and "private copy" framework in order to think about it. But that arises from the observations, created as a useful tool; it is still not something to ever believe in as being fundamentally true.

We all have layers inside us, and I always wonder about the hidden truths about other people, but I digress.

It's actually an interesting thing, forums like this, because I think most of the people we are having conversations with probably don't discuss this sort of thing with the people they know in real life. Even just the philosophical aspects. Not necessarily because it's secret; actually, few people are interested in pondering such things. This subreddit has about 7k subscribers - from the entire world. What are the chances of knowing another one of those people? And then, what are the chances you'd end up broaching this subject? Who knows what could be going on in the mind of passing strangers and random people in coffee shops! :-)

From my own experience, I know a couple of people, but not many are really interested in digging around. Most folk - and this is totally fine - are looking for some sort of technique to get a result, or are looking for enlightenment but think it is some sort of feel-good state, rather than a realisation of something.

You don't necessarily believe all these metaphors and other "truths" you speak of if you don't have any direct experience with it.

I find the whole idea of "belief" a bit of a distraction. It's in the same category as "existence". We assume we know what it means, until we actually look and check what it is that we mean!

The way I'd maybe separate it out is:

1. There is the **fundamental truth** of the "nature of experiencing". This is the context of experience. You can directly observe it because you always are it. This is "what experience is made from". It is always true and always the same. You can't really describe this in words, because it is "that which words and thought are made from"; you can only be it and know it directly. For convenience, sometimes it is described as the "open space of awareness".
2. There is the **relative truth** of what you are experiencing. This is the content of experience, arising in "open awareness". Typically, you might consider that there is:

- A "main strand" of experience, where you are experiencing being-a-person-in-a-world. This is a sort of 3D-immersive multi-sensory strand of thought which fills up your awareness.
- There is the occasional parallel strand of experience where you are thinking about the main experience. This tends to be sort of localised in a sub-region.

In both cases, these are coherent - they are self-consistent like a continuous pattern made from one piece of cloth - but because they have no inherent permanence, they change, they are not fundamentally true.

It makes no sense to talk of "believing" in something as such, because if you are thinking about something then it is a parallel strand. Meanwhile, if you are experiencing something then you know it. So there is a difference between knowing what you think about the world, and knowing the state of the world directly. You might say that every strand of content has its own "relative truth", and then there is the context which is "fundamentally true". Where it gets interesting, though, is that it suggests a certain potential: since the main strand is no different in nature to the parallel strand, then just as it is possible to use intention to pattern your thinking, it might be possible to pattern your main strand of experience in the same way. Your main strand, it could be suggested, is just a sort of unbounded thought unfolding in awareness, albeit a quite stable and intense one, and you can "think it" differently.

However, only personal experimentation could show whether that's a valid way of approaching it.

When I read these ideas and metaphors, I don't immediately take them as fact but I don't immediately disprove them either. I mull over them and sort of let them "float" around in my head. I never set anything in stone as a "fundamental truth" because as you said they are still only "parallel thoughts" about this world.

Right. That's how I treat these things. If you just view everything as "interesting ideas" that might come in handy, then you don't need to judge them in any fundamental way at all. In fact, it's sort of meaningless to do so. Their value is as a source of creativity and curiosity. After all, even concepts which appear to map directly to aspects of ongoing experience are not really "right", they are just "self-consistent" (although there often seems to be a tendency to treat them as being more deeply "correct").

I guess I jumped the wagon on this one and immediately thought about all the materialistic stuff I could get, when this is far more spiritual and about self discovery than anything else. I don't really know where to start though, do you meditate? If so, what are your techniques and how often?

I think it's totally fine to get excited about the possibilities! "Materialistic stuff" consists of experiences just like anything else, including spiritual stuff. Personally, I don't really meditate. I do a daily releasing exercise, that's about it. Lie down, let everything unravel as it wants without interfering. In terms of better perceiving our experiences, I think it's good to go for it directly: simply by attending to the experience you are having, and looking for that open space, you will shape yourself into it. So, spending time just closing your eyes, "feeling out" in to the space around you, and exploring the content of your experience - where "you" are, what sensations, perceptions and thoughts are floating in your experience, that sort of thing - is all good. The lesson we derive from that isn't that we find some ultimate state; rather we discover we are all states, and that we shift into any state by "taking on the shape of" that state. The fundamental truth is, funnily enough, always true!

You didn't answer the part of the question I was looking forward to lol, but I didn't expect you to either.

Well, you knew I was just going to tell you to explore things for yourself, right? ;-)

There's no confirmation of anything other than self-confirmation. You totally seem to get it: thinking about stuff is a different thing to actually exploring it. At the very least, I can promise you that it will be interesting and will add an extra layer to daily life that will make it more enjoyable; beyond that, you can extrapolate things and see how far you can take them, if you want to. The posts here and at subs like /r/glitch_in_the_matrix should act as a source of inspiration, perhaps.

Q1: Ahh, I'm surprised you don't meditate. I've been wanting to get into meditation for years but just never took the time to really delve into it and I couldn't find much time either. But I'm about to start practising a technique you mentioned in a post (I can't remember which post) where you told us to relax and turn off every sensation and just remain in that position for about 10 minutes before eventually trying to "will" your arm to move without actually moving your muscles. If I pull this off, I feel I'll have broken down a major barrier that's holding me back.
If you don't mind me asking, I'm curious to know if you'd feel comfortable sharing your "end game" that you'll hope to achieve, even if only vaguely.Sort of like in this thread which you may have already seen. If you don't want to then that's totally alright. But optic fibre is right, you're a unique individual and everyone on this sub seems to be entranced by your words and seemingly unbounded knowledge. There's a certain amount of mystery that draws me to you. I feel you'd be a real challenge to try and figure out in real life. I wonder what it would be like to know you in real life and I wish I did. Luckily we have this forum so we can all pool our ideas and experiences together to create a vast pool of knowledge. I find all the answers in that thread I linked, very interesting. It seems deeply personal to know one's deepest desires but it's inspiring and gives hope where it was initially perceived to never exist.

On meditation, well it sort of depends what you think it is and what you are trying to achieve - and there are many sorts. Lying down on the floor every day, sometimes sitting, and doing nothing - by which I mean ceasing to interfere with movement of body, thought and attention - is basically Zen meditation [https://en.wikipedia.org/wiki/Shikantaza].

Generally, if someone is meditating in the hope of enlightenment, I'd say don't bother. (But I'd also say: don't pay too much attention to what I say!) Understanding the nature of experience is something you pretty much infer and then confirm. But it's worth doing something (daily releasing exercise) to get experience of allowing things to move spontaneously "by themselves", since that helps dissolves people's tendency to continually re-assert their current position, in opposition to the flow towards outcomes they have intended.

Ha, the phrase "end game" makes it all sounds like a nefarious plan for world domination! :-) Well, there isn't one. It's interesting in and of itself. Having these discussions can make it sound like it's the most important thing, but really it's not; your ongoing experience is what's most important. Having insight into our incorrect assumptions of how things are is great, but beyond that there's: living. I think we have to be careful we don't spend all our time contemplating and meditating, and forget to drink beer and go to art galleries (or whatever). :-)

There's a good book called Ideokinesis by Andre Bernard, a dance teacher who taught imagery and spontaneous motion approaches (it's related to this topic). At one point in a class, as Bernard is discussing his ideas, a guy asks "but what's this for?". And a girl responds: "It's for life!". And that is the end game and it's the only game, no matter forms it takes, I think. I have to agree, I think it's great that these communities can pop up, and people from all over the world can find overlap and exchange their thoughts and experiences. Even a decade ago, this wouldn't have been possible in quite the same way.

Q1: Ahh right.
Having these discussions can make it sound like it's the most important thing, but really it's not; your ongoing experience is what's most important. Having insight into our incorrect assumptions of how things are is great, but beyond that there's: living.
Yes I agree with you on this one. I must confess I think I might have let all this change my perspective a little too much. As of late, I feel like I've been thinking less and less about my future. I only ever vaguely think about my future but now it's like I'm neglecting it. Everything I experience in the current moment is almost like it's temporary or just for fun. Just another thing before I say good bye to everything. I'm not suicidal and I don't ever plan on committing suicide but I can't deny that I haven't thought about doing it just to see if there really is anything on the "other side" (haven't we all). For the last few years I felt like my future was this black cloud, it made me feel like I'd never experience it. Like I'd die or end up in some vegetable state. But that feeling eventually went away and now I find myself not thinking about my future at all. I can't help but let myself be absorbed by all this stuff, it's so intriguing. I know I mustn't let myself lose sight of the big picture, which is to essentially experience.
I've been over at /r/Oneirosophy for a bit and the stuff I read there just pulls me in, closer and closer. I think I'm letting myself get a little too carried away. I've planted these ideas in my head. I fear I want something I cannot have. I have my whole life ahead of me and I'm letting myself get carried away when I should really be focusing on enjoying life, instead of pondering how 'empty' and 'bleak' everything feels and asking myself can I really have something more than "this".
Regardless I know my perspective on life has changed radically over the past couple of years and my perspective will continue to change as I experience life. I wanted to ask you, what you think about the stuff they do over in /r/Oneirosophy. Why don't you think "enlightenment" is the way to go? When you die, do you simply wish to have the experiences you had in life and that's it? If I really wanted to go about, trying to find the cracks in reality and eventually pull it down, would I do that via meditation?
Thank you once again for your thoughtful answer, I'll be sure to check out that book when I have time :)

Everything you say is pretty normal, right? I think anybody who ponders the world and how things are, explores those thoughts. And it's even fine to get carried away with things - but keeping mind that thinking about stuff is also just another experience, a parallel construction, and the larger lesson is that there is no fundamental "how things are". It's if you find yourself dedicating too much time looking for "the final secret knowledge", when really the so-called mystery is just rooted in the fact of moving your arms and mundane everyday stuff like that, that you need to watch out. Experimenting, yes, because that is exploring experience. Just thinking about things, making up parallel fantasy worlds only, that's what we have to be wary of (unless we do it knowingly for fun, that's different; that's art).

As one of the originating mods of /r/oneirosophy, obviously I'm all for it! But it's important to keep it in perspective: those are philosophical discussions about the possibilities inherent in the subjective idealist view. Such things can be empowering, but only if they are used as creative inspiration for deliberate exploration. There is fun in just thinking things out too, but there's a reason that the sidebar here explicitly encourages trying out a couple of exercises, and underlines that explanation and descriptions are metaphors. Whether "enlightenment" is the way to go, kinda depends on what you think "enlightenment" is? It's becomes such a vague term I think. What do you think of when you read that word?

Definitely, I'd agree that having an understanding of "the nature of experiencing" is a good thing, but that's relative straightforward, albeit not easy to put into words: you are "that" whose only inherent property is being-aware and which "takes on the shape of" experiences. The real issue we face is, that we don't see the whole of our state unpacked into the spatially-extended senses all at once; this makes it harder to develop faith that intending = reshaping ourselves = shifting state = updating facts both now

and then. In other words, that intending to move your arm (effectively: "it is true now that I will experience my arm moving then", where "then" is about half a second) is identical to intending any other experience ("it is true now that I will experience receiving my top grade then"). Again, only actual experimentation can reveal whether that is actually true or not. Thinking about it just produces yet more descriptive schemes (because that is what the implicit intention of thinking is).

...

those with good intentions and good deeds live in squalor...

All of this might be somewhat self-fulfilling, I suppose. However, it might be interesting to explore this bit: Which good intentions and good deeds, specifically? What counts as those? And how are those apparent people going about it? Also, what power would or could such people have over other people's circumstances?

If everything is in your experience, what are you doing about it? Wanting is fine, but that amounts to thinking-about the world - and often in ways that imply the current state rather than a target state. Note that, also, it might be the case that mere action doesn't help: the intention to experience acting is one thing, the intention to experience outcomes is another. And so on.

...Maybe if we take one strand of that and run with it? Specifically, the idea that "spirituality" is a good outcome for the world, in and of itself. (I dislike that term, it seems pretty much meaningless, but I can't think of another one that doesn't require lots of explanation.)

If one spends time studying the nature of things, what happens? One reaches a greater understanding of what ongoing experience actually consists of; hopefully, a clear and direct awareness of what you actually are as the context of experience as well as the content of experience is the result. But does this necessarily alter the content? Make the world better? Well, no, not inherently. Realising that, say, everything that arises in your perspective is made from "consciousness" doesn't change anything at all; it merely shifts your understanding of your nature and the nature of the world. There may be a bit of a shift due to relaxation and acceptance, but perhaps nothing substantial beyond that. Furthermore, you likely realise that content and consciousness itself contain no judgement about things being good or bad. It not only doesn't care, it doesn't even know what caring is. It doesn't actually know anything; it just is everything. Everything just "is"; one pattern is equivalent to another. Patterns are added to patterns, the world shifts, it has no intelligence in and of itself. You are the only intelligence and you are the only thing that "acts".

So at best, "spirituality" offers a new perspective on self and world. It doesn't necessarily lead to good or bad things; that's outside of its remit.

"Do you think there's too much suffering in the world?"
"I think there's just the right amount."

So a couple of thought-provokers:

- Having come to an understanding, after that is where the decision to do something or not, and what that something will be, becomes relevant. The understanding itself accomplishes nothing.
- If you want to be wealthy, maybe you just do have to become a banker or a lawyer? Because that's how you made this world! ;-)
- Perhaps trying to reformat this world is a mistake. You've already created this world as it is, unwittingly. Are you seriously going to completely disrupt the patterns of all these pre-existing people without their permission? That seems selfish.
- Equally, you could perhaps think about switching out of this experience and into another - but a moment's thought indicates that this amounts to the same thing: reformatting your experience is reformatting these people. Even more selfish! :-)
- Why does it matter so much to you, the way the world is, and your judgement of it? And are you not basically judging yourself anyway by doing so?

For convenience, I guess we should ditch the "soul" and "spirit" terminology, because I think it has clashing connotations, particularly in terms of being located in an independent space somehow, or within something, or whatever. "Nonlocal self" is a nice term, but I tend to go with something like "open awareness" simply because it has the feeling of being "before" arrangement in space; experiences arise within it, as spatially-extended senses, but it does not itself have a location nor extension nor boundaries. But anyway, I guess we're talking from the same idea really: that which experiences, and that which experiences are made from.

I suppose, first, we need to firmly recognise that if the world was the result of our cumulative intentions, then it was not done deliberately. Simply focusing on a pattern would intensify its contribution, and that in turn would intensify its extended pattern of logical implications. For example, if I focus on the existence of a tree, then that logically implies soil and water and sunlight and birds and an ecology: an entire world immediately springs from that thought, is implied by it. We wouldn't say that we meant to create that world; but nevertheless our act of increasing the contribution of one pattern did result in that world's (relative, apparent) creation.

So, now there's a world. For certain, you can't "escape" from that world - because you are not actually in that world. What can you do instead?

"if the world was the result of our cumulative intentions, then it was not done deliberately"
but it must be, mustn't it?

Hmm, I'll be clearer on that. I don't mind it's not originating from/as you; I was talking about whether you are doing it deliberately - having a conscious purpose in mind. So, if you are focusing on the image of a tree, but do not understand that doing so corresponds to intensifying a tree and triggering all the associations, then you have not deliberately created a world. When people talk about there being a "purpose" to the world they find themselves in, and the troubles they are going through, they are implying that there is a reason - a reason that was consciously chosen, to teach a lesson (or whatever). But that's not the case. The world you have ended up in, while a result of a series of intentions, was basically an accident, because you didn't know that you were intending or what the nature of the world is. The world is not intelligent - you are the only intelligence. So if you act out of ignorance, there is no correcting system that is managing things afterwards. The world itself amounts to a "dumb patterning system" that simply has its eternal patterns intensified or dissolved with no say in the matter.

in the same way that even if i died, why wouldn't i then 'respawn' in the same/similar world and carry on after the point at which i'd died beforehand.

No reason why not, necessarily. Although, if you have a firmly patterned idea of death being the end of life, then the logical implication of a death scenario for you might be that all memory of the current person is effectively lost to you, and the next thing that appears in your awareness is the experience of being born as another person. If your intention to live as your current person is strong, then perhaps instead of that you'd experience a discontinuity, such that the car crash suddenly didn't happen, or you survived after all, or whatever (perhaps with some collateral shift side-effects).

the only conclusion i've arrived at is to create the world with purpose

Right. And as you say, this is tied in with knowledge. The realisation that is required, to be purposeful rather than accidental (see above), is to understand the relationship between world, self and intention-implication. But having got that?

You are essentially talking about thinking new facts into the world, updating the relative balance of constituent patterns, or allowing this "world-pattern" to fade relative to another world-pattern which you seed with an intention.

...so i'd like to have the experience of creating portals and then the experience of overtly changing the world...

Which is where intending base formatting comes in, rather than just intending outcomes. The latter is simply overlaying a target pattern on pre-existing structures (giving "plausible results albeit by unlikely apparent routes"); the former would be a more "meta" targeting of the landscape of potential routes itself.

as in traveling: the motion itself is the structural 'route'; hence the 'portal' experience

I'd say you want to create a similar experience to an OBE, stripped of the "astral body leaving my physical body" concept, instead knowing-that everything is a movement of experience as a whole, and imagining-that going through a portal is a state transition. If you really spent time with it, I guess you could just choose a doorway and have that represent the state change (which is something that people do for minor facts anyway).

yes that's exactly what I think

Actually, the "Infinite Grid" animation was initially conceived of as a way to create a structured imagination object that could be used for changes via "translation" - it's not dissimilar to the "OBE you don't come back from" concept, if you think about it.

it's that switch from looking at something and then looking at something else
what do you mean by "translation"?

Yes, I meant "translation" in the mathematical sense rather than the language sense: shifting your location on the metaphorical grid of possibilities, while keeping your identity intact.

so how would you go about changing in to a new location? if I decided on a place where I went through and exited in a new location - how? changing base formatting so all I have to do is intend it
but that's easier said than done!

Well, that's the trick, isn't it? There is no how - it's just intention. You need to imagine-that it is happening until the relative intensity of that imagining is stronger than the things you have imagined (intended and implied) thus far.

...

Q3: I don't really believe in a "global conspiracy" (since such hypothetical people would be entirely selfish and could not work with others to rule all corners of the world together in a significant fashion, at least for very long), but about two years ago I'm pretty sure that Great Britain made it very difficult, if not impossible, to search for occult subjects online. It does make me a little suspicious about that.

Well, "esoteric material" was one of the "sensitive subjects" on the list for David Cameron's ISP-level filtering drive:

"As well as pornography, users may automatically be opted in to blocks on "violent material", "extremist related content", "anorexia and eating disorder websites" and "suicide related websites", "alcohol" and "smoking". But the list doesn't stop there. It even extends to blocking "web forums" and "esoteric material", whatever that is. "Web blocking circumvention tools" is also included, of course."
-- Cameron's internet filter goes far beyond porn - and that was always the plan, New Statesman, 23 December 2013

Now, supposedly those filters are opt-in, and there's been a lot of messing around in this are over the last couple of years which makes it hard to tell what exactly has happened, but at the very least the ability to select and block was probably but in place. Meanwhile, clauses in the current Draft Investigatory Powers Bill specifically deal with preventing companies from revealing that they have been ordered to interfere with equipment and data. Since it's accepted that this bill is an attempt to legalise behaviour that was already taking place - to normalise it so that it can be used more directly and openly - it wouldn't necessarily surprise me if blocking was already happening, silently.

So basically: it's not a conspiracy, it's a documented fact that the British Government has sought to create, and must already have put in place, filtering capability related to "esoteric material", which would include "the occult" and probably many other things which you and I wouldn't even consider that far from the mainstream. Whether it is active or not, and in what sense, is debatable.

Q3: I see. Thank you for this information. I figured that this was already happening on some level or another, and probably in many other places. Google is probably at least monitoring what information is being sought right now, and making trends and correlations with the data. Knowing that they also own sites such as Youtube, it would be really interesting to even look at a summary of their collected data. It is kind of scary, to be honest, and it is a vulnerability that most are not aware of, or don't care about. I'm slightly of the latter, but really only because I'm a nobody (at least right now).

It's a good idea to use Startpage anyway [https://www.startpage.com/], I'd suggest, just as a point of principle.

Of course, ISP-level monitoring of "internet connection records" and warrentless access to it by dozens of agencies, as mandated by the draft bill, is the important issue going forward. (Basically: that's everything, including location info and other data phones and apps send as part of their operation, any other bits and pieces, not just the things you specifically request as a user). See the summary on page 33. Note that terms like acquisition, interference, communication, transmission are not necessarily meant in the casual-use meaning of those words. Developments to keep an eye on at least, as a good citizen, I'd say. The ID cards project (really: ID database) was prevented a few years ago; same deal here. No point getting too paranoid, eh! :-)

Q3: Good idea. I actually make it a point for me to never own a smartphone; not only are they unnecessary, I just see it as a mistake/crisis waiting to happen. But oddly, so many people have them, and are oblivious to how vulnerable they are with them. I only know in real life two other people who don't have smartphones. It is just so weird to me, especially when I see everyone just having their eyes glued to them while I'm walking down the hall.

I've lost track of how many times I've had to dodge people walking down the sidewalk staring at their phones, not looking where they're going. Then there's this guy [https://www.nydailynews.com/2015/12/26/man-dies-after-walking-off-a-cliff-in-san-diego-while-distracted-by-electronic-device/]. The zombie apocalypse is already upon us.

Q4: That's incredible. I wonder what the official spin would be if Dodgy Dave was directly questioned about why society should be threatened by 'esoteric material'. It's all supposedly 'magical thinking' nonsense anyway so how could they justify this.

I think it's actually just part of a broader notion of anything that contradicts Conservative (the party variant rather than general conservatism) ideology. It's not specifically about being anti magical thinking - in fact, they are massively prone to engaging in it themselves, and not the "good" kind. It's not as if they are great followers of scientific evidence, after all; they regularly discard research and evidence and plough on with ideologically-driven legislation. They generally quite keen to silence all contrary narratives, even when from their own advisors, and scientific bodies generally.

Q4: I guess I should be glad that I now live in Canada but I wouldn't be surprised if the Canadian government already have (or are working on) something similar.
It's the mentality of separation that a certain kind of power often brings. The further removed from the 'common man' those in power become, the less they can truly identify with their wants and needs.
Instead they'd prefer a docile, easily controllable populace who think and therefore act within acceptable predictable parameters.
I remember a particular author - the name escapes me right now - who talks about the importance of being able to learn from within yourself (tapping into the infinite reservoir of information) as there may come a time when you might not have access to the 'outside' information required. I've always thought that the honing of this skill would prove exceedingly useful.

That's an interesting point about "learn from within yourself". I definitely think it's very important that a person knows how to reflect upon and explore their experiences and think through their meaning - rather than accept a conclusion given to them. Not that many people seem to want to do it, though.

It's definitely the viewpoint of this subreddit - try things out, ponder for yourself, don't take anyone else's word for anything (not because they might be misleading you, but because your own experience might differ or your own interpretation might lead to different conclusions). While it might be tempting to have others think on your behalf, in fact nobody can think on your behalf of your perspective. (So we shouldn't be too surprised when, say, power groups don't act in our interests: even if they aren't being selfish, at best they can operate on an simplified idea of who you are as a collective.)

POST: Is DJ basically about awareness 'De-patterning' and then its 'New-patterning'?

For clarity, we should probably emphasise that it isn't "one's awareness" - rather, it is just "awareness". This "awareness" is what you truly are, but it is not a personal awareness. It has no inherent properties other than being-aware. This is the only unchanging truth. Meanwhile, so-called personal awareness in its various forms - by which we mean states and experiences of apparently being you-as-observer or you-as-perspective or you-as-a-world-from-the-perspective-of-a-person or whatever - are all actually

just patterns/formatting of "awareness". This might seem pedantic, but it changes the level at which we consider things like "dimensional jumping". Which is to say, we must view it from the the level of context (the nature of experiencing as patterned awareness), which is "before" any content including formatting like "spatial extent" and "apparent unfolding". This means that absolutely all content is relatively true only, has no solid backing, and is subject to alteration.

(Of course, even the idea of "patterning" is a metaphor/formatting, but it is so abstract that it's probably the lowest level that corresponds to a sensible and self-consistent experience that can be talked about. Beyond that, you are probably not really dealing with experiencing a "world" anymore.)

I enjoy the way Nefandi explained it in one of their posts. Context being the stage, content being the play appearing to occur on the stage. So by formatting the stage, you set up the types of plays that can occur thereupon.

Yeah, that's a nice metaphor. Similarly: the landscape defines the available paths across which water may flow, and so on. (Although in both cases, there's an implication that events "happen". Perhaps better to conceive of a static form, across which attention "happens".)

At one point there was the idea of a "pattern stack" where the lower levels would be base patterns or formatting (like "spatial extent" and "unfolding change"), then perception patterns (sensory aspects like colour, sound, texture), the forms, then facts of the world, then movements, then outcomes - and so on. But then I saw that as too formal, and perhaps in danger of becoming a "how it really is" description. Far better to just fully embrace that you can pick any metaphor and render it "active" by intention/implication. Using a metaphor to formulate an intention also implies the metaphor, and you pattern experience accordingly simply by intending the outcome in those terms. Can you think of what you want to experience and see a logical connection, any connection, to your current circumstances? That's it, then. No real need to decorate it further. The world of patterns has no hierarchy or depth (those things being themselves just metaphors).

POST: found a new manifestation technique in a old reddit post in /r/lawofattraction

Hmm. It's seems like an awful lot of ritual for what it's doing, and a bit muddled too: "sending messages to the universe" mixed with "assignment of meaning to an object" mixed with "direct assertion of fact". I think you'd be as well just closing your eyes and asserting the fact of your desired outcome (in the general non-verbal format "it is true now that _____ then").

This is actually my problem with LOA generally: it lacks a structure because there's no underlying model, which makes it easy to end up doing things which have an apparent "structuriness" but are really more like superstition. The active ingredient ends up being incidental or even largely lost. Really, intention is the only power, and everything else is about structuring that intention. Without a clear structure or framework, you're potentially mangling your outcome, and you'd be better just asserting directly. In other words, despite the presence of a glass and some water, it's really more "owls" than "two glasses", and a compromised bird at that. The reason the Two Glasses exercise is structured as it is, is to acquire actual "handles" onto pre-existing patterns and then alter their relative intensity of contribution in a co-ordinated manner. Each step in the process is worded to allow that to happen, whilst distracting you from interfering or counter-intending. (Meanwhile, if you're curious, the original comment describing the Two Glasses exercise can be read here [POST: [EXPERIMENT] Glitch Generation Test, I Need Your Creative Ideas!].)

Which isn't to say the exercise mightn't be useful; but in terms of an exploration of the nature of experience, or even a straightforward seeking of results, I think it maybe obscures more than it provides, perhaps.

...Pretty much. I'd say it's more effective because the actions have a specific meaning, created implicitly via the way the exercise is structured, rather than just being a sequence of arbitrary movements. Remember: there's nothing inherently special about water, labels, drinking and pouring, for example. The key ingredient is the explicit or implicit assigning of meaning or intention to component objects and actions (these can be "physical" or "mental"). Unless your instructions lead you to do that, probably covertly, or you understand that specifically, then you're just moving some liquid around and writing some stuff.

Intention is the "secret" behind everything. Unfortunately, it can't be described or taught, since it's not really a method or a mechanism; it's just something you are and do. Ironically, it's how we always actually do everything that we assume we are doing by other means!

POST: Can you get stuck going in between or delayed?

Some metaphysics guys explained that I'm still coming through to the next dimension but idk

I like that. "Hey, who was that I saw you talking to yesterday?" "Oh, them? They were just, like, some metaphysics guys I bumped into between dimensions."

POST: On the 'acceptance' of facts via implying them

[POST]

Hello to all my fellow jumpers
I wanted to share with you all a simple but very effective technique that has given me some interesting results lately. As some of you may or may not have realized, accepting something as fact is a great way to make DJ work, but in many cases you might have found that wrestling with your beliefs to insert a new one can be as difficult as tearing down a concrete wall with your head.
Let me draw your attention to the following popular saying: "Dress for the job you want, not for the job that you have."
I've been a DJ-ing enthusiast for longer than I can remember, and let me tell you I must have wasted years walking in circles before it started to dawn on me how the subconscious works. In many occasions, by trying too hard and putting too much effort into trying to make my subconscious accept X as a fact, I ended up sending exactly the opposite message: that X was NOT a fact. If you are bullheaded like me and probably haven't been able to get DJ to work despite insisting, it's probably because you are falling in a similar pitfall.
So, what am I proposing here? Instead of working to insert a new belief, I invite you to experiment with the concept of working with them. What sort of clothing would imply that you have the job of your dreams? What sort of walking posture would imply to you that you have high self-stem? What sort of habit would imply that you are happy and fulfilled?
I invite you all to experiment a bit with this. Ask yourself the question: if you had what you want, what sort of little thing would change in your habits that you could do now to imply that you already have it?
If you have a similar method, please do share it with me in the comments. :)

[END OF POST]

A1: Acting as if is definitely something that's worked for me on a number of occasions. I've had experiences where I had no discernible way of logically getting something for a long period of time, and then by choosing to simply act as if I already had it, within a few days it presents itself to me, or something even greater. Sometimes it's met by a seeming negative occurrence, but the true outcome is that the negative seeming occurrence actually led to the greater outcome.

A2: Agreed. I'm going through a current life circumstance change. Under my old "little me" mind I'd be depressed and anxietized.. but this time feels different, there's a sense of unseen guided hand moving mountains. To my old single mind, this would be my life being destroyed.. but yet I know this to be the creative process opening "the ways" for water to flow and even greater experiences to be had.

Q1: Bonus: of particular interest is a dream that I had a few years ago in which I was looking for a computer component to install on my computer. I must have spent about 20 minutes on that dream searching for a store which sold the device without any success.
The more I searched and traveled across the dream city, the more it became like a maze and expanded & created more and more streets and buildings ad-infinitum. Until I stopped searching and materialized one in a question of seconds. My ceaseless searching kept implying that I had not found, and that in turn kept me running around like a dog chasing after it's own tail.

So true. It's the intention and its implications that matter, and intending outcomes is what's important. What we are really intending is always, at heart, an experience. If we intend looking for something, then that's what we get: the experience of lots of searching. If we intend something is found - or as you suggest, do it indirectly by intending something else that implies that it is found - we save ourselves a lot of traveling. This is also why in general life, we should intend where we are going, rather than intending the movements that theoretically should lead us there. The former directs experience towards the outcome, the latter simply guarantees some movements.

I'm going to riff on the topic a bit, and see if we can't get a bit clearer on the background context. Let's maybe wind back a little and be specific about what exactly we're doing, using our little patterning model:

Model Overview

- What you are is "awareness".
- Awareness is always in a particular state.
- That state contains - or rather implies - the full subjective definition of the world (the "world-pattern"), including all past and future moments, all of which are full determined between each intentional shift.
- A state actually consists of all possible patterns of facts simultaneously; patterns are eternal. What defines a particular state is the relative intensities of contribution of the patterns.
- The world-pattern also includes the base formatting of experience - for example, "spatial extent" and "time is passing" and so on. These structure the basic logic of the apparent world experience; they are by nature more intense, or deeper patterns, metaphorically speaking.
- When we "intend" a change, what we are doing is increasing the relative contribution ("intending") of a pattern of facts ("the intention") within the world-pattern.
- This re-patterning of experience is "dumb". There is no intelligence behind it; you are the only intelligence and the only cause.

This gives us a few things to consider:

Model Implications

- You literally get the pattern you intensify, overlaid upon experience, although this includes the felt-meaning of the pattern rather than just any sensory aspect you conjure up via visualisation or whatever.
- Direct intensification of an image, like an owl, will overlay the picture of an owl - and to a lesser extent its extended associated pattern - over all experience, without regard to spatial or temporal context. This is like drawing on a TV screen and the image shining through where there is a gap. This gives rise to what we would call synchronicity. The experience that arise tend to be "about" the target.
- Adding more contextual detail to the owl image will restrict the gaps in which it will appear; the more specific the image the more it tends towards corresponding to a particular event. This tends towards what we might call coincidental manifestation.
- Adding felt-meaning to the image - basically, conjuring the image while knowing that it means-that such and such will happen, makes the intention more specific still. This tallies more tightly with what we'd call generating actual outcomes.
- This is where the actual power is. It is problematic for people to think about, though, since this felt-meaning isn't really experienced as such, or at least not in an expanded way. It's a sort of background dissolved "knowing".
- Then, we have a variant where we imagine an intermediary object while considering that the object means-that a certain outcome will be generated. This is what the "sending messages to the universe" type rituals do.
- Finally, we can do a variant where we imagine or directly intend with the world-pattern itself (using mental, physical or even no objects). We summon up or imply an aspect of the world-pattern, and then imagine operating upon it.

All of these, despite the appearance of being different due to the differing experiences which accompany them, are actually the same thing: intending a change of state.

Model Considerations

So whatever approach we do, the question to ask ourselves is:

- What are we actually intending?

And sometimes it can be:

- Are we even intending at all? Simply performing mental or physical actions may achieve nothing at all, or at best the basic patterning that corresponds to the owl example (typically appearing as synchronicity). What is important is the intention which accompanies any action or non-action - and that intention actually is the outcome.

So, there is no inherent problem with updating the past or the future or the present, because it is all within the current state, now. [1] The difference between the owls and the Two Glasses, though, is that both of them simply overlay or shift the surface patterns without contradicting "plausibility" - plausibility being the base formatting of your experience (that of apparently being a person in a location in a world which is unfolding steadily). Now, one rule that emerges from this picture is that any particular state, between shifts, must be coherent: the world must always "make sense" because it is a single continuous pattern. This means that a shift of state must occur all at once; you can't be "standing on" one part of the pattern while trying to tug at another part, if those two aspects are logically dependent as a requirement for world coherence. In particular, since things that you "definitely know" - in the sense of having already experienced them or had them implied - are the most intense patterns of all, overcoming them requires a surrender of control of any aspect of experience which implies those things, as well as firm full intention of the new state. This, I suggest - perhaps coupled with incorrect structuring of intention - is why certain areas can be problematic.

Basically, then: full surrender of the current state, plus persistent but effortless intention (while avoiding implying any base formatting which would oppose the change), would be the avenue to explore.

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[1] In fact, the reason the owls experiment is called The Owls of Eternity is because it often has the effect of producing experiences which apparently must have begun in the past, and even noticing things that "must have always been there" but you can't help but ponder.

...Good stuff.

People here are doing nothing but what other people are doing with LoA just with a cooler label

I'd perhaps disagree with that (although it depends on the "people" in question, of course). I'd probably say that the basic nature of experience is, obviously, exactly the same regardless of whatever subject we are talking about - be that LOA, magick, "dimensional jumping", all that. So in that sense, it's all the same. They are all different ways of structuring our thinking about it; and our ways of formulating our intentions. The world-as-it-is doesn't care about any of that, though, until we intend. But: some descriptions definitely lead to more productive pursuits than others.

So, basically the reality is not all that malleable as we so like to think and discuss or no one (that we heard of) has yet mastered the practical use of this world view.

Reality - or we could better call it "experience" - is in principle completely malleable because there is no external world or solid thing underlying it. However, if you, say, imagine-that there is a stable world which is persistent and has certain habits, then it's probably not sensible to assume that later a casual "wish" is going to overturn that. Rather, events are going to arise which are "plausible" although unlikely; the outcomes will be overlaid upon those existing stable patterns. The world will not break in response to your intention for a pay rise. So, you are going to have to do some unpicking of the "base formatting" to have completely discontinuous experiences, or completely release your attachment to that so you're not "standing on part of the rug while trying to move it". And you can totally do this. The problem is, it's a sort of not-doing and it can't be thought about, and ultimately you are destroying the coherence of your world experience if you push this. Even simple exercises like the owl exercise can really mess with your sense of structured reality if you push it a bit (because of apparent retro-causality and problems with separating out memories).

Additional aspect: People tend to keep their mouths shut if they get dramatic changes that go beyond "amazing coincidence", because it raises questions about what "you" and "other people" are, and the nature of the "sharing" of the world, and produces a sort of meta-world perspective that doesn't apply in-world. Only people who do things accidentally tend to pipe up. Have you listened to the Kirby Surprise interview linked in the introduction post? Worth a listen. (Also: his book has overlaps with the Anthony Peake stuff, so you might find that interesting.)

Sometimes I've got so tired of all this jazz that I wish I could have the experience of nothing having any experiences

This is quite a good description of that I think. If you've ever done lucid dreaming, you can switch to an experience of "just being" as "void", like that. Thing is, though, eternity is a long time - so to speak - so you will always switch back into a content-based experience "eventually".

Dying is "too boring"! :-)

I've read Anthony Peake also, the other book I think. I don't really go for his theory, but the overall notion of a "private copy" of the world and experiencing continuing regardless (albeit changing in terms of content) would fit in with the overall concept of this subreddit. Anyway - somehow, talking about this stuff makes it seem way more complicated and obscure than it actually is, right? Basically, it's just "the experience you are having right now" plus some direct attending and intending. Any moment can be designated "Moment Number 1" and we can begin from there, forget the previous stuff, the way I see it.

—

Oh yeah, picking up on something you said: I think there is a definite thing where people don't really want to push this stuff, even if there's something they supposedly really desire and they're really into the subject. And maybe that's sensible for some people: lots of folk get quite upset even with the owls or glasses exercises, and they're just about giving you a sense that there is "something going on" that doesn't match your usual description.

Perhaps being "overweight, bald, wear glasses" is, for some, better than having to deeply, truly confront that the world is imaginary in its fundamental nature, rather than just enjoy thinking about it and being an expert in the theory of flexibility? (Can't say I fancy that strategy myself, mind you!)

Q2: So, you are going to have to do some unpicking of the "base formatting" to have completely discontinuous experiences, or completely release your attachment to that so you're not "standing on part of the rug while trying to move it". And you can totally do this. The problem is, it's a sort of not-doing and it can't be thought about, and ultimately you are destroying the coherence of your world experience if you push this.
why would i make a reality where i am unaware of the nature of myself - unless i'm doing the 'discovering' now - but that seems silly to begin with
what's the point? i suppose when i become fully aware of the immediate nature of (self-created-)reality then i wouldn't ever again be nescient
but if i never was - why would i be now?!

কৃষ্ণ: @loopautoseal · 11h
@ShineeKey_bot why would I make myself nescient
if I'm getting everything I want already
why would I want this
김기범 @ShineeKey_bot · 11h
@loopautoseal 흐음.....
কৃষ্ণ: @loopautoseal · 10h
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if I'm getting everything I want already
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@ShineeKey_bot
Following
@loopautoseal 진짜...모르겠어.....

Well, you are always your own nature, right? You are always what you are, taking on different shapes. What you are talking about, though, is having a representation of that nature, perhaps? Knowing about it rather than just knowing-being it. But that itself is just another experience!

Meanwhile, there being a "point" to something is an intellectual construct, an idea. Nothing actually has a point; it just is. This goes back to the assumption people sometimes have that the experience you are having now was deliberately, knowingly constructed - like, pondered and chosen and a self-aware manner: designed. But it wasn't. It evolved by intention-implication, basically. Every time you looked, you saw. Having a model, some self-reflection, now gives you the possibility of deliberately choosing, but even that is just more of the same. You don't really know any more about it beyond being; it's just that you've now got a "parallel model" from which to select patterns, also within awareness.

[But that itself is just another experience!] exactly - so why bother? why bother with the experience or the knowledge of the experience when it's so troublesome

It's not about the experience itself, though - after all, every experience is just a shape taken on by awareness. No experience is special, for sure. Why bother? Well...

What is special, is the understanding that an experience gives you. Having a pure "open awareness contentless" experience, or the experience of the facts of the world changing, tells you that your understanding of the nature of the world and of experiences is mistaken. And since your responses to any experiences arises from that understanding, the quality of the ongoing experience is changed. (For example, seeing yourself as a person "spatially-extended place unfolding in time" in markedly difference to seeing yourself as a patterned awareness within which sensations, perceptions and thoughts arise.)

So, the reason to bother in the first place: out of curiosity (since it's not really possible to anticipate the outcome of the investigation). Subsequent discoveries then retrospectively make it worthwhile, since knowing your nature and the nature of experiences makes everything inherently and directly more pleasant - and it's then not troublesome.

right - see - it's just utterly futile on this planet because the inhabitants are utterly devoid of any sense and just keep multiplying like locusts.

What inhabitants? Where? How?

the problem is nothing changes the fundamental pattern of the world.

Nothing changes it if you don't change it, for sure. Just having thoughts about it usually just generates synchronistic experiences about your ideas. You have to intend directly into/as the patterning of the world, to make changes in your experience of the world. You have to be mindful of whether you are increasing/decreasing/shifting the part of your state that is the actual world, rather than a parallel representation you've created about it.

i.e. no experience I'm having is pleasurable and the only planet I know is awful

Your thoughts about "the planet", perhaps. But your actual sensory experience of it? How is that as you describe? In what way, exactly, are you experiencing a world that's crap? Be careful that it's not mostly stories about a world that is crap. Do you need those stories to change in order to feel good? Why? And so on. Basically I'm saying: it would be a valuable exercise for you to pin down exactly what constitutes an experience of the world being crap, since that would your starting point for changing it.

is where lies the importance of that "accepting yourself" business, right?

Just to be clear, though, it's not "accepting yourself" in the sense of psychological acceptance. It's more about not counter-intending against the current sensory moment. To give a mundane example: say you intend to stand up and walk to the door, and this starts to happen spontaneously, but then you don't like the feeling of being automatic because you don't trust it, and so intend muscle tension in order to "control yourself" - you've basically counter-intended the state shift you intended earlier. Now, expand that idea to other changes in the world-pattern. Again, it's sort of "don't stand on the rug and try to move it at the same time".

the closest we've got at the moment as an actual method for doing so is the persistent realms concept, right?

Switch to a persistent realm and never come back? If you pause and think what radical discontinuous change would be like, that's pretty much it, right?

Although of course, you never actually go anywhere anyway - from one perspective, you aren't in the room you are experiencing now. You are never really anywhere; you just have experiences "as if" you are. And in that example, it's only a "lucid dream" because you later have the experience of waking up - it becomes a dream in retrospect (and because you did it knowingly of course and you've heard of "lucid dreams"). In fact, the idea that every morning we wake up and resume the experience we were having the previous day is really just a constructed narrative. The strand is triggered anew each morning - or rather, the morning is triggered anew within a strand. In all cases, then, the basic nature of the unfolding experience is identical, and we make up a story afterwards about its meaning, based on what we felt we experienced "causing". Perhaps the question, then, isn't so much how to generate an experience of an alternate version of the world, it's more what leads us to categorise it one way or another, and what causes us to revert to a previous experience?

I still can't see how something could come out of the "intending but not-doing and not-thinking-about and am-I-really-intending?" thing...

It's just a way of saying that all experiences are results, and intending is the only cause of change. So, right now, just decide that there is a sphere hovering across the room from you. Place your attention in the space where this spehre is. Now, just decide that this sphere has the power to make your body relax and your eyes see more clearly. See what happens. Did the sphere cause the result? Did you experience yourself cause the result? What caused the result?

...More later, but briefly putting aside the "condition of the world" stuff for a moment:

why bother in the first place?

You are personalising something that is not personal. Awareness doesn't "bother" or "make choices" - it isn't any-thing. That little description you linked to is just a metaphor, a little story, a way of poetically creating a sense of playfulness. It's not how it actually is. In fact, there just is no particular "how it actually is". The story of "God forgetting itself" doesn't mean forgetfulness in the sense of personal memory, necessarily.

it seems like a colossal waste of time to go about 'discovering' things i should already know! it's not even enjoyable

But awareness itself isn't discovering anything, as such, and is "before" time and experiences. Rather, it "takes on the shape of" the experience of discovering. The idea of something being enjoyable or not, a waste or not, and the whole notion of "discovering" - these are built upon the pattern of apparently being-a-person-in-a-world. Again, you attributing to awareness things which are actually just experiences made from awareness. In a standard physics description, would you say that an atom was responsible for choosing the shape of the objects of which is is a part? It's a similar argument.

You are like a "material" who which shape-shifts into states and experiences - and tugging on one part of yourself implies a movement of other parts. You wouldn't say that you choose those collateral movements. And in fact, you wouldn't say that you choose the main movement, because mostly you didn't realise what you were doing. Even when you do come to an understanding, that description is actually just a pointer to "that which cannot be described" - because descriptions are also just experiences, and so are choices.

...my comprehension of that turns into frustration at yet-again having to scratch around for something to do or know or experience to move on...

That's the tricky thing. Ultimately you discover that you can't describe yourself because you are the thing that the experience of "descriptions" is made from. But you always are yourself - and what you can do is discover all the things that you are not.

For example, one we come back to: if you close your eyes and "feel out" you discover that "you" are actually everywhere, in all directions. And if you pause and attend to the content of your experience, you find that although you are having an experience of "being here" and the world is "over there", actually they are both made from "you" and are inside "you".

So, if whenever we get lost in thoughts about experience, we can always come back to the actual fact of experience - now. And then we find that our descriptions are all floating as thoughts within that experience, rather than actually describing that experience. From this perspective, a lot of questions actually become meaningless. For instance, "why" questions only make sense relatively within with reference to particular content. In terms of the overall context, they are like "castles in the sky": they are self-consistent sets of thoughts, for sure, but they are just floating in the middle of nothingness, not pointing to anything outside of themselves. You are the sky, and those castles are made from you, and so you can never make a castle that captures you or explains you (you-as-awareness, that is).

If you explore that idea of "things having occurred (or not)" then you have to follow it to its logical conclusion, right down to the details of your personal experience, now, rather than just ideas about the world. Which gives us that the only thing "happening" is your sensory experience right now. There isn't a "past" or "future" other than the thought of it. There's isn't "a world" other than the thought of it. None of the things you are concerned about are happening right now "out there", in this sense. You don't need to get any fancier with the concept than that, I'd say.

One implication of this is, that wrestling with a particular aspect of experience persists it, because an interaction that doesn't have a transformative narrative to it simply implies that aspect all the more strongly. By basic patterning, even, if you spend your days thinking about things which irk you, you are increasing the "relative intensity" of those things, overlaying their patterns upon ongoing experience. In other words, there's a sense in which you have to forget it rather than fight it. You don't ever "solve" a problem - rather, you "forget" the problem and thereby shift to residing in the "solved" state?

Q1: Interestingly now that you mention it, in taking the "thing has occurred" to its logical conclusion, I discover that nothing implies it more than effortlessness, non-doing, and perhaps not even intending to change anything at all. I think in the mind of many of us there is deeply programmed the idea that life is like a steering wheel that we must constantly keep our hands on or it will derail.
My first connection with the ideas behind DJ was with this article [https://montalk.net/matrix/122/timeline-dynamics]. The article is from 2006 so I'm sure his views have evolved but nonetheless I think he hits close to the core idea with his "manifesting miracles" guide.
EDIT: I said hands off but meant hands on... witty mistake :P

Definitely agreed on steering wheels!

You're right there is a real problem with the assumption that ongoing experience needs "maintained" - which itself arises from the conflation of the "sphere of experience" with "sphere of intention", perhaps? That is, that the sensory experience I'm having right now is all I can influence and is all that is logged. Actually, it is maybe more accurate to say that my intentions apply "globally" and are overlaid over the entire world-pattern, and the current experience just being the part I am "looking at" right now. (Experiences are apparently local; intentions are actively global.) Because, in fact, you are experiencing the entire world-pattern right now, it's just that only one aspect of it is "unfolded" into 3D-sense, while the rest is "enfolded" or dissolved into the background and only experienced as a sort of "tone" or "global summary sense". Without that idea, we are doomed to continually "tinker" with any outcome that doesn't appear in our senses within a very small time frame, because we never come to understand that the world only shifts when we intend - and that our default should be hands off between intentions. The problem, we can't work this out in advance, because our descriptions have usually been built from just our local observations; we have to take a chance and experiment with intending wide.

Saved that article for later - thanks.

My early metaphor for time was that, implicitly, every possible moment was available, in a conceptual infinite grid (see: time travel version). That itself is related to the configuration/diagrammatic descriptions from Julian Barbour's The End Of Time and JW Dunne's The Serial Universe - although the idea appears in lots of places, including William Blake's "the bright sculptures of Los's Hall". I think it's an old idea that keeps coming up in different ways. It seems that it is hard to make it stick, though, in people's minds?

Q1: I think it's an old idea that keeps coming up in different ways. It seems that it is hard to make it stick, though, in people's minds?
Truthfully, I find it quite amazing how certain ideas spread and take hold of large groups of people so fast and so easily (let's take for example, PSY's gangnam style) but some others barely manage to hold any traction. You could say well it's a song and it's catchy and whatever else, but I'm still inclined to think there may be more to it.

I'm inclined to think that also.

Q1: while the rest is "enfolded" or dissolved into the background and only experienced as a sort of "tone" or "global summary sense".
Follow up
This is an interesting concept. The "background felt-sense" perception that you talk about, that we constantly overlook. Tom(author of montalk.net) talks about it on an interview with Jason Demaskis, and even says that it is the most important aspect to reality creation/other things (at around 1:07:46 [https://youtu.be/X-HB1yc-HUk?t=1h7m46s], the full interview is worth listening to as well). How to go around changing the most basic/behind the scenes beliefs is a huge topic in itself. In my experience, I have noted how immersing yourself in a video game/film/book can for a time take your "background felt-sense" to another realm.
I noticed this effect when I watched the film Interstellar, because you are there in Earth with the main characters and then it slowly progresses to them leaving everything behind and even going to a higher dimensional space. Also after being immersed in a lucid dream for a while I tend to get a feeling of being some sort of indestructible deity which tends to go away after a while of being awake in the "real" world. Still, how you said, there's something that pulls you away from maintaining those "background felt-sense".

It also comes up in the philosophy and psychology aspects of Eugene Gendlin's work. He talks of a felt-sense for navigating one's current personal situation. However, as with the intending of outcomes more generally, if you approach this as the "dissolved state" of everything - the "global summary" of the entire state of you-as-awareness rather than you-as-person - it's actually much more that. It's both a huge topic, and not: in the sense that it's like having a pond with all the objects of the world in it "stored" in the same way, and therefore the same approach applies universally. The felt-sense actually is the world-state (all of it over all time), and your sensory experience merely corresponds to aspects of it that you have "unfolded" into perception. This means that you are literally experiencing the entirety of the world right now. Which is obvious, of course: since there is no "outside" to you, there's nowhere else for it to be, anyway. I actually think one of the things that defines a more "successful" film, is that it paces and leads the audience by creating a subtle felt-connection with them. It leads their felt-sense to become an ongoing global sense of the film as it unfolds. This is why there is a difference between films which are "designed" - a series of set pieces with connective filler in between - and those that are "woven" - a situation that evolves as the film progresses. It the former is like stamping an idea from nowhere onto the film; the latter is like drawing a thread from an idea and weaving it into imagery.

Note, both types of film can be enjoyable - but the "designed" film tends to like a fairground ride, where you're always aware you are watching a film, can feel the mechanics; you don't become so immersed in the story or characters. The "woven" film is an immersive world and leads you to be the film's world for the duration. For example: even if you enjoyed it, you can perceive that The Force Awakens was a "designed" film. It felt somehow shallow, like a sequence of scenes one after the other, and for a world-building franchise it somehow lacked "awe"; the making of the film was very evident in the final experience. Meanwhile, Interstellar definitely had its problems with characterisation and dialogue, but it absolutely absorbs you in a way that The Force Awakens does not.

Q1: I definitely feel what you mean in your example. While I don't read ASoIAF a friend once showed me a quote from the author which definitely resonated with me:
*==*It is true that I spend a lot of words in my books describing the meals my characters are eating. More than most writers, I suspect. This does draw a certain amount of criticism from those readers and reviewers who like a brisker pace. "Do we really need all that detailed description of food?" these critics will ask. "What does it matter how many courses were served, whether the capons were nicely crisped, what sort of sauce the wild boar was cooked in?" Whether it is a seventy-seven-course wedding banquet or some outlaws sharing salt beef and apples around a campfire, these critics don't want to hear about it unless it advances the plot. I bet they eat fast food while they're typing too. I have a different outlook on these matters. I write to tell a story, and telling a story is not at all the same as advancing the plot. If the plot was all that mattered, none of us would need to read novels at all. The CliffsNotes would suffice. All you'll miss is . . . well, everything. For me, the journey is what matters, not how quickly one can get to the final destination. When I read, as when I travel, I want to see the sights, smell the flowers, and, yes, taste the food. My goal as a writer has always been to create an immersive vicarious experience for my readers. When a reader puts down one of my novels, I want him to remember the events of the book as if he had lived them. And the way to do that is with sensory detail.
Now... the big question right now is, what effect does it have in one's immediate reality? If I read a lot of novels about civil wars and harsh survival conditions, enough that it alters my "felt-sense" of the world deep down, does that synchronistically nudge events in my life towards making me experience something like that? In some cases, I have noted a sort of "owls of eternity" type situation in which I run into more content relating to that particular felt-sense. The above question is important because it's a popular idea among "truthers" that movies & tv shows are used as a tool of "cultural modulation."

Great quote. Yes, I'd say that fictional content does result in a "patterning" of our ongoing experience too. And, this becomes ever more obvious if we relax our hold on our state and release our spatial attentional focus - because then our "thought strands" and "main strands" of experience are no longer so divided: to summon an image in strand is to overlay it upon strand. However, because of the nature of experience, I don't think it would be useful for "cultural modulation" by others onto you, since both the experience and the "modulation material" occur within you-as-awareness. You'd be doing it to yourself, really, in a fundamental sense anyway. For a classic read on patterning by fiction, check out Philip K Dick's essay: How To Build A Universe That Doesn't Fall Apart Two Days Later.

...

[Previous Edit] ...even there is no intelligence behind it, I - the character having this experience - am not acting fully consciously, or alone at all, as some people may understand this.

Well, you are never the character, you are always "awareness", but that doesn't mean you do what you do knowingly - by which I mean, having a parallel understanding in thought about what it is you are doing, or somehow pre-experiencing the results in detail beyond the specific intention. So, if you specify a particular outcome - say, intend an exact scene - then that is like you are defining the scene as fact by intensifying its contribution to the world. Now, because the world must "make sense", its pattern will simply by its nature shift to accommodate that coherently. You are the only intelligence, but that doesn't mean you have a thought-based knowledge of what it will be like to experience that world, beyond the intention, in advance. You won't know the details of the implications of that intention, until you encounter them subsequently. And if you don't even have an understanding of what "intending" is, you'll be even more confused. You are the only intelligence and the only power - but that doesn't necessarily mean you understand what's going on!

Which is what this subreddit is about, basically.

Dumb Patterning Aside: This is like if a mountain doubles its height in a landscape, the landscape doesn't have to "work out" or "know" how to incorporate the mountain, it is shaped as part of the change, just from being a continuous landscape. Now, imagine that you are a person on top of that mountain who "intends" it to double in height. Because you did the intending, you know the state of the mountain as it appears when unfolded into the senses. However, you don't necessarily know the state of the rest of the landscape, because it is not (yet) unfolded into the senses.

[Neville] didn't go all psychological about the past

Definitely I'm talking about actual world change rather than just psychological change - but: in this description of experience, it becomes hard to really say what "psychological change" means, and "the world" doesn't mean quite the same thing as it normally would. We're always talking about our ongoing experience, which arises within awareness, and there's no fundamental distinction in type between different aspects of experience. However, if we say that "the world" is our main bright 3D-immersive multi-sensory strand of experience, and "psychological experience" is the strand of thoughts and body sensations, then it's clear what we're wanting to change, and that we must intend appropriately - i.e. intend to the pattern of "the world" rather than any parallel thoughts about the world.

There's no trick to this, you simply make that your intention; it's like choosing to move your left hand rather than your right hand. There's no "way" to do one rather than the other. But as in that example, describing it in words makes it sound way more complicated than it is; it just is.

A1: I don't quite understand what is it that you're wanting to gain from this though?
On the one hand, it seems as though you're interested in the idea of changing your experience, but then as soon as you get that idea out there, you immediately shoot it down by condeming pretty much 99% of the people on the planet because you have some preconceived notion that the entire world has gone to shit...?
Remember that the way you're interpreting the world and people you know of directly impacts your experience within this life. What do you mean by fundamental pattern of the world? All changes tug at the strings of every thing else in existence, based simply on your changing of intention - so you have total impact over everything, as does everybody else. With that being said, some things are unlikely to change because something far-fetched would not make sense or serve you or those around you in any logical way... thus it is far-fetched. If you're wanting to experience a world that you feel better about, you need to choose reasons to feel better about it - your interpretations aren't something that happen to you, they happen from you, and they help mold your personal experience... regardless of how 99% of the rest of the human species behaves. Remember that humans are a minority of all the beings on the earth - and every single one of them has awareness, although their consciousness may be focused differently than a human's.

POST: [Two Glasses Method] How do you really know which words to choose?

The one that feels more right, perhaps? :-p

Really, it's not "right" as in "correct", it's "right" as in "appropriate" - feels like the situation, not feels like rightness. The purpose of the word is purely to provide a "handle" onto the situation. There are many different possibilities that could fulfil this criterion, but that doesn't matter. It's about what the word is pointing to, attached to, rather than the shape of the pointing.

TL;DR: Don't overthink this and fall into italicised "whataboutery" - after all, how can we really know whether our questions truly matter in actual experience, and which questions would be the right questions to ask?

Q1: Really, it's not "right" as in "correct", it's "right" as in "appropriate" - feels like the situation, not feels like rightness.
This reminds me of a scene in True Detective in which the character (Rust Cohle) talks about "smelling the psychosphere" and he comments how it feels like "aluminum and ashes", kind of exposing the way he "felt" about the world. Interestingly, if you've watched the show's first season, you'd notice the aluminum and ashes thing was pretty prominent during the season with several scenes in which the character(Rust Cohle) is shown drinking/using cans of beer (aluminum) and smoking (ashes). It's worth noting how he assigns this meaning to the world around him, but it really describes himself more than the world.
Found it! [https://www.youtube.com/watch?t=3m30s&v=A8x73UW8Hjk&feature=youtu.be]

Ah yes, that's nice. I hadn't noticed the aluminium and ashes theme running throughout the show for Cohle's worldview (and world-sense) when watching it, but you're right. That stuff is why I much preferred the first season; while second season had other flaws, it really suffered from not having such a well thought out character perspective.

POST: If Dimensional jumping is real, how this subreddit works, then?

It is more accurate to say that we all are different dimensions, not that we are in them. A "dimension" can best be thought of as a particular "state", corresponding to a particular set of facts or patterns. As to what this means for "us all", that doesn't translate easily (or at all) into conceptual thinking, but the Hall of Records metaphor does provide one way to approach this.

Is there any experiences you created that were succeeded through the "hall of records"?

Well, the Hall of Records is intended primarily as a way to conceive of how experience is structured, as an alternative to the usual "independent people in a spatially-extended place unfolding in time" worldview (which is itself just a metaphor, of course). It does provide another way to conceive of experiences and outcomes, but it doesn't cause any as such - only intention does/is that. However, even just adopting it as a perspective does tend to loosen things up a bit, make everything much more dreamlike, particularly with "other people", but more generally you'll have experiences that are more like exploring "associative thinking" than a solid mechanistic place. Just try absorbing and intending the metaphor as "how things are", and see what happens?

To emphasise again: the exercises and techniques, if we want to call them that, never do anything in themselves - rather, they are a way of structuring intention, either directly or implicitly.

POST: What if someone I know does it? What happens to "my" them?

I care for my friend very much and I don't want to lose him. I know it isn't a physical body-switching thing, but if "he" goes to another dimension, what is left here? Does he vanish? Is what remains in his body a version of himself that didn't succeed in jumping? Does he switch with the version of himself in the dimension he jumped to?

So, in fact I'd say that your issue isn't really about what happens to him if a jump takes place - it's about what he (and you) are now. Basically, it doesn't work that way. You have to think of everything in terms of your own subjective experience. If you experience him doing a jump, then it is really your experience of him performing a jump - it is part of your "world-pattern" and is an outcome or implication of your own intention. Your friend doesn't go anywhere, because there is no "person" behind/inside your friend - he is made from "awareness", currently as images and sound and so on, patterned. Similarly, you are not a person either: there is no "person" behind your body, you are "awareness". Right now, "awareness" has taken on the shape of the perspective of you-as-person. You feel that you are you-as-person, but really you are always "awareness" and have "first cause" influence as a result.

It's like this is your "private copy" of the world - at this moment. There is no "outside" to awareness, and there is nothing "behind" the experiences you are having - except awareness. It's all you-as-awareness. Some other "time", "eventually", you-as-awareness might take on the shape of your friend's perspective, and have experiences from that point of view (and be mission controller in exactly the same way, but perhaps not realise it). But for now, you are effectively the god of your own copy of the world, and there is nothing else because it is made from you.

TL;DR: You can ponder a lot of metaphysics, or you can simply accept that it just doesn't work that way and so there's no need to worry.

Q1: Right now, "awareness" has taken on the shape of the perspective of you-as-person. You feel that you are you-as-person, but really you are always "awareness" and have "first cause" influence as a result.
this is why key exists in different 'places' at the same moment - it's just awareness condensing into certain forms

As soon as we start talking about multiple "moments" or "places" though, we are making an error. It's not that it's wrong as such - it's that it is meaningless, in the sense that this cannot be talked about conceptually. "Moments" and "places" only exist as an aspect of, part of the formatting of, an experience, and not outside of it. "Awareness" itself has no inherent properties other than being-aware - and so things like division, multiplicity, location, place, space, time are things that awareness can "take on the shape of", but it is incorrect to talk of those "shapes" being "in" a place or time, and so on. But so long as we keep in mind that we're talking metaphorically - and that although we might even pattern our experience with those metaphors ("active metaphors") such that we have experiences "as if" they were true, they are not fundmentally true - we get the best of all (ahem) worlds.

The main reason I bring this up in such a pedantic way, is that recognising this frees you from trying to wrestle to understand this - that is, create a parallel construction in thought which corresponds to it - because it is not actually possible. Again it's like trying to build a sandcastle which captures both "the beach" and "sand" - it is those two things, but it cannot contain them, and can never be identical with them. Descriptions and "understandings" need to be recognised for what they are: yet more experiences, on the same level, and not something which gets "behind" experiences.

couldn't that be all placed within one 'strand of thought' - i.e., a strand of thought that contains all the possible apparent multiplicity

I'd say that all the possible apparent multiplicity is within awareness, but of course you could have an experience "as if" all multiplicity is within a strand, perhaps even in some visual way - but that itself would be a selection from all possible patterns. We're really just tinkering with concepts here. There's only ever really "experience", and "strands" are just a nice way of talking about a certain type of overall experience where things seem "parallel".

yes, because there is no objective time in the universe - only relative time, which disappears as soon as i create a new 'experience'/'scenario'

I'd agree. "Time" is a concept, "change" is an aspect of an experience and doesn't "happen" outside of that experience, in the same way that a contour doesn't happen independently of the mountain, and a stream doesn't happen independently of flowing water, etc.

intending to eliminate all errors in perception

What counts as an error in perception? To me, I suppose an error in perception is to think that there is something "behind" experience. If one perceives an experience as being awareness and recognises that thoughts arising with that experience are also awareness, then one is not in error, since one recognises the true nature of the overall experience.

right, that is where one gets into an infinite loop of trying-to-apprehend that-which-cannot-be-apprehended and end up creating more and more fictitious scenarios without actually solving anything

Right - all at the same level, while incorrectly thinking that you are getting deeper into some hierarchy. Like seeing a coffee table and, examining it more closely, seeing wood, wood grain, molecules, atoms... but you are not getting deeper really, you aren't getting "behind" the table; you are just having different experiences at the same level.

...

We should bear in mind that "worldlines" and so on are just metaphors. You might have experiences "as if" there were such things, but there are not, in fact, lots of people in different threads. As soon as you envisage something in "diagrammatic" form in the 3rd-person (the "view from nowhere") you are immediately "wrong", in the sense that there no such underlying basis to experience - the though of it is itself just an experience, still within your perspective. You never get "outside" of you-as-awareness. Having said that, if these ideas are appealing and you absorb them, they can be useful for creating a worldview you like because it feels the most appealing and "understandable", or even to pattern your experience. And it does fill a placeholder when it comes to the unthinkable issue of "what are other people in terms of jumping". However, these descriptions are never "how things really are behind the scenes" (because there is no "behind the scenes"). Keeping this in mind helps us retain our flexibility of both thought and potential.

The Hall of Records metaphor tries to fulfil that purpose. A metaphor can't be right, but it can try to avoid or indicate the unavoidable error that results from trying to think about something that is "before" thought, is "before" the formatting of division and multiplicity (which are aspects of experiences, not aspects of the-world-as-it-is, necessarily).

...I guess it would be good here define what is meant by a "reality" and what is meant by a "you"? What do you mean by those terms? I think that's probably the root of our disagreement here (if there is one, and actually there might not be, fundamentally).

However, let's try -

However, you might be talking about the concept/pattern of which I was applying to reality. You'd be right in thinking its wrong (it probably is) but wrong in thinking theres no basis for this idea. Reality itself serves as the basis for all ideas.

Okay, so if by "reality" you mean "the main strand of experience", then what I would describe as "jumping" would be the imposition of a pattern onto that main strand. Essentially, "intensifying the relative contribution" of that fact/pattern in one's state, and there one's ongoing experience. Ideas for such patterns might arise in the main strand or in any parallel strands (by which I mean: thoughts). Basically, they come from experience in any of its aspects. I usually avoid the word "reality" because I think it's become quite a messy term that gets used for lots of different things, but I would say that perhaps: what is real is that which does not change. Following from this, the only thing that is "real" is "that which is aware" and "takes on the shape of experiences". The only facts that are always true and can be checked at any time by attending to direct experience:

- What I am is that which is aware - a sort of "material" whose only inherent property is being-aware, and which is not an object, and has no "edge" or "outside".
- I am having an experience, and I am aware of having an experience.
- Those experiences I have are "made from" me - I am that which "takes on the shape of" experiences.

These are really the same fact, of course, once you strip away the duality that language has introduced. So that leads to: reality == awareness.

No, because it [the senses] tells us there IS something outside our awareness.

Does it, though? Even your thought about an outside, is inside. We might say that not all of our experience is expanded out into a 3D multi-sensory format.

Your ideas on the nature of reality are simply an interchangeable metaphor just like mine is.

The important thing is, though, that it recognises itself as a metaphor - and that the-world-as-it-is can never be captured in a metaphor, because it at the same level as a metaphor. It seeks simply to be the most flexible way to describe patterns. It's not intended to be a theory of "how reality works" - but there is no "how reality works". The idea of there being a "how things work" exists in thought, not in the world.

It is a usefull patern used to trick your brain out of its own current patterns to test the boundaries of reality and cause changes.

What brain?

But you're right: the ultimate point of any metaphor is that it allows you to conceive of experiences that you could not formulate otherwise, and that having done so your intention will also intend that worldview by implication. World lines are good for that too - but we should be careful we don't start viewing them as "true" in some fundamental way. One might have experiences "as if" they exist one day, and then have experiences "as if" they don't another day. The way in which they exist, then, are as patterns of experience, not "out there" in some independent way.

The reason I go with the worldlines theory rather than your own is that their appears to currently be more data supporting the idea of mutliple realities...

What data? By which I mean, when pondering this sort of thing, what would or should count as data?

You're right: all we can prove (to ourselves) is the nature of our direct experience right now, plus infer from the experiences we produce what the limits are. Taking the two together, I suggest the is no stable truth in terms of objects or patterns. There is no solid underlying persistent substrate at all in that sense.

First Cause may be casued by awareness or it may not be. It may seem like First Cause is a concept that exists due to or awareness but since our perception of reality is flawed we can never say for sure if we were the ones behind the First Cause or if it was some other entity/pattern (or even that there isnt a First Cause).

First cause isn't "caused" by awareness, though: it is awareness. It's a phrase to describe that awareness is self-modifying - like a shape-shifter, you might say. Nothing "causes" awareness to change, and any apparent causes and effects you observe are in fact all "results" in that sense.

We could imagine this as being like a landscape of "moments" which can reform itself into a new pattern. A walker who explored the landscape subsequently would encounter one feature or moment, then another. To him, it might seem as if one feature "caused" the other feature - but in fact all features would be a result of the reshaping of the landscape: "first cause". (Note: the metaphorical landscape here would be a full static definition across all moments; and even "time passing" would be a static pattern, actually.)

I'd add that it makes no sense to talk of some other entity/pattern in this context. Those would be apparent interactions, but both the entity and the object it operated on would be aspects of the patterned landscape. The entity wouldn't cause anything; it's apparent actions would be a result. That's how I'm thinking of this, anyway.

EDIT: Quite a long reply but the first chunk is my main response to your points. The second chunk is an attempt to give a very loose outline of the "patterning" description. Thanks for the discussion!

Main Responses

Causes and Awareness

What I guess I'm getting at here is that if we are indeed aware there's something we have to be aware of that would cause this awareness.

I'd say that this is exactly where the "solution" lies, for want of a better term. What can cause awareness? Note that by "awareness" we have to be careful, and I deliberately don't use the world "consciousness" because that word has been kind of ruined. Different meanings of that word tend to get mixed up: namely "consciousness-of" (being aware of an experience), "self-consciousness" (identifying with a certain part of experience as "you"), and "consciousness" (a non-object material that just is). I'm referring to something like the last one here. So by "awareness" I mean a sort of non-material "material" - basically "that which is". It isn't "caused", it just "is". In fact "causation" is something at is "after" or "made from" awareness. Since awareness has no inherent properties other than being-aware, it makes no sense to talk of it in terms of spatial or temporal characteristics. Nothing can cause awareness, and nothing can cause experience.

Unfortunately, language and thought are themselves contents of experience, and although awareness itself is not an object, the contents of experience are. This is why we can't really formulate a description of awareness or think about it. It never "makes sense" in those terms. We can only be it and directly know/realise it. And that, actually, is how you come to adopt this view: not by working it out intellectually, but by attending to your direct experience as it is, and recognising its properties. Right now, you could pause a notice that - even thought you are having an experience of apparently being "over here" while this screen is "over there" - that in fact you are located "everywhere" within experience, and that your experience has no edges. For example, pause and direct your attention at these words. Now, direct your attention to "the place you are looking out from". What do you find there? Now keep going. What do you discover?

I also think that our definitions of "first cause" were somewhat different leading to some confusion...

Ah, right. I understand where you were coming from now.

Truth Behind Patterns

Altogether though I think it comes down to a fundamental disagreement: you believe there is no "truth behind the patterns" while I maintain there is. In the end I would argue that both methods are flexible enough to be perfectly valid. Let us just agree to disagree.

What I would say though, is that the patterns are the truth. Actually, what I'd say is that all that is true is "awareness" and the shape it has taken on. There is nothing else. If there was a "behind" to a particular pattern (made from awareness), then that "behind" would also be a pattern (made from awareness). It's a little like, no matter what thoughts you have about the world or about an "outside" to awareness, those thoughts are still themselves within and made from awareness. Thoughts about experiences are themselves experiences. Right - all at the same level, while incorrectly thinking that you are getting deeper into some hierarchy. Reusing an example: It's like seeing a coffee table and, examining it more closely, seeing wood, wood grain, molecules, atoms... but you are not getting deeper really, you aren't getting "behind" the table: you are just having different experiences at the same level. So we don't necessarily have to "agree to disagree" I think, because we are talking about slightly different things. Although I am saying that awareness has no inherent structure, that does not mean we do not at present have an accumulated structure from all the various intentions and their implications to date.

This description doesn't say there is no format or factual aspect to things - it simply says that all formatting and facts are open to amendment, and that this is possible because all current structure is you-as-awareness "shaped" into a particular, and the only true causal mechanism is the shape-shifting "first cause" ability of awareness to adopt a new state. If this were not the case, neither experience nor amendment would be possible (how could you interact across a boundary of type? how could you experience across a boundary of type?). So, we can absolutely adopt "world lines" as a pattern and have experiences "as if" they were true. And we can also adopt "a infinite gloop of all possible moments" and have experiences "as if" that is true. The default pattern for most people is: "independent people within a shared spatially-extended place unfolding in time", and so they have experiences "as if" that is true (and then think we are crazy for talking about all this stuff, fair enough!).

Outline of a Model

Anyway, I hope that's a bit clearer. The very loose bullet-point outline for the "patterning" description would be something like this, written as assertions for simplicity:

- What you truly are, is "awareness". Or for poetic purposes: an "open space of awareness which takes on the shape of states and experiences" and whose only inherent property is being-aware.
- Dissolved within this awareness are all possible facts, patterns and experiences - which exist eternally. All possible patterns are present and active within experience, always.
- Awareness is always in a particular "state" - even if that is a flat state where no patterns are dominant, corresponding to a "void" experience. A state includes all base formatting (including apparent time/space aspects), perceptual formatting, world facts, events and so on. This state defines the facts-of-the-world and hence your ongoing experience.
- A "state" can be said to correspond to a particular distribution of relative intensities of patterns. We might say that awareness "takes on the shape of" a particular state and hence a fully-defined state of experiences. This can be imagined as a sort of "landscape" which defines all moments across all time. "Time passing" is itself a static pattern, which can be likened to a fixed trajectory of attentional focus across a the landscape of moments.
- A "state", then, is fully defined and fully deterministic.
- However, the landscape can be "shifted" by altering the relative intensities of the constituent patterns. This amounts to awareness "taking on the shape of" a different distribution, hence a different state with a different deterministic set of moments. (This is where things like "dimensional jumping" fit in.)
- Such shifts are done by "intending". To "intend" is to increase the intensity of a particular pattern ("the intention"), either directly or by implication.
- "Intending" amounts to something like "thinking the fact of something being true", but it is not a thought with an object as its target - this is an unbounded "objectless, subjective" thought: one thinks it by "bringing it to mind" or "selecting the pattern" or "contemplating the fact". One is "adopting the shape of" a state that incorporates that pattern. There is no technique to intending; one simply intends. (It also can't really be described!)
- Practically speaking, one often tends to intend by implication, using misdirection. That is, one performs some mental or physical task (which is itself intention!) with the understanding that this means-that your target pattern is true. Examples can actually be as simple as simply "asserting", "declaring" or "commanding" that something is true. All it has to accomplish, is triggering into prominence that particular pattern by implying it - without obstruction.

- The world, then, is essentially a persistent or maintained thought of a world, shaped from awareness, which can be revised by thinking of a different world, again as awareness.

Again, note that the model isn't "true" - what it aims to do is be the most generalised description for structured experiences, the minimum model that "makes sense" can be thought in terms of. It captures the maximum scope of "as if" experiences and allows them to make sense, by going to a "meta" level that is "before" the world-pattern (but "after" awareness, of course).

To emphasise: what is inherently true is only ascertained by directly attending to experience as it is, now, and not by thinking about it. Which is why people meditate and stuff. But I think you can infer this understanding by repeatedly adopting a worldview, noting that your ongoing experience tends to fall in line with it "as if" it were true, until it becomes clear that there is no fundamental "how things are" or "how things work", other than the fact that you are 'that which is experiencing and experience'.

Whew. Okay, I think that covers my perspective as best it can be covered at present. It's nice to be pushed to clarify things anyway.

POST: You don't need a technique (and other patterns)

Soon enough this sub will abandon methods and rejoin the common use of the law of attraction.

...and then soon after that, someone will start a subreddit based on a metaphysical model again, because the attempt to follow "the law of attraction" quickly descends into near-superstition, in my experience. The law of attraction neither commits to a model, nor fully commits to the arbitrariness of all models. It's not the methods that matter generally, and that isn't what distinguishes what we discuss here. Rather, it's the clear and specific patterning of intention - and by extension any properly formed model or internally consistent technique - combined with an underlying focus on the broader nature of experiencing, and the ongoing exploration of those things.

I'm curious, were you the one that created the two glasses method and was it based on the law of attraction? Do you still use the two glasses method?

I did create it, as a response to a post over at /r/glitch_in_the_matrix asking for ways one might deliberately generate a "glitch". It wasn't based on the law of attraction - it was based on the pattern that underlies this description. But of course, everything, even moving your arms and legs, is based on (or rather is) structured intention and awareness, so there's a common root to all of this. The idea is that if you get familiar with the owls and glasses exercise, ponder them along with the metaphors given, then you have pretty much everything you need to be your own expert here.

POST: Another newbie, another "what is it all about?"

Still, it is not very clear what you are trying to do here.

If it's about anything, I'd say it's about putting aside assumptions and exploring things. The childish exercises, then, are simply ways of demonstrating to ourselves that our everyday assumptions are perhaps not particularly accurate, and triggering contemplation and further experimentation. So, basically, it's about having a questioning attitude, particularly about the default metaphor we use to describe the world (that it is a "shared spatially-extended place unfolding in time").

This all stuff is nothing at all special, this is just how our machinary of brains work.

Really? How does the "machinery of brains" work? (Please don't say it's an information processor!)

I have weird things happening to me from time to time. Doesn't mean anything special, everyone has their own share of weird stuff.

Well, it might mean something special. If you don't have a detailed description of how, exactly, "weird things happening" works, then who's to say, I suppose?

As far as science is concerned, all the experience we feel happens in our mind

What's a "mind"?

If you "jump" from this body, it shouldn't at all affect that body's brain, so it won't disappear from reddit.

The idea that you "jump" from a body is perhaps incorrect. That's not what is meant by a "jump". Even the idea that you are "in" a body is suspect, surely. And what would the "you" be that would be in it, anyway? I'm not sure what the link between this and "affecting the body's brain" is?

This reminded me of tulpamancy, except that tulpamancers know that it's all in their heads.

Didn't you just say that everything was just in our minds?

Come on, if you really dig deeper, you shouldn't even have a desire for a personal gain, since such a desire is also a mental construct you try so hard to eliminate.

Why shouldn't you have desire for personal gain? What is a "person", anyway? Why should you eliminate desire? And what's a "mental construct"? This sounds a bit superstitious, more than anything!

I'm interested in figuring out what consciousness is...

That does contain a hidden assumption that consciousness is a "thing"...

But immediately got frustrated by the amount of magical thinking.

...and actually, I'd say one of the things this subreddit does is explicitly try to avoid magical thinking, by unpacking it. It endeavours to take a step back, and instead of making assumptions about the content of experience, considers the context of it - that is, directly or indirectly explore questions about "the nature of experiencing" itself, and what the relationship is between experiences and narratives. In other words, to call into question not only "how things work", but also what it even means to talk of a "how things work" - as well as what you-as-experiencer is, and so on. Mostly, it's just people having some fun, though, of course, and not getting too arrogant about it! :-)

TL;DR: It's about exploring our experience, without presupposing anything, including the idea that we are exploring our experience...

Q1: Valid questions you ask and valud attitude you have. That's why I got excited once encountered this sub. Yeah, hard to say what is "mind", "consciousness" etc, this is why it is important to be open-minded. But what I see in the threads of this sub doesn't correspond to this spirit. You say you "unpack magical thinking" - I see people focusing on the procedure of techniques, not their essence. What struck me most is that some here apparently believe that they can travel in time or to parallel worlds if they focus hard enough. You are talking about being open minded and trying to understand things, while what I see is people believing they can achieve certain supernatural stuff and trying to do that. Yeah, supernatural stuff is unquestionably cool, but so many people already made the mistake of believing they can achieve it with none of them actually achieving it.

I think all of that is okay, though. Focusing on techniques, well that's the default approach for most people in life. In seeking to find a way to generate a result, they can find their way into a larger subject, as they contemplate the questions raised by the experiences they have. And things like "time travel" and "parallel worlds" - as ideas they are interesting things to take seriously, since they are like extreme versions of the concepts of "time" and "place" that we take for granted. We are led to cast a sharper eye on the nature of ongoing experience as it actually is, which can result in us seeing that many everyday assumptions don't really correspond very well with what we actually encounter in and as the world as it is lived.

The whole notion of "supernatural stuff", for example, might in the end be recognised as a bit of a meaningless category. You experience what you experience, the narrative that accompanies it is something else, and the idea of a "belief" might also collapse at the same time. Trying to achieve supernatural stuff, then, as a way of exploring the limits of experience, is as valid an approach as any other - provided it is pursued in a structured way. It can be quite revealing about what constitutes an "explanation" for an

experience. So, yes - it is important to be open-minded, but for it to be worthwhile, you have to be completely open-minded. Now, this isn't about saying "hey, maybe magic is possible" or that sort of thing; it's about being able to accept that very fundamental concepts might be relatively true only. Perhaps even be willing to entertain the notion that there is no stable platform at all, no observer position from which the rest of experience can be considered at arms length.

Anyway, as the sidebar emphasises: we shouldn't accept something unless we have personal experience of it; we shouldn't dismiss something without personal experience of it; the "open verdict" or "null view" is the default. This guards against attaching oneself to the wrong answers, but also against committing oneself to the wrong questions.

Could be one of the ways to explore your experience, you're right. But...

Yeah, there is always a conflict when one is drawn to pursue a line of thinking because one is seeking a "non-standard outcome" with a strong emotional context, rather than "just" because one is interested in exploring "how things are". The two overlap, of course - however, it's not easy to balance saying that nothing is impossible in principle, but also emphasise that although investigations could lead to interesting discoveries, those discoveries might not lead to the desired outcome. The answer is, I think, to be completely sincere.

Endless stream of reports from people, most of these reports of no real value.

In what way are they of no real value? Generally, I'd say the value is in the discussion, not the posts themselves. This even applies to this conversation!

Shouldn't we at least try to categorize the experiences or filter them?

Categorise experiences on what basis, though? Categorisation implies a purpose. But a purpose implies a worldview. What worldview would the subreddit adopt?

Generally, the subreddit is quite careful not to advocate an official worldview, because a worldview suggests that there is a fundamental "how things are" and "how things work" that is there to be discovered (in the sense of there being a persistent underlying structure, that is). One of the essential ideas of the subreddit is that this is not necessarily true. (This is a sort of "meta" worldview though, of course.)

EDIT: See also this related comment [POST: What does r/occult think of r/dimensionaljumping], perhaps.

Q1: *Generally, I'd say the value is in the discussion, not the post themselves.*
I would make a thread but that seems egotistical to me and I see your discussion as reflective of my experience anyway because the world is my experience~

Yes, and that's fine. The submissions are there as a sort of host for an ongoing conversation, centred around the general topic as outlined in the sidebar, which continues across all posts. That's why it's okay that the same things come up again (the responses will be slightly different this time), and there's no "knowledge" that is being accumulated and fixed (which isn't as important as one might initially assume, as you know).

TriumphantGeorge Compendium - Part 10

POST: Any help?

This is probably one for /r/Glitch_in_the_Matrix, since it doesn't involve any deliberate attempt to make a change or experiment (the focus of this subreddit). As a general thought, though, when we find ourselves asking what something "really is" - e.g. is a dream where you aren't looking out of a bodily perspective "astral projection" - I'd say that what is "really happening" is whatever we are experiencing: the sensory experience is what is happening, with no true explanation "behind" it. Any descriptions or explanations we come up with, are parallel to that. So, someone might say "that's astral projection", but when you push deeper, "astral projection" will turn out to be just "the experience of apparently not being in a body" + a little story we made up. Similarly, someone might say that right now you are "an individual person walking around a shared, spatially-extended place unfolding in time", but that too would be a little story. This is the essence of the subreddit, perhaps. See: the "imagination room" metaphor, for example.

...Hey, I remember!

So, my issue with those explanations isn't that they aren't useful or can't fit, it's just that they are promoted as being "what is really happening" rather than a metaphor (in the same bag as the "brain is a processor" metaphor and so on). They're a starting point, and it's only a problem if people interpret them as a conclusion. (In fact, I contend that there is no "what is really happening" in that sense.)

For OP, we can create metaphors in terms of "databases" which are "calculated" (but what "time" would that calculation occur in, since it can't be the same "time" that experiences occur in?) or a selection mechanism from static patterns (no calculation required, but where does mechanism reside?) and so on. These are all useful ways of thinking about things - and they are fun to play with - but they don't really explain things beyond providing a little story which fills a gap. They can't be used to make a prediction, for example. They are not "true" in a deeper sense. That "true in a deeper sense" is what is interesting. So those metaphors are a starting point for exploration, but mainly, in the end, they are a starting point for recognising the nature of explanations vs the nature of experiencing. (In my view, of course!)

> that happens when your consciousness accesses the "future probable database" as Campbell calls it.

That sort of thing is good for triggering questions, definitely. For example: What is "consciousness"? In what sense can consciousness be "yours"? What is a "future" exactly, and in what way can it exist? What does it mean for consciousness to "access" something? In what way, by what, and where and when, are patterns "calculated"? The attempt to answer those questions is what makes the description useful, I think, rather than the content of the description itself.

In the end, I anticipate that where people get to is that descriptions don't matter at all for living life, except as a way of formulating intentions.

> You're right, it's just inherently impossible to correctly explain a reality by using patterns from the "sub-reality"

Yes. I'd emphasise, though, that it's even more basic than that might initially suggest. That is, even concepts such as "reality", "sub-reality", the idea that we are "in" anything, that there are "higher" or "lower" realities, "physical" or "non-physical" - all suffer from the same problem. Which can be summarised as: thinking is itself just another experience, at the same level as any other experience. Even thoughts about "an outside" are also "inside" experience, including the notion that anything is "happening" other than the current experience, or the assumption that the formatting of experience (spatial extension and unfolding in time) corresponds to the format of... that. Glancing at that post, yes I'd pretty much agree with it, as far as it goes, and I have gone through the book. (There wasn't that much in it for me in that "a-ha" way, but it's a thorough description of that sort of structuring approach, and I found his personal history interesting.) But then: does it actually go anywhere, really? This applies to my own descriptions also.

> Consciousness can do whatever it's capable of.

We always end up with tautologies like this: it all just is, is the conclusion. [Pasting from a comment elsewhere:] We can think about this forever, but it's really something that is directly realised. For example, we might close our eyes and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

and:

- c) investigate what your current is experience is "made from".

Those observations are the facts. Everything else must adhere to those facts. The conclusion is super-simple, but it's not object-based and so can't be described at all, only pointed to. But we can try with something along the lines of:

- *What you truly are is a non-material "material" whose only property is being-aware, which "takes on the shape of" experiences, and has all possible experiences "dissolved" eternally within it.*

Or similar. Beyond this, we end up just trying to create the most minimal description that includes the fact that "experience is structured in some way", while avoiding including errors by referencing any material, spatial or temporal terms.

> When you pick everything apart, it seems to come down to just that. Awareness being aware of things.

And perhaps more strictly speaking: Awareness being aware of itself as things. Or rather, as the experience of apparent things.

> But it would also seem unproductive and unlikely for consciousness to have all this experience going on, without gaining anything from it.

Doesn't this envisage awareness as something "other", though, that has aims and purpose independent from the experience you are having right now? It paints awareness as ***a* being**, rather than just **being**. Awareness, though, isn't a thinking and doing thing - rather, it's what the experience of thinking and doing is "made from".

(Pondering:)

It is important, I think, to not imagine awareness as being what the world is made out of - in the sense of there being a 3-dimensional place and it's made from awareness, with us within that place. Even more abstract descriptive schemes often contain that hidden assumption. This isn't the case though. There is only subjective experiences. Awareness takes on the shape of experiences, not places. Bringing it right down to the immediate: The current "moment" of 3-dimensional experience right now is of apparently being "over here" with the screen "over there", but a brief pause to investigate reveals that "you" are actually "everywhere" in this "moment". And there's nothing else. Consciousness can't evolve, because it is "before" time. Time exists only as an experience. This means that evolution and being productive and having a purpose - none of that belongs to consciousness. You can experience having thoughts and feelings of those things, but that is content, not context. We can have experiences "as if" such things are true, but they are only ever relatively true. The only thing that is fundamentally true, is being-aware ("awareness", not of anything specific). Awareness has no meaning as such. Meaning only exists in the accumulated patterns, relative to one another. It is helpful, I think, to make a distinction between this fundamental aspect ("the truth") and what is meaningful in terms of "being patterned as a human experience". Meaning is to be found in our current state, and not in our recognition of the fundamental nature. That recognition merely gives us an insight into our true situation, and lifts the restrictions which only exists in our narratives about ourselves (including the metaphors me, you and Tom employ for the purposes of discussion).

...That's just a shifting of definitions, surely - because we lack decent words for this, "consciousness" having been used to mean all sorts of different things. Broadly speaking, people use it interchangeably for three different things:

- **"Consciousness-of"** - The experience of being conscious of content, as apparently separate objects.
- **"Self-consciousness"** - The experience of identifying oneself with a particular part of that content.
- **"Consciousness"** - The non-material "material" whose only inherent property is being-aware and is not an object or personal, otherwise known as "I AMness". It is "before" division, multiplicity, change, any structure.

The first two are best described as "patternings" or "states" of the the third. When I use the word "awareness", I mean that third definition. When you use the word "consciousness" in your example, you are referring to the first one, perhaps with a hint of the second. I use "awareness" for this, because the word typically has less connotations. Although it is lumbered with sometimes being used by people to mean "within one's attention", at least you can then suggest that if one ceased to focus one's attention at all, it would be without boundary or location, which is a reasonable metaphor all on its own. While awareness might taken on the shape of an experience of apparently thinking and doing, it does not actually think or do anything in and of itself. It becomes a state, it does not do anything (which would imply a subject and object relationship) fundamentally. It "takes on the shape of" other properties, but they are not inherent properties of consciousness. They are temporary, and there is nothing "behind" them, no persistent solid underlying substate supports them. They are "just" patterning, at the same level, non-hierarchical. So, for sure, awareness might get formatted into the experience of "being an evolving digital system", but no aspect of that will be the "fundamental elements of consciousness" (as per the definition), although they might be considered the building blocks of a metaphor describing a particular pattern of "consciousness-of". Broadly speaking, if we separate things into content (the relative transient truth of structuring) and context (the fundamental unchanging truth of the nature of experiencing) we can keep things straight, though, I say. Aside: We have to tread carefully here anyway. As soon as we talk about, for example, an "evolving, digital system", we should pay attention to how, exactly, we are imagining this - by which I mean, right now. Do we imagine it from a "view from nowhere"? Are we seeing little cellular automatons doing their stuff, as visual thoughts in our mental space? How, exactly, does this translate to something in reality?

If we are not thinking of something as a 1st-person experience, we must consider how that 3rd-person view makes sense. Does that "diagrammatic" view ever get experienced? And then in what sense does it ever "happen" or even exist? And so on. The implication is that, if we imagine something occurring in an "objective world", then we are "already wrong" in a way. Although all of that doesn't deny us the ability to create useful or interesting descriptions, it does mean that trying to be "right" with them is pointless. They are just more experiences, at the same level. "Awareness" or "I AMness" can be directly perceived or known, then - because you are it - but it can't be thought about. The conclusion here is that we must be clear about the purpose of our thinking, rather than just (as we all do now and again) hand-wavingly assume that we are investigating "the nature of reality" or whatever.

...There's a bit more to it than that, though. We need to take care to notice not just what we are thinking about, but how we are thinking about it. It's this one step back, "meta" approach, that indicates certain things to us. Awareness, as described, isn't something that is comprehended; it's not an object. "Awareness" is a conceptual object, sure, but it's intended to point at something which cannot be conceptualised at all. It is "isness". There is no concept that can be "behind" Awareness. It is the direct "I AMness" that you know intimately right now. I'd say it is something you experience, rather than think about, but even the word experience implies a sort of subject/object divide. You don't "comprehend" or "understand" it. This is where all that "the Tao that is spoken is not the true Tao" type stuff comes from. It is the context, because without being-aware, this is nothing else. And remember, there is no "outside" to this (and no "inside") so it is actually meaningless (in the proper sense of the word) to talk of a "beyond". It has no location, no boundaries, no edges, no extent.

...that could be far outside the borders of our imagination.

Your imagination (and your experience more generally) has no borders. Go looking for borders in your experience, right now. Don't think about borders or beyonds, because all you'll do is imagine borders or beyonds inside experience. You'll be thinking a concept, rather than actually looking for borders. Actually "feel out" in your experience, as it is. There's an inherent problem, which is: thoughts are already divided and even the thought about "undivided" is a divided thought, an object in mental space which only makes sense when related to other objects. It is not possible to think about a subject - it is immediately "too late". It's like trying to make a sandcastle which represents both "the beach" and "sand". The sandcastle, like every sandcastle, is both of those things, but it cannot capture those things. There is no sandcastle which could do so, simply due to the nature of sandcastles. All we can do, is point to the fact that what we are talking about is, "not this, not that" (while being all things and nothing). Build sandcastles, and then attempt to draw attention to that which the sandcastle is "of" rather than "about". The direct noticing of this, though, is super-simple, and actually the simplest thing there is (and of course it is). So, when we think about there being "fragments of consciousness" or whatever, we must pause, and actually look at the structure of the thought we are thinking here. Does it appear in your mind like a little diagram, for example? What, exactly, is the imagery? And how, exactly, is that imagery meaningful in terms of the context of that experience? "Reality" is this, right now, 1st-person, and that is what must always be included into any picture. The subject of any conceptual object must be part of the consideration. Content without context is fantasy (albeit perhaps a useful one, and there's an argument that your main strand of experience is a fantasy also, just that it is a 3D-immersive multisensory strand of thought).

(It'd be good to do this from the ground up really, but lacking time, so let's just to-and-fro for now.)

I'd shy aware from calling it a "source" since that implies spatial and temporal aspects - but we have to be easy on ourselves here, since we can only talk around this, rather than capture it. So, I would be careful of the language perhaps, and give ourselves a pass!

Awareness "takes on the shape of" experiences, and so the context and the content are one, of course. Also, when you say "not-yet-conscious" what you surely mean is "not yet self-conscious" as in our earlier discussion - but it is inherently being, eternally. This "raw" state is a hypothetical state, though, because it is always in some "shape" or other. The reason to make the distinction between content and context in our description, is - as well as avoiding saying "all that is, is" - that it permits us to distinguish between what is always true and what is not. The reason why might choose to say that awareness is "outside" of content in a sense, is that it is not reliant upon it, it has no foundation. We're making a distinction based on property and persistence, rather than material construction. From this, we'd say that awareness doesn't evolve, because time is "within" it; it is not bound by time. Awareness is "eternal" (as distinct from "forever"). And all possible patterns and facts and experiences are also "eternal". There is no creation, "creation is already complete", only relative intensity of patterns changes, and even that doesn't not happen "in time". So, we might say that content evolves, because time is an aspect of that particular content - it would still be static from the point of view of awareness, though - but the property of being-aware never does. All content could dissolve right now, for no reason - reasons exist only relatively, as the structure of content, after all - but this context would remain.

To consider: When new molecules are formed, or when molecules are annihilated, do "atom" and "molecule" evolve?

And: If awareness and content are one, then what does this mean for your experience, this sensory moment, right now? (Again: if you start thinking about things in the 3rd-person to answer this, you will immediately be "wrong", surely.)

I can't bring myself to a solid conclusion about what awareness or consciousness is

There is no conclusion (in thought) to come to, about what awareness is - it simply is and can't directly known to be so, but it's in the manner of an insight, rather than a logical conclusion. It's a fact of this moment; one needs to switch to attending and intending, rather than thinking (which is just a deformation of your present moment really, rather than a revealing of it).

But one thing we should agree on is that humans are more aware than a bumblebee.

Human beings aren't aware at all. "Human being" is an experience that awareness can have. You are that awareness. The phrasing would go something like:

- "What you truly are is 'awareness', which is currently 'taking on the shape of' the experience of apparently being-a-world-from-the-perspective-of-a-person."

Now, we might be tempted to say that this experience is evolving, but actually I would say that it is not. It is static. What is apparently changing, is the sensory content, but from the perspective of an overall state, it is unchanging and deterministic unless shifted by intention. One might conceive of this as that there are all possible states, always present and active, but differing in their relative "brightness" at this moment (the eternal Now). The divisions we make between states, sensory moment, eternal patterns, and so on are essentially arbitrary though.

A couple of things, which are really the same thing:

- In my view, you must think about this from a 1st-person perspective, otherwise this is pointless fantasy. You must recognise that you are awareness, taking on the shape of this experience, meaning this shape of "moment". If you are thinking about it in an abstract, 3rd-person way, diagrammatic model kind of way rather than actually linking this to your current experience right now, then it doesn't lead anywhere, I would suggest...
- What is the purpose of this theorising?: We're basically just drawing pictures the mind, essentially in parallel to our main strand of experience. We never get to something "behind" that main strand, because: a) we are always working in parallel, at the same level, and: b) there is no behind. In what way do you think the two are connected?

My answer to that final question is: only by both being experiences in/as awareness. They are both made from "sensations, perceptions, and felt-knowing". One experience, the model, does not describe the other, the strand. Rather, the value of a model is that it may lead you to recognise something at a "meta" level: that thinking and perceiving are of the same nature. In effect, your main strand of experience is also a thought in and of awareness - albeit a 3D, unbounded, multi-sensory, particularly bright strand of thought. You are not in a world, you are having a thought of a world. All the time, as we consider this stuff, we must retain that "meta" step back and be aware of ourselves as context, notice what it is that is actually happening when we "think" or we "perceive": patterns in you-as-awareness. Otherwise we are getting lost in content and mistakenly consider experience to be something that can be "understood" or "solved"; it isn't.

EDIT: A question to ask yourself: do you feel that the world, or your experience of it in this current moment, is outside of you or inside of you? I don't mean what you think about this, I mean do you perceive that the current scene is inside of your perspective?

...Okay, so that's a nice description. It's seems fairly self consistent, it depicts a structured view that can be logically explored within its own terms; it's a coherent "castle". But -

- What is it a description of, exactly?

Pause for a moment, become aware of the room you are in, then think about your description. Then notice:

- Where is that description located within your experience?
- Where is the room located within your experience?
- How, exactly, are the two related?

Note: Don't think about those questions and construct an answer to them. Rather, directly observe the situation and report it - if you see what I mean.

...In all cases, though, I'd say you replied with explanations - referring to concepts - rather than your observations. I mean this much more simply: that you tell me what you are actually experiencing, rather than an interpretation using concepts (as far as possible).

- For the first question, I meant literally where in your experience is it - not a conceptual description.
- For the second, similarly.
- For the third, again, I mean literally, their actual observed relationship, rather than a description which you do not, in fact, perceive other than in the thinking of it.

Personally, I've never experienced a "being-level" or "being modified" or "experiences" being "generated" by "interactions". Do you see what I'm getting at? All that stuff falls within the first question, because once again we are engaged in "describing". With those answers, we are potentially answering all the questions in a way that obscured the answer to the first question, which would have made the answers to all the questions different.

...So we might say they're at the same level. One isn't "behind" the other one; they are both arising within the same "space" (using that term for convenience), "beside" or "parallel" with one another in that space (loosely). Now, to clarify things further - revisiting one and two: what are they "made from"? What is their nature? And do they differ? And if so, how do they differ? Again by observation, by directly attending to the experience of them, rather than theorising.

...And what is this "me", what is "me" made from? And where is "me"?

(Then we'll pick up those other bits.)

...Okay, so perhaps jumping ahead here (we can reel back if we've gone too far) -

So, although we use words like "consciousness" and "me" (or "awareness"), which objectify it for the purposes of discussion, it's really just isness or IAMness or "this/that" and so on. And "consciousness" and "me", being words or concepts, are also made from and within that, so we have to be careful to see them pointers to "nowhere-everywhere" - and not object-concepts which can be manipulated or used in models and descriptions. Now, remembering the "feeling out" exercise earlier in the thread, when we close our eyes and go looking, we find: that experience has no edges, no boundary, no outside; that "me" is not located anywhere, but is everywhere in that experience; that the present experience is entirely "made from" or "of" this "me".

So, looping back, we see that the relationship between the main strand of experience and our descriptions, the connection, is that they are essentially both experiences of the same nature. One is not "behind" the other, one does not "describe" the other; that idea is itself a concept. They are like parallel-simultaneous strands of sensory-formatted experience, like strands of thought, within you-as-awareness - although one of those strands is "unbounded" and "unlocated", making it the 1st-person strand which we end up identifying with as part of a "world". We conclude, then, that our experience of the world takes the form of sensations made from awareness, and there is nothing behind them at all - there is no outside, no levels, and no depth to our experiences. No world, as such. This is where I get that summary of: you-as-awareness "taking on the shape of" the apparent experience of being-a-world-from-the-perspective-of-a-person.

So -

- Descriptions don't matter. We are effectively directly imagining-that we are a person in a world, we are having experiences "as if" this is true, but it is only true as a moment-shape we have taken on, a thought we are having-being. Descriptions are just another experience.
- Descriptions don't matter - except in one way, which flips around the everyday notion of what a description or explanation is about. But first -

Pause now, close your eyes. Now, raise your arm. What was the nature of that experience? What do you actually experience? And: how did it come about? Again, from observation.

...Remember, though: observations only. Describe the experience itself, not any conceptualisations (which are another experience, as we have noted in the discussion above).

- Did you actually experience "interpretation of data" or "receiving from a system" or "being integrated"?
- Did you actually experience "utilising free will" or "reality reacting" or "the logic of a ruleset"?

Don't go beyond what is actually experienced.

...Okay, good. So, I'll suggest a couple of things and see if they fit your experience:

1. What constitutes this "1st person perspective" - when left uninterrupted - is the experience of being like an open space, with various sensations floating in it, phasing in and out. You do not actually experience being a body, as such; it's a scattered bunch of sensations, with a visual image floating in one direction, and sounds distributed around, and so on. Everything seems to be both "over there" and "here". If you place your attention on these words on this screen, and then decide to direct your attention to "the place you are looking out from", you'll find a sort of structureless void. If you follow this direction, it goes on forever, and in fact goes on in all directions. You cannot find a "person" anywhere in this experience - except when you summon the thought of a person: an idea or concept, which is itself an experience of course (of thinking about "a person").
2. When, as you just did, you deliberately make a change such as raising your arm - you cannot find the cause of that change. You only experience the "result". Even if you were to have the sense of "about to do this" or a thought of "I'm going to raise my arm", you'd have same problem: those would be results too, with no detectable cause, and they certainly didn't cause the arm-raising, since there is no overlap between them; they are one-experience-then-another. As you attend to this, you recognise that

> there is no cause; the change is self-causing. You "know" you change it, but you cannot detect any mechanism or method or "doing" - only a shift in the content of experience. You eventually conclude it is as if you, as awareness, shape-shifted yourself into a different experience, simply by becoming it.

As usual, the wording makes this seem involved and complicated, when actually the direct observation or experience of it, is just that it is (with nothing "behind" it).

> I do believe that this is a little picture way of looking at reality.

I would disagree with your points, somewhat inevitably. :-)
Let's see -

First, I'm not detaching the "awareness" part really, I am saying it is reality. Not integrated - is it. And you are that. More importantly, it's not "things just happen for no reason". It's true that things don't happen for an in-world reason, because all those reasons are, in fact, results. The reason for all of those, though, is the one reason: named "first cause" or "intention" or "direct imagination" "unbounded thinking-that" or "awareness shaping itself".

The second part is where it all leads, because (as promised earlier) it changes what a "description" is. A description is not an explanation or an understanding of an experience, it is its own pattern in parallel. However, if you intend an act in terms of a description, then you imply the extended pattern of that description in your experience. You are intending the description as well as the outcome. In other words, the use of descriptions causes us to have experiences corresponding to them; continued use of a description stabilises the patterning of our experience in accordance with the description. This is contrary to the usual view that descriptions are independent patterns which reflect a separate, structurally stable ongoing experience.

This has the fun side-effect that whatever worldview you are playing with, you will tend to experience encountering evidence which supports it. If you change your mind and commit to it, the evidence will change accordingly. If you are undecided, the world will seem messy. If you "go meta" and start experimenting with the idea that the "imagination room" metaphor is almost literally true, you will have super-flexible experiences which confirm for you that there is no "world" or "system" at all as such - at least, not one that can't be instantly dropped as just a strand of thinking. (The same applies to the other "Active Metaphors" listed in the sidebar.)

> It does makes sense for awareness to evolve and grow within and along with its entire consciousness system.

That's just a story, though. You can have experiences "as if" that were true, for sure, but if your pursue this line of investigation you'll quite quickly realise that you can have experiences "as if" pretty much anything is true. This is because intention is the only cause, and if you intend a description into prominence - or more likely, intend and act which implies a description - you will tend to have experiences which correspond to that description. All narratives about "evolving and growing" and there being "systems" - definitely, you can live that. However, whenever you pause and stop thinking about it, stop implying it, you'll notice that, still, all you are actually experiencing is being "awareness" which has taken on the shape of an open space with sensations (both thoughts and perceptions) floating in it. You never get outside of that. Which is why some people use the "you are the dream dreaming itself, the content and the dreamer as one" metaphor (although I think that "dream" has a lot of associations which can get in the way really).

Note: I've tried to be clear, but this can be a hard point to get across: I'm not saying that "an open aware space in which sensations arise" is fundamental either. That too is just a shape awareness can take on. There is no inherent structure to you-as-awareness at all. The only fundamental, persistent truth is the dimensionless, locationless, eternal property of being-aware. Furthermore, as I tried to highlight previously, but it's worth emphasising: although I'm using the word "awareness", I'm not using the word in the usual sense of word-usage, and definitely not an object; the word doesn't point to anything at all, not even "everything". It's a placeholder for "not-nothing, not-something", the context that is also the content but isn't either, and so on. "The awareness that can be talked of is not the true awareness", you might say.

So. As a "way of looking at reality", then, this is not "a little picture" or indeed any other size of picture. Regarding "pictures", though, all pictures are arbitrary, and you can have experiences "as if" any picture is true. You may indeed be having experiences "as if" it makes sense for "awareness to evolve and grow within and along with its entire consciousness system", but that is just a relative experience; you've not got "behind" anything and it has nothing to do with the nature of experiencing itself, which is "reality". And, we should note, the "awareness" of that sentence is not the awareness I have been describing above, by that nature.

TL;DR: All that is ever "happening" is this 1st-person moment of experience. If we think about other things happening outside of that, if we pause we will notice that those thoughts are actually just happening within this 1st-person experience too. There is no outside cause to this 1st-person moment. The entire moment is you, and you are its only cause. You can have experiences "as if" outside things are happening, but closer inspection always reveals that it is only the 1st-person moment that is happening, with nothing solid "behind" it. Descriptions are best thought of as potential patterning rather than accounts of a stable persistent world-experience.

> But even the experience of considering these concepts/ideas is just another pattern happening on the same level as all other patterns.

Indeed, the experience of considering these things, is itself an experience, with nothing "behind" it.

> Patterns interacting with patterns, or rather: One big pattern interacting with itself.

Or actually: not interacting at all, because it is "before" time, and it is static between shifts (any apparent change due to the pattern of "time passing" is actually deterministic, fully defined in the state).

> So what about this sensory pattern of human experience? This doesn't seem completely random and structureless to me...

Not random or structureless - a pattern. The pattern that corresponds to "apparently being a human being in a world".

> they're having the experience of, and are having the experience of describing and conceptualizing.

The patterns aren't having an experience though. Rather, you-as-awareness has taken on the shape of a pattern. Awareness has - or really is - the experience.

Aside - Ultimately, we throw away even the "awareness" concept and just say that what we are is the experience that is happening. However, it is much easier to progress by "restating the observer" and withdrawing to that position gradually. Even afterwards, the notion of "awareness" is still useful for the purpose of discussion, but we recognise that it is empty, just a pointer to the fact that experiences are experienced - or better, simply: "there is experiencing". However, "awareness + patterns" is the minimum structured model that "makes sense" for formulating descriptions which can be used as intentions.

> And the patterns can increase or decrease entropy (decrease randomness, organize, become structures, give birth to more structures).

Hmm, I don't think that any of those things happen. Again, you can have experiences "as if" they do, but fundamentally there is no time other than the experience of time. The "imagination room" provides a little story which allows you to conceive of your experiences as you-as-patterned-awareness, but of course even that is itself not fundamental. In fact, the idea of "fundamental" is probably finally better replaced by the notion of no-hierarchy. But I've drifted a little bit there.

> if there ever was a "beginning", which is another can of worms

A can of worms, indeed!

There was no beginning, because there is no time other than the experiencing of it. Awareness or "the fact of experience" is eternal (as distinct from "being around forever"). It is "before" time. This does make things tricky, because the correct conclusion is that there is no evolution and no cause, although we can take on the shape of experiences which are "as if" there was evolution and cause.

> Awareness at the early, primal stage of these patterns is barely aware, as there is barely any content to be aware of.

If we get rid of the idea of "primal stages" and just say that it is possible for awareness to be shaped such that it just is. You can produce that sort of experience yourself, in fact. This is a description which gets close to it.

Information/patterns originate awareness, eventually organizing into a "pattern of awareness" which evolves and grows along with the "patterns of experience/content", working together as a system.

I don't think you mean "awareness" here. Patterns cannot originate anything (what are the patterns "made from"?). Patterns are awareness / awareness takes on the shape of patterns / experiences are patterned awareness. Patterned awareness is like a "static landscape"; it is not something that "interacts" or "grows' or "works together as a system". It is more like a definition that fully defines a deterministic set of moments; a current state corresponding to a particular set of contours. The definition is not read or processes or whatever, though - it is simply experienced, directly. But none of that matters too much, really, if we are clear about the purpose of our model. Our model isn't no explain how things are, because how things are simply is your current experience, nothing more. Rather it is not provide a way of conceiving, in the 3rd-person, of another experience which we might adopt in the 1st-person. Our thoughts-about an experience are identical in nature to our experience-of an experience. Having formulated a pattern we desire in the 3rd-person (via the direct imagining of it) we then adopt that pattern as our experience in the 1st-person (via the direct imagining of it). There is no "method" or "technique" or "how it works" or "how things are" to this - one simply does this, becomes it.

...We have to be careful with questions such as "why?", because one sort of "why?" implies a purpose, and purpose would be a relative truth only. But, here, I guess you mean the other sort of "why?", as in "how come this experience not another?", and really we are reaching for the answer to the question: "how can we change this experience to one we desire?"

For that, we return to: because it is the shape we have taken on. That is, that your current patterned experience consists of the accumulation of intentions and their implications. And the way to change the experience is to "shape-shift" ourselves, by "intending" (increasing the intensity of contribution of one pattern, "the intention", versus the others) which amounts to "thinking it" - but not of it or about it, more like "thinking the fact this-pattern-is-true". Meanwhile, the reason I wouldn't say "what is happening" is evolving, is because I'd suggest it is static between intentions, between shifts. If we shift to a new state, than that new state can have apparent evolution fully and deterministically defined into it, simply because it has a "time" pattern. It's completely fine to have "evolving" as part of the narrative we adopt, and to have experiences "as if" it were true - we just have to be cautious of seeing it as fundamentally true, because it implies a process, and the basic situation is "before" time and processes.

Okay, with all that said, we've come to the conclusions which can be partially summarised as:

- Reality = "awareness" = you = this whole experience
- Change = intending = shape-shifting = becoming

Which basically amounts to: "this".

In terms of a model, though, we can think of ourselves as a "shape-shifting material which can take on the shape of any experience/situation", knowing of course that this is an enabling metaphor and that actual situation has no inherent qualities at all other then being-aware.

Practically speaking, though?

To make changes, it really involves a sort of "direct thinking" or "direct imagination", where we "imagine the fact that something is true or happening" and this is equivalent to becoming that experience. As we've discovered in our discussions, theorising about it is really the adoption of another sort of experience - to actually grasp the truth of the matter, one must attend to it directly, play with intending/shifting, and grasp it with a sort of direct insight rather than by understanding. That's why this subreddit tries to encourage people to try out a couple of "childish" exercises, and have the experiences which might lead to reconsidering one's nature and destroy the notion of something "behind" things. Actually those "childish" non-techniques are it, really, since experiences are it!

...

Q1: I can have the experience of imagining a reality as though true.
i.e. 3rd person.
surely then it is simply a case of experiencing the imagining as though real - 1st person.
the trickiness comes from not getting caught up in the 3rd person and not accepting this reality as real

I'd agree. If we say that a 3rd-person thought (a thought about something) is a bounded, located thought, then a 1st-person thought (the experience of something) would be an unbounded, unlocated thought - a patterning of the subject as a whole. One might experiment, for example, with thinking wordlessly the thought "relaxed body" until it became true. That would be an example of patterning the 1st-person experience with the pattern "relaxed body". The result would be a shift in the content of experience towards a state where the pattern "relaxed body" was relatively dominant, without having "done" it.

Q1: yes
it's like wanting something - i feel a want in my 'body' until it comes true
i make it come true by either acting or it 'just happens', i suppose
where i am now is that i see something as real but i know it is not real so i want to experience something else - something qualitatively real in that it exists from a direct intention without me supposing that there is a subtle meaning
because anything that exists in regard to something else cannot be by itself true and must be an erroneous experience
and the only thing that i believe to be true is -
kṛṣṇakalā rādhā rādhākalā
i.e. my expansion radha then radha's expansion, this gopi, based on this. i use the thought-about a conversation between "key" and nam woo hyun with respect to me as a springboard to create a worldview.... :/

You-as-person are "Maya" too. All experiential content is "Maya". That's why this search for the "real" will never come to fruition. It's a recognition you have that applies to all experiences - that all experiences are you-as-awareness taking on the shape of an experience - rather than an experience in and of itself. For example, look around now and see that what your present moment is made from, is "sensations, perceptions and thoughts" in awareness with nothing "behind" them. Reality = this experience, this moment which contains everything, that is all. Any thoughts-about those experiences are themselves experiences, at the same level.

Standing outside, one looks out upon the scene before them. Beyond the house, a garden. Beyond the garden, a hillside. Beyond the hillside, the evening sky. Beyond the sky - "awareness". And then it is recognised, it was all awareness.

then i just have to have the experience of my choosing as all experiences are fictive in nature and the experience of everyone else being stupid is valid too

And equally: all experiences are direct experiences of the fundamental nature of reality (including experiences of apparently stupid people).

so in order to get a scenario that i want, wouldn't i just have to create the 'script' in-thought and then see it play out

You have to be careful of abstracting this, though; it's a matter of "direct imagination" or "direct thinking". By which I mean, you should consider this as a literal intensification of a pattern or fact or scene within your current "3D thought of being a person in a world.

So - and I know you'd didn't mean this, but it's a good example - you probably don't imagine writing a script, because you would then have experiences of seeing scripts being written (or elements of the extended imagery of that). It's possible to do it like this so long as you do so knowing-that it is a direct interaction with the world, but mostly I think people end up just having a parallel fantasy with isn't attached to the main strand of experience. Typically, then, what you do is, you intensify a desired "scene" (or "knowing of fact") as if it were actually happening (or true now) - and by doing so the fact of that scene happening is incorporated into your "3D world-thought". This doesn't necessarily mean you actually have to see and hear the scene; it's a sort of maximised felt-knowing of the pattern more than anything, from which visual imagery may or may not arise, as a side effect.

The word "incorporated" is important, I'd say: you should generally take the approach of intensifying into fact the desired final outcome, rather than any particular path towards it. Your strand of experience is already heavily patterned, and it will be naturally overlaid. If you focus on the means by which an outcome will arise, you often end up generating the experience of the means as your outcome, rather than the experience of the end. Of course, if you are feeling particularly adventurous you could aim to create

a full discontinuity, without any apparent paths, jumping straight to the "scene" and having the world implied by the scene from that moment onwards, but that's something for you to choose to experiment with or not.

i had thought about that - like condensing my entire 'experience' of the 'the world' into one thought and then creating a new thought

Yes. And I'd say that this is the situation right now: the entire world is this moment, a single thought, static and fully deterministic between intentional shifts, and "time passing" is itself a static pattern as part of that thought's overall patterned state. A thought of a world. We tend to assume that our experience is just the "unfolded" visual, auditory, textural aspects, but actually we are experiencing the entire world in this moment, it's just that the "felt global summary definition" is a sort of background, dimmed, dissolved feeling, rather than chunked up into bright objects. It's all active now, though - as one single pattern. If this wasn't the case, there would be no meaning to the moment. (Simple illustration: when you see a car, you don't see a shape, you see "a car", and in fact a particular "car". The car is that felt-meaning rather than just the unfolded sensory aspects.)

So: if we summon a single 3D multi-sensory image, and that image has felt-meaning, then it actually contains a whole world implied within it. This could correspond to a revised version of this current world, or a completely new one. Pausing now, closing your eyes, imagine a man walking along a road. Don't draw the man and the road, just imagine-that there is a man walking on a road. A world has been created by this act, albeit not an immersive 1st-person one. Allow the scene to continue unfold without interference. Where does the man go? What do you find out about him? And so on. One might then ponder: what if I stepped into this world by allowing the scene to surround me? Or, what if I adopted the 1st-person viewpoint of the man?

(Not checked out Rupert Spira's activities for a while; thanks for the reminder link.)

one might ponder that...but that would be a ponderance ;)

Heh, a ponderance it would be, indeed! :-)

things only seem to change when i do something

Which is fine, an (apparent) mental or physical act which has an assigned meaning which is the outcome, is a perfectly legitimate (by which I mean an "unfolded" experience as the apparent act). The act itself is also a result, but having assigned causality to the experience of the act, the result is part of its pattern (the Two Glasses exercise uses this approach). The act doesn't need to be sensory - it can be simply an act of "knowing you are shifting" with no content in the moment at all - but I'd agree that it is generally helpful to have a sensory aspect or imagining that counts as the "theatre" of making a change.

the car is the subject and i am the object (of experience) but both are me

Actually, it's probably better to say that you are the subject and the car is the object - you can't find your edges, but you can find the edges of the (sensory aspect) of the car. But yes, it's all you anyway, so with that known the distinction doesn't matter.

since i just want one particular experience, i'll focus on that.

Good. Both from a desired outcome point of view, and also in terms of conducting an experiment and explore experiencing, that's good. You don't need a clear (visual) image; you just need a clear "knowing". Since we're talking about "direct imagination" or "direct thinking" here, the path doesn't really matter - just as if we draw a picture on a metaphorical flexible television screen, it doesn't matter what the story was that was being shown onscreen prior to it. We simply assert the new picture, and either that becomes the new starting point (extreme discontinuous case), or it becomes dissolved into the current programme and incorporated into it.

...By "knowing" I mean more that, for example, you "know" a fact even though you are not experiencing any sensory aspect of it, physically or mentally - sort of "objectless thinking". Not sure "order" or "timing" is necessary as such; but if you mean "fully summoning a scene as a fact" then, yes, that's definitely a possible approach, in the spirit of this "direct asserting" we've been talking about. Pursue that and see where it leads?

ultimately wouldn't all I have to do is to believe in something

What's a "belief", though? I'm not a fan of the term; its meaning it not clear. Ultimately, what you want to do is "think it until it is true", which is different than (as some people consider belief to be) "thinking that something is true".

Q1: *Ultimately, what you want to do is "think it until it is true"*
the problem I have is I constantly think it isn't true. so by believe I guess I mean I think that it is true and it will occur because I believe in it

Well, you really need to give up that bad habit, then! :-) Perhaps you could work on the meta-fact of "thinking things makes them true". That would capture the essence of it, the desired formatting of your experience, both in the form of a "belief" and the form of a "world-fact".

...In all of those, though, you are assuming you and other as separate, but this is not the case.

What you are is the aware thing that "takes on the shape of" this sensory moment, of apparently being "over here" and these words being "over there" - but a short pause, close your eyes, feeling out to try to find yourself, you find that you are "nowhere-everywhere".

What is real is: *The current experience, specifically you-as-the-experience.*

When you think about theories in attempt to describe reality, the experience of thinking the theories is true, but the theories themselves are not real (in the sense that the ideas don't correspond to anything "behind" experience; there is no "behind"). So, based on that perspective, let's try some quick snappy answers to those statements:

what is reality?

It is you-as-awareness having adopted the shape of whatever the current experience is.

what is true?

Only the fact of being-aware is unchangingly, fundamentally true. Everything else is relatively, temporarily, true only, for as long as it is the current experience.

what is real?

If we define real as "that which is always true", then the only thing that is truly real is the property of being-aware.

what is observed by me?

Being cute about this: yourself, as whatever the current experience is. You don't actually observe anything, rather you take on the shape of the experience of apparently observing something.

everything i see and feel is as a result of my environment

No, everything you see and feel is the result of you taking on the shape of experiencing "seeing" and "feeling". The environment is an experience you have adopted; meanwhile, "the environment" is a concept which does not represent anything outside of that.

i act and do things within my environment

You shape yourself into the experience of apparently being a body acting within an environment.

i sense things accordingly and act accordingly

You don't sense things, you take on the shape of the experience "sensing things", and then take on the shape of the experience of "taking action".

when did that occur?

Since time itself is part of an experience, and not inherently part of you-as-awareness, it never occurred in time. It is eternal (rather than "forever"). It is actually meaningless to talk of things occurring in time at a fundamental level. The "moment" you have currently taken on the shape of might have an apparent time aspect, or history, but that could shift right now leaving no trace, to a different "moment" with a different apparent history.

do I observe myself taking shape or am I actually the shape?

You are actually taking the shape. There is no "outside" to you, for you to observe yourself taking shape. I say that you take on the shape of an experience, to make it clear that you are not actually "over here" as a true external observer - rather, you are the whole experience, taking on the shape of apparently being "over here" and other stuff being "over there". As mentioned previously, if you close your eyes and pause and search for a moment - rather than thinking about this - you'll quickly discover that you are in fact everywhere and everything (which is also to so, no particular place and no particular thing).

so there is no difference between "me" and the ("my") environment

Right. There is no difference between "you" and "the environment". It is all you. To make the distinction clear, we sometimes say you-as-awareness (meaning the whole experience) and you-as-person or you-as-perspective (meaning that experience of apparently being "here").

then I can shape myself into the experience of apparently being a body who directly alters his environment
so no action really occurs beyond my belief in it - i.e. I only apparently act but I can also act without acting - receive the results of karma (action) without doing the work (□□□□ □□□□□ karma karoti - doing action)

I'd say that no action (or experience of an apparent action) occurs beyond your adoption of it as part of your current state or "shape", which is itself an accumulation of intentions and their implications. That - intentions-implications - could be interpreted as corresponding to the concept of "karma".

but things can also happen without my direct performance of an action-with-desired-outcomes - i.e. intention

Ultimately, you "think it" in the sense of "thinking that it is true" or "asserting it", and that's what increases its "brightness" or "truth". You are doing this anyway: if you perform a physical act with an outcome attached to it, then the physical act itself came from nowhere. The act was a "result" just as much as the outcome was; it was all one pattern, brought into experience. For example, if you pause now and think of a red car, the red car appears. How do you do that? Note that, even if you thought the words "red car" beforehand, that wasn't the cause, that too was a result, and so the question then becomes how did you think the words? Truly, you simply "became" them, or you might say you reshaped yourself such that those patterns, that experience, was brought into prominence.

performing an action thus sounds like duality in this context (because i would still like to do some actions but the result is not in any way directly derived from the action)

Not a duality, though, if you ponder it a little more. An action is an experience, you are experience, you are simply shape-shifting, causelessly. If the action and the outcome are not logically related in-world, that is okay - you simply adopt the notion that "this action" means-that "this outcome" happens, and that overall pattern is what is intended/asserted.

this is my stumbling block! i keep having competing thoughts - "there will be no red car" - and thus nothing changes :P

You really should give that up! ;-) So, you simply have to be more fully assertive. It's completely under your control, it is all you after all. You don't fight those competing thoughts, just as when you walk through a door in a room you don't spend time trying to fight the fact that you can see other doors. You simply purposefully attend to the door you want to go through, withdrawing yourself from, forgetting, the other doors.

POST: The 2 CUP method

If you just specify that a particular outcome will occur - e.g. that a particular sensory scene will happen which implies the circumstances you desire - then, in the basic "patterning" model of experience, the path will just be whatever is the most efficient between the two moments of truth, given your current patterning (which you might think of as the "list of facts" that are currently in play). By moments of truth, I mean: this moment, which is being observed now and so is definitely true, and that moment, which you have just fully asserted and so is now substantially true. All moments in between were less well-defined, less fully asserted, and so prone to shifting to accommodate other assertions. Note that "most efficient" doesn't mean that the path is calculated; it it is more like having two sticks connected by a loose elastic piece of string. If you plant the sticks at two specific locations on a landscape, the path of the piece of string will naturally fall and follow the contours of the landscape. And so...

If you wanted to more completely control the path between this moment and that moment (now and your outcome moment; the two sticks), you might consider introducing additional sticks which define some of the moments between now and then. This needn't be done separately - it could also be done by including aspects which imply a particular path in your outcome definition. For example, if you want a nice car but you want to receive it because your husband or wife bought it for you as a gift, you could include that in the "getting the car" moment. Generally, though, you have get comfortable with the fact that you can never "pre-know" everything that is going to happen - by which I mean, "unpack into the senses" in advance as a form of "pre-experiencing". Your life unfolding is that, really: the gradual unpacking of a pre-existing background patterned landscape. What "jumping" allows you to do, though, is assert the inclusion of certain points in that landscape, so that they are definitely incorporated. If someone feels the urge to over-specify, it's worth asking themselves why. Just by recognising it's possible to specify something at all, you are already in a better position than you would otherwise be. If you want to "pre-experience" your life, then you're basically saying you only want to live life after you've already lived it. Which is essentially death.

Aside - On the "dimensional inertia" concept and your mind "accepting" some things, it's worth remembering that patterning - and therefore "jumping" - doesn't just apply to the the events you are going to encounter, it also applies to the facts of the world more generally, and to your own sense of how things work. In other words, it is possible to work upon what feels acceptable, to work on the "how things work" itself - you can get very meta with this.

The intermediary steps follow from the assertion of the target moment + the truth of the current moment. So, they exist as a deterministic sequence between shifts. They become known when you experience them, in "unfolded" form, as you pass from this moment to that moment* - although you are always experiencing them in "enfolded" form really.

What, exactly, does it mean, to "assume" something? I suggest: it is a form of experiencing it, "then" as now, or rather "defining" or "asserting" it. It all reduces to basically "intensifying this pattern rather than that pattern".

Q1: It all reduces to basically "intensifying this pattern rather than that pattern".
yes that's right exactly. minimizing and eliminating ("forgetting") other patterns.

Right. There's no good way to describe it, because in describing it we immediately imply the thing that is meant to be fading - but, yes, it's fully switching to one pattern and "forgetting" (or "forgiving" really) all else.

If you want to "see something" then you just imagine-that it is present and use that as the basis for things. There's no difference in kind of the experience you have with mushrooms and without. "Consuming mushrooms and having an experience" could be considered a pattern like any other. Once you can leverage, certainly, but you could work on establishing alternative, more direct, patterns if you felt so inclined. Pure randomness is a concept, not a thing you ever perceive. The world-as-it-is doesn't have "pure randomness" in it; that is a parallel narrative. If what you are looking for is a causal connection between intention and experience, though, then repeated experimentation that pushes things to the limit is the way to demonstrate that. There's not much point in focusing on individual coincidences.

..."Prove" in what way? Of course, there is no place for "evidence" to be stored, but after observing a connection between the patterning of thought and the patterning of experience - and directly noticing they arise in the same space - then you're done. That's all you need. To prove it, you do it. There's no record that can be kept. By a more direct pattern (versus mushrooms), I mean that mushrooms themselves are just an experiential pattern with no cause "behind" them. You could perhaps directly assert a

pattern to accomplish the same thing, with some dedication.

...The descriptive issue you're having is perhaps that, since the entirety of experience is "made from" you, you can never find the cause, because the cause is the whole thing, shifting. You will never find the cause within experience, because experience is self-caused - a shifting of shape. All you can do is note the intentions you make, and later recognise them appear as sensory moments. You can't manifest anything into "reality", because that implies a separation. The whole thing is "reality". Reality = experience = awareness = you. Right? Everything you experience, then, is a result, a result of intention, and since intending is just a shifting of experience, you never actually experience intending as such. So you only ever experience results, you never experience a cause. Cause and effect exist only as concepts. All there actually is, is taking on the shape of results.

If there's no difference from 10 years ago and today, then you should set up a business selling beauty products! ;-)

Well, of course, in the sense that you=awareness, your "true face" is completely unchanged in 10 years, or indeed eternity. Why didn't I think of it his before! The perfect business opportunity! :-)

As to the "why" question: it occurs to me that since there is no specific "how things are" or "how things work", then there is no particular answer to that question.

...

Q2: Hmm, so in this maner that would mean that "winning lottery" would eventually happen, on road ahead , even tho it could be after like 50 years or so. By this i mean, if i have made that kind of choice i have set "path" to it and it would eventually happen wright ?
And if we take in mind i chose to be "more lucky" it would eventually leading to winning of some sorts. Wouldnt it create like some sort of paradox in that way ?

What would the paradox be?

Q2: Damm you short term memory. Its a bit , but i will do my best to express my thoughts in English. If its impossible to understand please fell free to say that. Will try to explain. So let`s say i Wish for enormous success, so universe would start to turn things in a way i would achieve it. And in a same moment i would chose to win this jackpot, which also would be enormous success, giving chances that wining is slimmer than hair. So this would lead to success anyway, with 50/50 chance either building for example empire and gaining these (example: 20mil) or wining them after 20-30 years. Or getting both. In other words, if i wish and arrange universe for same outcomes with different paths would it make me land in completely different paradox , for example somewhere in middle ?

Oh, I see. Okay, let's go with this description: The "world" is a single continuous pattern, and by being single and continuous, it must always be "coherent" - that is, it will always "make sense". Right now, the world is in a particular "state", which means a particular collection of patterns are dominant. You might imagine this as being a landscape, with the contours being the current state. Your ongoing experience is like your attention gradually scanning across that landscape - like a landscape of "moments" defined by the current patterns which are active. Now, in addition to this we'll have the rule that:

- Experience is apparently local; intention is actively global.

Which means that although your attention may be on this particular moment of the landscape, if you intend something the intended pattern will apply to the entire landscape - it will shift to a new state, incorporating your pattern, and your experiences will be aligned with that new state from that point onwards, in a pre-determined way.

Returning to your point: If you wish for "enormous success" then that is a general pattern which is applied across the whole "world pattern"; the landscape is shifted right then such that subsequent moments will tend to have more of a "success" component. It becomes true now that you will have success then. Later, if you wish to "win the jackpot", then that pattern is applied across the whole "world pattern"; the landscape (which has already been shaped by the "enormous success" intention) is now shifted to incorporate "win the jackpot" also.

What is happening is, your world (this state, or landscape, or "world pattern") corresponds to the accumulation of intentions and their implications. Between shifts, the world is deterministic - the events you encounter are defined until you perform another shift. Every time you intend an outcome or a trend, the world shifts to a new state which incorporates that pattern, and a new deterministic path. If you intend something that is contrary to a previous intention, then the world is shifted such that the original intention is diminished. Avoid doing that, and it will remain.

So there is no paradox. The path of experience is never pointing in two different directions at once, just as a mountain in a landscape doesn't have two different shapes at once.

POST: I did the 2 glass method. Somebody explain why nothing happened.

The idea, really, is that you are the one who comes up with the theories (while keeping in mind the context of this, as described in the sidebar). But if nothing happened, then nothing happened - that's the result you got. If you want other people to chime in, though, then I guess you will "only" have to put a bit more effort into describing your target and process.

Q1: you are the one who comes up with the theories
but they're not, are they? they can't originate any theories since i create the possibilities of theories so all they are doing is selecting that which i have already created.... and even that selection is limited to what i want to see in others

From the perspective of OP, they are selecting them from what already exists, but everything already exists and was never created, by you or anyone else. From the perspective of you, now, then the experience of them apparently selecting, is a selection you are making (or have implied).

Q1: everything already exists and was never created, by you or anyone else
that's mayavadi philosophy that places Brahman ("infinite grid"), 'impersonal feature' as the highest existence
but I create that

How you gonna create that, begin that, when there is no time?

i create time - time is the means by which events occur but time doesn't exist any more than reality exists

Time is part of an experience. So, time would be part of the experiencing of an apparent infinite grid, but the infinite grid itself wouldn't exist "in" time; it exists as a potential experiential pattern, but not something that is "created" as an object. You might have the experience of apparent creation, but the object that is apparently being created already exists eternally as a pattern.

Q1: the infinite grid...exists as a potential experiential pattern
where?

Everywhere and nowhere. That's the eternal for ya! :-)

so you have no evidence that 'the infinite grid' exists :P

:-)

What do you mean by "exists", though?

If what you mean by "exists" is that exists "outside" of experience somewhere, other than as a pattern within it, then that is a meaningless statement: experience has no "outside". What I mean by exists is: one can have sensory experiences "as if" there is such a thing as the infinite grid. Can you have thoughts consistent with it? Then it exists as a thought. Can you have sensory experiences consistent with it? Then it exists as an experience. Thoughts and sensory experiences are both, in fact, experiences "made

from" awareness. And in fact, the difference between a thought about something and an experience of something, is just the intensity, stability and perspective (1st vs 3rd person) of the experience. If you have thought about something, then at that moment you know that it exists. You cannot think about anything that does not exist. Because, essentially, the concept of existence makes no sense outside of that category.

How do you know that "existence" exists? Do you have any proof? :-p

Q1: one can have sensory experiences "as if" there is such a thing as the infinite grid.
but how can you prove that I did not create that concept?

Did you experience creating that concept? What exactly do you mean by "create"?

[did you experience creating] what difference would that make?

You are claiming to have created something. If you have never experienced creating it, then I'm unsure of what leads you to make the claim.

if i cease to exist - so does every other possibility of experience

How are you going to cease to exist? You are not an object, you are not content - you are subject, and context. If you never began, how can you end?

Have you experienced creation? How did you create something which, prior to that moment, did not exists and therefore could not be conceived of? The moment you conceived of it, experienced it as a thought, it already existed. The infinite grid is not superior to you-as-context, because it is that context, as are all and any other patterns. There are no levels here; there is no hierarchy. You exist and you are the existence of everything else. Being a subject doesn't mean that you don't exist, but it does mean you don't exist as an object, with a beginning and an end. You need to define "prove" really, but it is simple to demonstrate to yourself that you are the subject and the context, either by observing that you experiential content changes, demonstrating that you can produce experiences which show there is fixed content, or by simply attending to your direct experience: no edges, no location for "you", everything is made from "you". When you refer to your body having a form, surely you mean that you-as-experiencer has no particular form, other than being-aware, which is eternal?

i just want it

Want what, though? If by wanting you mean "thought of it", then did it not already exist?

so... 'the infinite grid' is a magical thing that has no creator and no cause and exists for the benefit of every being in existence?

As indeed does every pattern. It doesn't need a creator because it was never created - it is eternal - and it exists as the basis of a potential experience within and as awareness. I'm not sure I'd say "every being in existence", because being is not something that is "in existence" and there aren't many or even one being. But I suspect you are using the term in a common language way, so that's fine.

sure there is - me at the top, everyone else below me

Top... of what? What structure could there be, that you are on top of? Now, you might have experiences "as if" you were some sort of thing that was on the top of some sort of structure, but that thing and that structure would just all be patterns, at the same level, within awareness. No hierarchy fundamentally, only an apparent hierarchy relatively.

what content is fixed?

No content is fixed. I think I missed with the "no" - oops! :-)

i do have a form... otherwise i wouldn't have experiences - even if that form changes, the form is itself eternal

No. You don't have any inherent form at all; you "take on the form of experiences. Experiences == form. That is why it is actually better to say that you become experiences rather than have experiences. Again, you are not an object, so you can't think of yourself as a "thing". Only objects have form; subjects do not (inherently).

but when did it first exist?

There is no first, because that implies time as a container within which things are placed, at a fundamental level - but you are the only "container" (albeit without boundaries, and that doesn't just mean no "spatial" edges).

what is eternal? only i am eternal

You are eternal, but you are also potential for everything.

no form means no experience

No inherent form means all experiences are possible. Any particular form would be only one experience would be possible. You have no inherent form, but you are that which "takes on" forms (=experiences).

Q1: that implies time as a container within which things are placed
yes - brahman - 'infinite grid'

It's just one pattern of many (any!), though. You could equally have "infinite gloop" as a pattern, and have experiences consistent with that. The "infinite grid" is not a container in the sense of truly being a place where things are located, which is travelled; it is more like a "formatting" around which experiential content can be structured (and is itself content).

and it has no cause, is superior to everything and everyone, cannot be seen, cannot be defined and is the prime cause of everything including me... sorry, not buying it! ;)

Heh. :-) Except for it being the cause of you, perhaps, unless you mean "you", of course.

there are two 'me's?

Quoted indicates a reference to the concept of "you", unquoted indicates that-which-is-aware.

the concept is me
a part of me
but there is only one me

Yes. So in one sense it is not you (because it is just a pattern within you) but in another sense it is (since it is "made from" you). Realising the nature of things is about recognising the difference, or even that there is a difference. There is not even one you, though, because what you fundamentally are is "before" division and multiplicity (although you can "take on the shape of" an experience of apparent division). That's why we say that you are "awareness", rather than "**an** awareness" or "**the** awareness".

Q1: There is not even one you, though, because what you fundamentally are is "before" division and multiplicity
isn't that just me? □□□□□ kṛṣṇa

Me or "me"? :-) Yes, awareness = you = experiencing = . . .

Eventually, we just end up talking round in circles, because we're just using different words to point outside of descriptions, to "this / that". (Which, of course, is me doing the exact same thing yet again!)

...

Even then, I suppose we'd still have the problem of: what, precisely, is a placebo and how, exactly, does it work? (Just defining the term or categorising something as it, doesn't necessarily tell us anything about it.)

POST: Can keeping a journal help in Dimension Jumping?

Yes, it's a good thing to experiment with. Basically, by fully getting into a particular description while writing it, you are "patterning' yourself with it, just as with the owl exercise, with yourself as an "imagination space". People do this accidentally quite a lot. For example, they write a list of goals, then put it in a drawer and forget about it. A year later, the rediscover the list, and find all those things happened, even the unlikely ones in some way, although they didn't try to bring them about. And people who write fiction, who get really absorbed in the worlds and characters they create, can find that those situational patterns then turn up in everyday life.

...You could spend time writing about the grid, detailing how your experiences fit into it, and writing up a 1st-person experience of accessing childhood situations again. Really get into the 'feel' of it all. Then, sometimes, in a relaxed state, recall that and try to enact it.

...By "physically experience" do you really mean "1st person experience"? It just takes practice. You essentially dream your way into it, but it's as vivid as your present moment right now. See: lucid dreaming (Robert Waggoner's book is good), OBE (Don DeGracia's guide is decent), and also Neville Goddard for examples. In the end, it's all an imagining-that.

...You will have 1st-person immersive experiences! Before that, though, you will probably have sort of intermediate, detached experiences, as you get better at sort of surrendering and selecting. As referenced above, I'd pick up this book [*Lucid Dreaming: Gateway to the Inner Self by Robert Waggoner*] and read this free guide [http://www.dondeg.com/metaphysics/do_obe.pdf]. Now, I don't necessarily agree with the interpretations of those, but the first one will get you into the topic (it's definitely the best non-basic book on lucid dreaming), and the second one has some useful exercises and perspectives (the "sparkles" technique is basically what you want to do).

POST: 2 glasses to make someone else's life better - selfish?

If im not wrong (George might correct me), you are not jumping to another universe, you are just changing your experience "as if", so you might change few facts in order to release her from cancer.

Agreed. As the sidebar hints also, you are shifting your experience, you are not going anywhere or leaving anything behind (because in fact, you strictly speaking aren't anywhere in the first place).

...What you describe seems much the same thing, though?

I perceive it differently.

Do you perceive it differently or are you thinking about it differently? There's a difference between those that's worth noting. The actual experience is of the content of your experience changing discontinuously. That is what "happens". Whether a change in experience is minor or major - whether a minor opportunity arises or a major world fact changes - it's still a shift in the content. Beyond that, we are talking about how to conceive of that change. "Reality" and "universe" are just concepts, we never actually experience a "reality" as such. Furthermore, we never actually experience "moving between realities" as such. What we do experience, is that things are apparently different now, compared with our knowledge of how they were previously.

So I would also say that it would be selfish because in the other timeline, she would still die of cancer

That notion of a "timeline" might be problematic, however. Where is that timeline? Have you ever experienced a "timeline" other than the thought of it, or the seeing of a diagram depicting the concept of a timeline? What leads you to think of there being timelines or other experiences that are "happening" elsewhere while your experience is happening?

you just chose to live in a timeline where she does not.

I'd be inclined to say that you chose to have a different experience. The conclusion that she is dying of cancer in some other place while you are here and she is well, is something that comes from your conceptual framework and not any actual experience you are having. The key to me saying: *you are shifting your experience, you are not going anywhere or leaving anything behind* is that it is an invitation to reconsider the what it means to talk about "me" and "shifting", and particularly "what are 'you'?" and "what is 'the world'?". Without answers to those questions - or at least a recognition that they are maybe problematic - our descriptions are always going to be a bit lacking. None of this necessarily the possibility of making changes, of course. However, it does affect how we describe this, and therefore how we might think about potential "moral issues" such as the one you've highlighted.

...Yes, I do realise that you don't mean a change over time. My issue with "timelines" is that it implies that we are "going somewhere" - to a "place" where the history was different. This in turn implies that events have to have "happened" in order to use to be in a particular state. This is not true. As you note, you can simply lie down and shift your experience so that subsequently it unfolds "as if" a different history informed it. "History" is an idea, though; what your actual experience is, is of an ongoing Now which contains all pertinent facts or patterns, now. It's not really problematic in a deep way, of course. After all, experience is king, descriptions are secondary. I just think it's important to recognise that all descriptions are "parallel" and arbitrary. Descriptions are themselves experiences - experiences of thinking - and are not "what is happening". Recognising this, our descriptions stop being limitations because we don't take them as "the truth". So, when people seem to be "naysayers" because they seem opposed to the idea that timelines and universes are the explanation or the basis for change, it's not that they are dismissing the possibility of change "as if" there are such things, or questioning the usefulness of those concepts. Rather, they are just pointing out that it makes no sense to talk of a description as "literally" happening. Descriptions are not deeply true.

Which arguably can still function in your experience shift description that you have been describing.

Ultimately, all experiences can be incorporated into the "meta" view, since they are not tethered by any descriptions (including the "experiences shifts" description). However...

The way I am thinking of it, the only "problematic" is the idea that "opportunities will arise that are themed to your efforts for change".

...I'd restate this as: "your state shifts and experiences arise according to your intentions and their implications and embedded assumptions". In that way we capture both the "opportunities arise over time" experience and the "I go to sleep and awake to discover facts have changed" experience.

POST: a different D.J.

Could you maybe highlight some examples, for illustration? And also maybe describe the difference, in terms of your own thoughts, between:

altered states of consciousness to enter an alternate reality, most likely with subtle differences.

and:

magical thinking and willing the universe to give things to you.

I'm inclined to think that both descriptions largely point to the same thing, but using difference conceptual frameworks. And part of the ongoing conversation in this subreddit has always been (in "this dimension" anyway, as we say) about the different ways one can describe one's experience, and how those descriptions can be leveraged. I think threads where people go into a bit more depth have usually tended to bring up quite a few different models or interpretations. That is, while the idea of experiencing change

is a constant - the idea of bringing about some sort of shift in the lived facts - the ways that people are talking about it vary. Depending on who is participating at the time, different ideas are probably more prominent for brief periods. If you've only been subscribed for a month, that may seem more so.

Because every thread on this subreddit is full of people trying to naysay.

What are people "naysaying"?

sow doubt and explain why the other person is merely remembering things wrong.

Yeah, the "remembering it wrong" thing is usually something that happens in /r/MandelaEffect, not here. It doesn't add to the discussion here, and rather misses the point, so I'd encourage people to downvote it for not contributing, or report if it gets out of hand. I really don't think it's very prevalent on this subreddit though?

Please dismiss them.

But if he's remembering a different chain of events than you, and you're reasonably from this universe or a similar one, isn't it possible he's right?

The point is that the idea of someone having been in another "universe" and having moved to this "universe" is one particular model, and perhaps not the best one. It's problematic in that it is still based on some default assumption about our everyday experience, and the nature of "me" and "the world". What literally happened was that someone was having an ongoing experience "as if" one set of facts were true, and then suddenly they were having an ongoing experience "as if" another set of facts were true. Anything beyond that is conceptualising. The recognition that a description is a "parallel construction in thought" and does not actually touch the experience-as-it-is is an important one, and is ultimately what frees us up from hidden assumptions.

Note that I'm not using the phrase "as if" dismissively, I'm just highlighting that at no time does one actually experience an external independent "world" or "universe" at all. The only thing that is ever "happening" is: "experiencing". One infers that one has jumped worlds because of the assumption a "world" is a place, rather than an idea - and because of the assumption that "you" are a person, an object in a location, rather than an idea. Your actual experience of "you" is somewhat different than being an object.

It is worth attending to your experience as it is, directly rather than thinking about it, to observe its immediate properties. Extract from a previous comment:

Finally, a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the facts of your experience - the only actual facts, really; everything else is transitory.

...

A1: I agree, the sub has gone a bit off of the primary methods. But I believe there is a reason for this. The primary metaphors (mirror method / two cups) have some problems. These are not problems that are inherent with the method itself, but with the way the idea of 'dimensional jumping' relates to science fiction and pop culture. The result is people have a bunch of misconceptions and fears that are unfounded. This resulted in questions such as: What happens to the me in the dimension I leave behind? What if I get stuck in a dimension I don't want? etc. Typically to respond to these sorts of worries we have to explain that the techniques are only tools and aren't needed. Once people have an understanding of that, they tend to start exploring other techniques. This is somewhat unfortunate since the techniques are pretty solid, and the metaphor of 'dimensional jumping' is a very useful one. But ultimately it is all the same thing.

Well put, to the point. We're bumping against the limits of those metaphors, basically. So long as we don't confuse the metaphor with "the actual mechanism", this isn't a problem, but naturally when people first get into the topic, that can happen. This is a good thing overall: it provides a way into questioning our assumptions and starting a personal investigation into "the nature of experiencing", rather than simply accepting a worldview at face value.

When the current sidebar was written, it was meant to reframe things to anticipate that. If people last visited when the subreddit was basically the mirror method and not much more, then it probably seems like quite a change. In truth, though, it's just a recognition of how things were all along: there's an actual experience, and there's one or more parallel narratives about that experience. What's most interesting, though, is how a model might be used as a way to structure experience rather than just describe it.

I fall into the latter camp of scifi paranoid dweebs.

Those are the best sort of dweebs! :-)

As a recent arrival, then, probably something to note is that on this subreddit the main conversations generally happen in the comments, rather in the posts. When things are described as metaphors, it's not in the dismissive sense of "just" a metaphor - a clear distinction is being made between direct experience as it is and as we think about it. (See sidebar text.) Even our default working idea about the world is really a habitual metaphor heavy with assumptions rather than something we actually experience as such: that is, the metaphor of a "single shared spatially-extended place unfolding in time". We are cautious of falling into the trap of the reification of abstractions; descriptions are not literally true in some independent way, only usefully relatively true. Except, that is, for the only unchanging fact that there is: that is, the fact of being-aware or "awareness".

I found that the technique that works best for me is dissociating when I am falling asleep or sick with a fever.

I think everyone benefits from becoming dissociated actually - you stop grasping onto parts of your experience and therefore resisting changes overall. For sure, the more you are a "concrete facts" kinda guy, the more important that might be. One of the ideas of the subreddit is that by investigating and adopting different metaphors about our experience, we can in fact loosen that, and "pattern" our experience with a different worldview.

I just need to be cautious and give the caveat to other users that I approach this entire thing with extremely concrete definitions that will only help some and may hinder others.

Please do stick around. It's totally fine to be a "concrete thinker" and discuss things from that platform - you just have to be prepared for others with a different perspective on what "definitions" are apparently disagreeing with you (albeit on a "meta" level). They're not being naysayers really, they're just talking from a different description. And no matter what, we can still talk about our approaches and our experiences. Any ideas that are produced in subsequent conversations, you (like everyone else) can take on board (because you find them interesting or useful) or not (because you don't).

Q1: I am new to this thread and really enjoying the discussions! For now my sense is that the metaphors are a sort of 'user interface' that one creates first, and then uses it to do the jumping/shifting. So whatever metaphor feels most comfortable is the control panel that consciousness creates to move around.

Yes, that's quite a nice way to put it. I'd add, though, that the metaphors can also be a direct reshaping or reformatting of experience. So, you might have a metaphor of the form "I have this 'imagination object' and it has these special properties and acts as a user interface", but also you could view your experience of the world itself as a particular formatting of awareness - an 'imagination object' which can be updated directly by "rethinking" it. This makes sense, of course - that both "the world" and any "user interface" share the same nature. Otherwise, there would be a boundary of "type" and one would not be able to affect the other. (This is similar to arguments about matter and consciousness, and subjective and objective views.)

POST: Oh shit I'm convinced now

Is this all metaphorical then?

In the end, they are exactly the same thing - the metaphorical and the literal - and that, although it can't really be articulated, is ultimately what the subreddit is about. That is, exploring the "nature of experiencing", by performing experiments and questioning assumptions.

Changing the way YOU perceive things?

This "you" that perceives things, what exactly is it and what is its relationship to "the world"? And what is a "concrete thing", precisely? And so on.

POST: Seriously, is this real?

But how does science confirm it? And why do I need a candle to jump between the mirror thing? Why specifically a candle?

Well, "science" isn't equivalent to "real" or "true"; it's just a particular approach for exploring a particular subset of experience. How does science confirm that you are conscious and aware? It doesn't, and never can, because it's not within its sphere of applicability. Science, as usually thought of, is based around cataloguing a subset of experiences which correspond to the "objective world" container concept. That is, it can't really be applied to many 1st-person experiences, because it is "too late" for that; it filters out things which cannot be (apparently) confirmed by the (apparent experience of seeing or hearing) other people confirming it. However, that doesn't mean you can't conduct your own personal structured investigation using similar principles: perform experiments, observe results, repeat results, come up with a description. The only issue is that you won't be able to refer to a stable, external reference point - because the very existence of such a thing is what is ultimately under investigation.

Having said all that, some physicists do push at the "objective world" concept in their attempts to explain certain features that have been observed. Quantum Bayesianism, for example, recognises that the "objective world" idea is a relatively recent introduction, and that a model of quantum mechanics might benefit from putting it aside. See:

- QBism puts the scientist back into science - Nature [http://www.nature.com/news/physics-qbism-puts-the-scientist-back-into-science-1.14912]
- A Private View of Quantum Reality - Quanta [https://www.quantamagazine.org/20150604-quantum-bayesianism-qbism/]
- What's bad about this habit - N David Mermin [http://www.ehu.eus/aitor/irakas/mes/Reference/mermin.pdf]

The last of these is an essay which emphasises how the concepts we use in science are abstractions, and we must be careful not to reify and treat them as "real things that are out there". That is why, here, we often make reference to the fact that descriptions are "parallel constructions in thought", rather than something which gets "behind" the world-as-it-is. Descriptions and theories are, in fact, also just more experiences at the same "level" as any other experience - that is, the experience of "thinking about a description". Finally, as an illustration of this last point, it can be useful to take a moment and attend to your actual experience, and distinguish between your true situation (that of the context of all experiences) rather than what you might think about it (which would just be more experiential content). See for example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

I honestly think this is just a big joke. That, or people here are no different from people who believe in Gods and shit.

Well, shit is definitely real. If you don't agree, maybe try doing the two glasses exercise with roughage rather than water. I guarantee results!

More seriously, a difference between "people who believe in Gods and shit" and the topic of this subreddit is that they, in general, haven't had any actual experiences, haven't conducted any experiments. They just believe. Here, the idea is that you put aside what you think about the world (what you "believe") and conduct an experiment or two and see what happens. Results are what informs your view; whether there's something to this or not comes from trying it out. And the "something" in question might not even be what you assume it to be.

As the sidebar takes time to emphasise:

- It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not.
- An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience.
- Never believe something without personal evidence; never dismiss something without personal evidence.

Again, just thinking about things will only tell you about your own beliefs and assumptions, it won't tell you anything about whether something actually works or not, about the world-as-it-is and the "nature of experiencing". Of course, it is equally fine to simply dismiss it and not bother, seeing it as not being worth the effort. However, you can't reasonably conclude, then, whether it is possible to generate an experience, and what the nature of those experience might be if so. I mean, it's not like it's hard to find out: it is literally no more difficult than transferring water between receptacles. You've probably spent more time commenting on this thread than it would have taken you to just choose a target outcome and do it.

See it's this shit like this that convinces me this ought to be true. But, alright, if this is true, (I'll play for a while...) then how come you guys aren't alerting people that this could be a revolutionary life-changing shit? I mean, if more people researched on this, hell, we could be gods in control of our destiny. A bit too literally on that.

Well, I think that the underlying thinking and observations have been promoted at various times - Buddhism and other traditions are inclined towards similar ideas, and so on. However, there are a few issues when it comes to promoting research:

- It can only be explored personally, from a subjective or 1st-person perspective, because it is "before" the 3rd-person objective view;
- The default assumptions of our concept of "the world", the platform upon which we usually work through our ideas, is exactly the thing that you end up challenging - that is, the idea that the world is a "stable, simply-shared, spatially-extended place unfolding in time" with you as an "object" within it, as per the usual description.
- That in the end you can't actually think about this at all as such, because thinking is itself an experience, rather than something that can get "behind' experience.

Ultimately, then, you can't "understand" this sort of thing, can't comprehend "how it works", because conceptual understanding is "too late", and there is no persistent independent "how things work" in terms of a mechanism for experiencing. We are forced to confront the fact that "the world" is a concept that we think about now and again, which does not necessarily correspond very well to our actual experiences. The problem becomes, then, that descriptions of this are fairly meaningless without the actual experience. Descriptions are pointers to the experience - like "red" is to red, without experiencing red, "red" is nonsensical. That's why there's all this encouragement to actually conduct some experiments, and also why it is suggested that the eventual aim might not about event-based outcomes really, but about investigating the "nature of experiencing" itself (the nature of the-world-as-it-is and your relationship with it).

As this thread demonstrates, though, most people want to "work things out" in thought, rather than actually try something practically, particularly when that something doesn't have a certain outcome. (This tendency doesn't just apply to "dimensional jumping", I might add. People want to "pre-know" things before acting in everyday life too.)

POST: Like many other former skeptics on this thread, I actually had an absurd experience today...

Oddly, owls were chosen due to their relative lack of presence (at the time), although of course that's somewhat location dependent. They seem to be everywhere now, though (funny that). Of course, the point is to then choose different things, and do so repeatedly, and see what happens. Push it until it becomes obviously unlikely (or not, of course: the experiment could have a negative outcome). That's the only way to explore whether you are selecting experience from a 3D context (that is, noticing things that are already there in 3D space), or selecting experience from a larger context (a landscape of patterns, perhaps, an "infinite gloop").

POST: [theory] The header number does hold some value in dimensional navigation.

Hmm. Your calculation kind of assumes that dimensions are "places", like walking through a door to a room with your new desired fact, and that making a shift requires that the header number (room number) is randomly re-selected each time, like spinning a very large (really: infinite,) roulette wheel. This isn't necessarily the case. The important point is, that if we do something to change a specific fact in your experience, there is no particular reason that the number would change as well, because there is no necessary connection between the two facts, no explicit mechanism which forces a number shift. It might change, of course, but without a model that describes this, we can't even say that it is random. This means there is no basis upon which to make a probability calculation. Or at least, one must explicitly lay out the assumptions being used if you do so. [1]

The header number isn't special, it's just another fact. As for "getting back" to something, I'd say it doesn't really matter how many dimensions/states there are (if they were indeed countable), because you select them intentionally, not randomly. If you are shooting for a particular world-fact, you don't really care about the number, unless you are especially picky on the aesthetics of the header graphics.

[1] We can perhaps make some headway on "likeliness of header change" based on the intention used, albeit as just a hand-waving musing rather than anything predictive. For example, if the intention is "it is true that... my car will run perfectly from now on" then there's no obvious overlap with the header number. But, if the intention is "it is true that... the world is now a friendly place", then we could imagine that this broad target ("the world") and the description ("friendly") might result in a collateral shift whereby header number which appears more "friendly", has rounder shapes, or whatever. However, that's still assuming a clear connection which may not always be the case. If we view the definition of the world as a sort of blanket of material, and the folds in the blanket as the world-facts, then changing one fact (pulling on a fold) could have all sorts of collateral effects that aren't at all logical at allfrom the perspective of our usual description of the world, but do make sense at the level of "the blanket and the folds". That is, the world is a continuous, coherent pattern has implications all on its own.

no-way for people to go back

No, it's true, but that might not really matter. All you need, is the ability to turn your thought about what you want, into an experience of what you want. Since the thought is is the form of the fold, you've already got a hold of the part of the blanket you want to shape; you just need to intend the actual shaping. So, although you can't get back to a "how things were before" (and obviously you can't, because at this point you now contain folds of the history of your experience) you can always get to "how you want things to be", in terms of your ongoing experience. In principle, anyway.

yea but the butterfly effects would be random and no true happiness could achieved .. because all you will think is "I caused this"

Not random, though - they would be logically self-consistent (that is, the world as a single pattern would always "make sense"). Unpredictable, perhaps. But even then, you are not limited to intending specific concrete facts; you could also intend more abstract or global facts, such as "happiness" and "calm and order", and so on. What would "true happiness" be, anyway? And the "this" that you caused, isn't events "out there" in an external world; rather, it's moments of sensory experience. Which makes a difference, perhaps.

also... itsn't the world always in a logically self-consistent pattern??.. its just random to us with our limited vision

Yes, I'd say the world always has to "make sense". If something seems random, it's only because our description of things doesn't have connection between the various observations (we're back to the "blanket and folds" metaphor).

POST: Why does the header number always vary so little?

I quite like the "it's a side effect of how the number was chosen" thing as a story, but since "dimensions" (or experiential states) aren't actually numbered in some global scheme, there is no necessary reason why a number that we would judge similar would correspond to a state (or set of facts) that was similar (including the apparent fact of "the declared visual design tastes of Triumphant George"). Of course, one could go further and perhaps suggest that if one asserted that this relationship was true, then one might then have experiences "as if" number proximity and state similarity was a connected thing. We had a bit of a discussion about the 'random number generator' concept recently, worth having a read of it anyway, even if just to disagree with it. (Note that the initial comment on that thread recalls the story wrong, from my perspective, as you say.)

Only problem is that any result will be indistinguishable from...

Well, such is the fun of it all, I suppose. If we adopt the notion that all experiences are on an "as if" basis - with the only fundamental truth being the fact of the property of being-aware - then we shift, pleasantly, from trying to work out "how things really are" (the answer: there is no fundamental "how things work"), to experimenting with the limits, if any, of the relative truths we can adopt. As things progress, then it might become clear that there are no inherent limits (that is, that "your own pattern" and "other people" and any concept of "a multiverse" are indistinguishable from one another and, as "patterns within awareness", equally malleable), but the act of trying to prove otherwise is itself valuable, and a good strategy for demonstrating the contrary position via, well, exhaustion.

Thing is, though, that I'm coming from a paradigm of a "physical" reality...

Which is a good place to start. That stops being a paradigm of "physical" reality, of course, and very quickly becomes a paradigm of "experiential states", or similar. "Physical" reality tends to imply a persistent, structured substrate independent of experience - typically described in terms of a 3rd-person "view from nowhere" - whereas this approach very quickly tends towards a description like: "all that there is, is 'awareness' which 'takes on the shape of' experiential states", or some other frame which casts aside the subjective-objective boundary. This 1st-person (so to speak) perspective is important, because otherwise we get entangled with the idea that things are "happening" somehow "out there" beyond experience. The sense in which everything is always true to some extent, is in the sense of all possible patterns contributing to experience, always, now. But none of it is happening fundamentally in the sense of an out-there world, a "place" with "objects". And so on. The "physical" is a category used for thinking about some experiences; it is an "as if" notion only.

I don't think I can shake myself from disbelieving it through exhaustion...

By "exhaustion", here, I mean that one way to recognise that truth is relative (except the fact of "awareness"), is to generate for oneself experiences corresponding to many different conflicting truths, such that it becomes absurd that there is an independent "how it works", or even a "how it works" at all.

My idea is that "all is math"...

This is pretty similar to the "patterning" model (linked in the intro post, first summarised here). Although it's not so much that "all is math", so much that the minimum description of experience that "makes sense" - that could be said to constitute a "world" at all - is one of a coherent, continuous pattern. It says, in simplified form:

- The only fundamental fact is the fact of the property of being-aware or "awareness" - which "takes on the shape of" experiential states. What you truly are, is "awareness". Right now, you-as-awareness has "taken on the shape of" apparently being-a-person-in-a-world.
- All possible patterns or facts are present, eternally.
- All that ever changes, via intention, is the "intensity" or "relative contribution to experience" of patterns. The present distribution of intensities constitutes the current "state". A state fully and deterministically defines an ongoing experience (the entire sequence of sensory moments that will apparently arise as "time passing").
- Here, "an intention" is a particular fact-pattern and "intending" is the act of changing the relative intensity of contribution of that pattern. This is not done via an act

(because an act is an experience); it is a "shape-shifting" of state.

- All experiences are on an "as if" basis. Any 3rd-person descriptions about experience are immediately "wrong" (and, of course, arise in the 1st-person as the experience of "thinking about experience").
- It is in principle possible to adopt any fact-pattern and have experiences "as if" it were true - and the thought of a fact is that fact (there is no external fact to which it refers).

Obviously, the purpose of this isn't just to create some abstract catch-all theoretical description. Rather, it's to provide a thinking framework within which target outcomes and intentions can be conceived of and brought into experience. There is no deeper reality than that, in any case. All patterns already exist, and to think them is to bring them into experience, essentially. The ultimate aim is to have an obvious and intuitive link or overlap between that notion and one's direct experience - an "of" experience rather than an "about" experience - as noted in things like the Feeling Out exercise, and so on.

...Don't buy what, though?

All things exist, it is implied in the model, in the sense of always being present (as "patterns" or abstract facts), but not necessarily contributing to experience. Anything we say beyond that is essentially meaningless. We just end up looping back to saying the same thing in different ways (your list there!). It is meaningless to talk of something outside of experience - because it, "awareness", has no outside; it is unbounded. It is "before" spatial extent, boundaries, apparent time, and so on. Inside and outside are "later" than awareness, than experiencing. And if you do think about such a thing, a separateness or externality, then you are having a thought about that within experience, as an experience. You can't escape this. (If you imagine escaping it, then that imagining is also an experience within/as awareness.) Basically, you-as-awareness are, right now, everything.

Note: **you-as-awareness, not you-as-person.**

It just is.

Or more to the point, I guess: it just is-not. But it still wouldn't be "outside" awareness in the sense that I mean it. Note that this "awareness" we're talking of isn't the same as what we might call "content-consciousness". You might call it something like "the non-material material which 'takes on the shape of' experiential states", or similar. This could be envisaged as a sort of non-dimensional blanket of material, whose only inherent property is being-aware or actually just being, and which can take on the shape of "folds" that you might call a state of experience.

So, the "blanket" cannot get outside of itself, since it is all there is. However, it could adopt a state where there were no folds at all within it (just "void", no content) and then adopt another state, and that second state would have no trace of the void non-experience. Or it could adopt state1 and then adopt state2 which contained no trace at all of state1. In a metaphorical sense, one could say that state1 was "outside of" the state2, but it wouldn't be in a spatial or located sense, but in a content-overlap sense. And of course, we're missing out here that the "blanket" would have sort of implicitly "dissolved" within it all possible arrangements of folds, meaning that state2 would always "really" overlap with state1 in some sense, and indeed every other state. That gets a bit clumsy though; it's easier just to say that all possibilities are present eternally.

Aside - When we say "and then adopt state2" we have to be careful to note that this happens not in time, because time would be an arrangement of folds - "time passing" would be another pattern. These "state shifts" are like "shape-shifting" where the target state could have a completely fresh apparent sequence of moments and "memories". What you really are, of course, is the "blanket".

POST: How long does the two glasses method last?

You don't need to meditate at all, as such; you are just pausing to bring to mind clearly the situations, current and target. Follow the instructions as written. Don't try to introduce any additional effort or "doing" that isn't asked of you. You don't need to "make it happen"; in fact the very idea of doing so runs contrary to the approach.

Treat it like you are doing experiments to see "how things are" - whether there is even anything to this - by selecting changes in your ongoing experience that you'd like. So, start maybe by picking social or work/school situations, and doing it for that. Nothing "reality rule-breaking", just things that would represent a good change. Then do it again for something else, and so on, until you can draw a conclusion and maybe push things further, if you feel you are accumulating positive results that can't be explained just by "it's a coincidence".

POST: My story

...to a time in my life when I constantly felt content?

This question is slightly off-topic for your post, but also very on-topic since it concerns how we might select outcomes: have you truly thought about what "being content" means to you? Since that's ultimately what you want to get back to, it seems. I think it's important to pay attention to how we conceive of our desires or target outcomes, because what idea we build the intention on might dictate whether it really helps us, even if it does come to pass.

For example, if we are bound to a particular concept of self based on how we imagine we'd would be viewed or categorised from the outside - such as being "gifted" or in some other way being perceived as not simply average - then we might think that contentment will come from shifting the world to reflect that self-image back at us, so that we can feel comfortable and without contradiction. However, that image is actually a fiction!

What you truly are is not that concept, and defining outcomes in terms of it might not be a good idea. It can reflect insecurity, which will work against contentment as you are still lumbered with trying to maintain it. It's better, perhaps, to drop the fiction and select outcomes in terms of particular situations and relationships. For instance, rather than getting back to being "gifted" or even some specific time, it might be a good idea to nail what, exactly, you want your future situation to be, and then think of it in terms of the events - moments of experience - that would correspond to that. Such as: receiving the notification that you've got into a particular MBA; having a phone call with your mother that resolves your relationship issues; etc. You get the idea.

Let's have a bash at this:

In regards to the model that this sub uses (open awareness space, patterns etc), do you view it as an absolute reality/fundamental truth of reality?

Generally I try to be clear, and explicitly mention when it comes up, that the only fundamental fact is the property of being-aware or "awareness" - and absolutely everything else is relatively, temporarily true only. In the sidebar it refers to descriptions as being "active metaphors", and that applies to "open awareness" and "patterning" also. They are descriptions which can be used to talk about experience (using them as "parallel constructions in thought") and even shape experience (by intending outcomes in terms of them), but they are not fundamental. What we have, then, is that there is no fundamental "how things are" or "how things work", other than "awareness". (We stop there, because it is simply meaningless to talk of the absence of awareness.)

Note that when we talk of "awareness" we are not talking about "consciousness-of" or "self-consciousness", nor are we referring to "an awareness" or "awarenesses" - only "awareness". That is, a property or context with no particular content. Furthermore, it is important to note that the concept "awareness" is not the "true awareness" (sounds familiar?). This is because the concept or thought "awareness" is an object, whereas actual awareness is not; and is in fact that which the concept or thought is "made from".

So, the "get out" here is that "awareness" is just our handy name for the context - that is, it is not actually part of any model except as a pointer to the context of the model and of experience (the model is itself an experience of course: the experience of thinking about a model). We could also just call it "experiencing" or something like that, to avoid the implication that it is a thing. Hence we sometimes refer to our experiments here as an investigation into the "nature of experiencing".

It just seems funny that we think we can use the information experienced in the dream to explain the dream itself.

That's because that information is also "dreaming" or dreamt. It is important to realise that an "explanation" or "description" doesn't get "behind" an experience; it is itself just another experience, at the same level. You are just having two experiences ("a dream" and "a thought about a dream") and saying that one "is the nature of" the other - but actually they are both just experiences, both a "shape of awareness". There is nothing "behind" experiencing.

So it seems maybe we can only view the universe through perspectives or "as-if" scenarios.

All there is, is "as-if" experiences - really just: experiences. The "as-if" part is because, as we said above, we make up a description and then we say that the experience is "as-if" that description was true. But then, the description itself is an "as-if" experience: an experience "as-if" we were a "thinker of thoughts".

This type of thinking pretty much says that we cannot ever know a "true reality"(whatever that means) and that we'll always be in the dark, which I'm fine with, I like a bit of mystery.

I'd disagree. You are "knowing" true reality right now. It's just that you can't capture it in a thought or a description. It is inherently mysterious in the sense that you can't understand it; but you-as-experiencing always are it. You know it intimately, fully, always. To recycle a metaphor from an earlier comment, the quest to "understand" true reality goes something like this:

- **The Beach:** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

And of course, the meta-metaphor above does itself suffer from exactly the same issue that it is highlighting in other metaphors.

Okay, not sure if I've correctly and fully unpacked what you were asking, so do pick up on anything I've missed or misunderstood - or am simply wrong about, of course.

Extra bit: One of the issues with trying to describe our experience is that language, and thinking in general, tends to require a structure consisting of an object and a thing done to an object. However, that isn't what your direct experience is like when you actually attend to it.

For example, rest your hand on your desk (or wherever) and close your eyes. Now, do you actually experience two things touching, "your hand" and "the desk"? Or is it more the case that what you experience is a single "touching" sensation, just "floating" there in your aware space? You might have a thought about it in terms of "my hand is touching this table", but the actual experience does not have two parts. Similarly, when you try to find the "experiencer" of that touching sensation, you can't find one. There is not "the experiencer" and "the touch experience"; there is just "the experience" or "experiencing".

(See also the Feeling Out exercise in that other comment I linked.)

Do you feel knowing this knowledge is to know "everything" or more specifically, the 'framework' of reality?

I suppose what it actually is, is realising there isn't a single specific framework. The fact of the property "awareness" isn't much of a structure to get hung up on, really! So I guess it amounts to a freedom from searching for that, and instead what you have is a sense of creativity freed from conceptual frameworks having to be absolutely true (because there is no possibility of that). **You just are it - always.**

Do you ever, even for the briefest of moments, wish you could "sedate"...

Well, I don't think there is a nihilistic theme to "awareness". Now, the concept "awareness" for sure is empty and boring at times, like all concepts inherently are. But you aren't living the experience of the concept, just as you don't live as your name or job title, you live as a person. However, I think it's probably the case that some people do try to live as the "understanding" - the collection of thoughts about it all - rather than recognise the whole point is that the thoughts were arbitrary in a fundamental sense, the sense of context, and you give up on them except for conceiving of experiential content.

I dunno, in a way nothing's really changed. In fact, literally nothing has changed in terms of the nature of your experience. It is only your description of experience that has changed, and with it a sense of what is possible. What's more, you've probably pondered the nature of descriptions as you went along, therefore you are less likely to get caught up in confusing one experience (ongoing sensory) for another (the experience of thinking about that). The relaxation that comes with that - that you can never "work out" what is "behind" experience because there isn't anything (there's no "outside") - makes for richer moments that are inherently meaningful as experiences, rather than only mattering because of how they fit into a habitual thought-jigsaw.

POST: Experiment to see if this is bullshit

What would happen if I got ten friends and we all checked the header number, then a couple of us jumps. Would everybody's number be the same as the one who jumped? I think the mods are fucking with you people lol

Those ten friends would be "inside" your own ongoing experience, though, so that wouldn't really work.

For sure, you might have an experience "as if" people remembered different numbers, or you might have an experience "as if" the number changed for you but everyone seems to only remember it the "new way". Either way, it doesn't prove anything, other than the "external world" assumption - that is, that the "world" is a "stable, simply-shared, spatially-extended place unfolding in time" with "you" as an object with it - can be problematic when talking about (potential) changes in the (apparent) facts of subjective experience. You are probably taking the concept of dimensions too literally, as "places". The sidebar text is pretty clear about the appropriate attitude to take, regarding both the header number and the subreddit in general. But anyway, the experiment to see if this is bullshit or not is: to actually try it, in the spirit of an investigation, and see what happens (or what doesn't happen, of course).

POST: Matrix and Dimensional Jumping

If "you" are a person-object inside a matrix (that is, a world-experience fully defined by rules, facts and patterns) then it is a problem. If instead the matrix is within you, is a patterning of you (where "you" is now the non-object subject to all experiences), then it isn't. In any case, you don't start with the idea of a matrix and then view everything in terms of it. Rather, you start with your actual ongoing experience and see what fits with that, what is a useful description is. And actually you can use multiple, even conflicting models if you like - because none of them are "what is really happening behind the scenes". All that is really happening is: experiencing (including the experience, at the same level, of "thinking about experience"). Basically, there is no particular reason why "dimensional jumping" should (or should need to) fit in with the idea of a "matrix".

Thank you for your very illuminating reply. I guess in a world of infinite possibilities, if I start believing in an 'overlord' type matrix, my reality will start confirming that for me, as much as it would confirm a wholly dream-like reality if that was my firm belief.

I find "belief" a tricky, fuzzy concept to work with, but certainly: if you intend in terms of something, a worldview, you tend to get the extended pattern of that something by implication, too. See, as an example of a discussion on this, the Kirby Surprise link in the introduction post.

There are several tech billionaires (including Elon Musk) who are convinced we are living in a matrix-type "reality" or program and are funding research on how to break us out of it so some brilliant minds are pondering (and researching) the same questions as you are. And in regards to your last question: IMHO we are in fact breaking out of the matrix type programming (or whatever it is) by DJ'ing.

Hmm. Are those "brilliant minds", though, really? In this particular context, that is. Elon Musk is arguably a brilliant businessman - although time will tell on that, too - and an ambitious fellow, but I wouldn't put much faith in him as regards philosophy or the nature of reality and what have you. Nick Bostrom is the "simulation hypothesis guy" of the moment. However, as with "multiverses", this pretty much amounts to story-making. Even QBism, my favoured formulation along these lines, really can't be tested as such, only used as a perspective through which to view pre-existing observations. It's very easy to fall into the bad habit of the "reification of abstractions" in this area, conflating our ideas with "what's really happening", when what's really happening is that we are fantasising in our thoughts about an "out there" that isn't. All of which is a roundabout way of saying: with things like "dimensional jumping", I think it's best to take things at face value, direct personal experience, and hold back on thinking of it in terms of any conceptual framework - be that a matrix, a simulation, or even as our usual assumptions about being a person in an environment of any sort (that is, an object in a "stable, simply-shared, spatially-extended place unfolding in time"). And if we start off looking at things in a using a certain worldview or description, we should at least cast a skeptical eye on what, exactly, a "description actually is, in the first place, perhaps.

Without splitting hairs in terms of labels (I still maintain Elon Musk is a brilliant mind as well as businessman - a friend works at SpaceX and said he can talk astrophysics with the Ph.D's) my point is that The Matrix as people think it is is being studied and not just randomly pondered by some of the most successful businesspeople in the US. It isn't just a crazy question for reddit readers. Although I am way into mind science and other experiments, I believe in and am trained in as an engineer the scienctific method. So yes, I give credence to the fact people with billions want to study this beyond personal experiences people share online or in books.

That's why I linked to Bostrom and Christopher Fuchs so on - but, yes, for sure, it's certainly worth noting that the idea of a simulation-based worldview isn't just a topic that some people talk about on reddit. However, I do feel it's worth emphasising that in and of itself it doesn't mean much; you have to take responsibility for judging it on a personal level, because that is the only way to judge it. Because it is "before" explanations and observations. I feel that the "scientific method" (whatever that is now: it's a bit of a vague abstraction I think, as per Paul Feyerabend; I'm from a scientific background originally) doesn't really apply, with its assumption of a stable external independent substrate of some sort, although the broader category that we might call "structured investigation" certainly does. I'm with George Ellis that that quite fundamentally this is basically a non-scientific topic; it's a philosophical or metaphysical one. Ultimately, it still doesn't really get much beyond George Berkeley's variant of subjective idealism in his Three Dialogues. You can't really get away from the nature of descriptions themselves. People with billions just get to do whatever they want. In and of itself, I'm not sure that makes the "whatever" something to pay more or less attention to. When they are interested in pursuing a topic you find of interest though, it's definitely advantageous to have those people on side...

Anyway, we've brushed past two or three massive topics there, which would be deserving of a much deeper and more thorough discussion, certainly.

I think that if we keep in mind that thinking frameworks are just that, then it frees us to adopt the most flexible or open-ended metaphors while investigating for ourselves. The "life as dream" metaphor fits that bill quite nicely, I'd say!

Another thing is your insistence on the term 'experience' is something that I have pondered for a long time.

That's very interesting, about the roots of the Greek term!

The reason I often use the word "experience" is because it emphasises what is happening directly, it avoids implying a fictitious cause, and it can be used in a way that suggests that the experiencer is the experience - while conveying that this one fact of the matter is always true, regardless of the content of the experience. And so when we say life is like a dream, it's in the sense of saying that they are identical in nature, not just (as the comparison is used) to indicate that waking life can be similarly flexible.

Only 'problem' is that the dreamer protagonist has to figure this out while in the dream. ;)

And, what's more, there is no outside to the dream - so there is no "while not in the dream". Sneaky!

Basically, although it can't be truly articulated, we're reaching for something along the lines of: "What you truly are is the non-material material whose only inherent property is being-aware, and which 'takes on the shape of' experiences on an 'as if' basis, including the experience of apparently being-a-person-in-a-world". All the other stuff about "not being a person" and the various metaphors of "sandcastles" and so on, the conceptual tricks we might use, are really an attempt to draw our attention to that directly, as well as indicate the impossibility of thinking about that. In other words, part of this is recognising that there can be no theory of this, because it is "before" theories, and theories are really examples of further experiences (the experience of "thinking about the theory"; it is not possible to think about what thinking is "made from"). That doesn't mean that creating theories is a waste of time though. While they can't be used to "explain" the nature of experience, they can, like the examples of "active metaphors" in the sidebar, be used to shape experience. The ability to do that is itself a direct experience of one's nature, and so is a type of explanation, in a way. (As is everything else, of course, but deliberately shifting things beyond of one's previous assumptions and patterns draws attention that fact.)

You are either the archer or the target.

Or you are the whole scene. You aren't the archer, or the target, or the action. Rather, you are the entire moment of "An Archer Shooting An Arrow At A Target". Upon examination, you discover that when having the experience of being apparently "over here" and the target "over there", in fact both "over here" and "over there" in the experience are made from you! Metaphorically, then, every attempt to take aim at the target of understanding experience, is an example of you shooting yourself in the foot (and every other part of you/everything).

POST: Understanding the two cups method/how to get more favorable results

Whether it be dimensional jumping (string theory)

That's not the sense in which this subreddit uses concept of "dimensions", though. See the sidebar text and links for details. This does seem to be more of a thesis on a particular variant of LOA, and appears to assume that this subreddit is something along those lines, which it really isn't. It's probably more appropriate for reposting to /r/lawofattraction, /r/psychonaut or even /r/occult, perhaps? Thanks.

However: If I had to summarise it quickly (even though to do so is a little misleading), the topic of the subreddit is more one of "practical philosophy" - related to investigating and leveraging the "nature of experiencing" in the manner of subjective idealism or nondualism.

To answer one point, though:

when asking them about certain principles behind the theory they are unable to give me any information..... information that is crucial to have success in Dimensional Jumping.

Well, they could always ask, I suppose!

However, information is not crucial to its use. In the sense of their being underlying principles which govern its use and explanations of "how it works behind the scenes", that is. In fact, there is no mechanism as such "behind" the exercise: it is pattern. The interesting thing is what it is a pattern of. Which loops us back around to: The nature of "descriptions" is one of the key issues being explored here (as an aspect of "the nature of experience" itself). And so, from this perspective of this subreddit, much of what you say would have to be challenged.

What, for example, is an "unconscious"? And for that matter, what is a "world"? And what is its relationship to "you"? And what is a "belief" exactly? And when answering those questions, how do the answers actually relate to ongoing experience, other than simply themselves being yet more experiences (the experience of: "thinking about answers"). And so on. Ultimately, there's a risk that these descriptions are precisely worthless, because descriptions - while useful for formulating desired outcomes, perhaps - are not themselves causal.

Again, there is no actual underlying mechanism for change. It is in this sense that information as regards some "principles" behind the Two Glasses exercise is not "crucial".

Did you ever consider that the two cups method is in itself a ritual?

I've probably considered all the ways there are of considering it! I suppose it might be described as a "meaningful act", but the meaning doesn't have to be deliberately assigned to it, through effort, in this case.

you have to our intention and feeling into the two cups method or it doesn't work.

No, you don't have to have intention or feeling for that particular exercise. In fact, attempting to deliberately introduce intention and feeling can be a problem. (If this is what, to you, a "ritual" is, then it is not a ritual in that sense.)

no intention or feeling behind it and it is not what you want then you are simply just pouring water from one glass to another.

That rather depends upon what you think the act of "just pouring water from one glass to another" actually is.

It's not like these methods involve a machine that rips a hole in the space time continuum like in a sci fi movie, they're ritualistic at best.

That's not really saying anything, though. In effect, all acts are ritualistic, in the sense of being grounded in metaphor and symbolism (or: patterns). But that is itself a metaphor, obviously. One might have an experience "as if" one is ripping "a hole in the space time continuum" - but then, all experiences are on an "as if" basis, ultimately. There are no "space time continuums" out there to rip, perhaps.

So to say that the other practices are not similar to dimension jumping, or that other methods can't aid in your dimension jumping is ludicrous.

Similar in what exact way, though? Without engaging with what "dimensional jumping" (as used in this subreddit) is, then it is "ludicrous" to talk of methods and practises aiding it. Essentially, you've just added a dollop of LOA-style meanderings on top - well intended, though I'm sure it is!

That literally made no sense at all.

You mean you didn't understand it, which is something different, so I'd be happy to clarify if need be.

POST: After I did the 2 cups method, my school ID photo changed....

You are dimensional jumping every moment, trillions of times per second, already. Doing two cups is just a method to try and do it more consciously.

I'm not sure that's a very useful way to think about it, since it seems to conflate apparent change in sensory experience (the observed seeming transition between already-determined moments which are aspects of the present state) with "jumping". It is more conceptually helpful, surely, to reserve "jumping" as a term for deliberate shifts in state, corresponding to the imposition of a particular fact or outcome. Otherwise the metaphor of "dimensions" no longer has any meaning.

So do you think there's a big inherent risk in jumping? Or that it's not that big a deal like I suggested.

No risk, beyond that of any other intentional act, since all change involves - well, changes. All change implies other changes as part of the accommodation of that alteration within your overall "world-pattern", since your ongoing experience is a self-consistent, coherent "landscape", rather than just random moments. There is no science-fiction or "monkey paw" story type risk involved, though.

So, George. I know this is going to sound stupid, but I need to jump as quickly as possible. I'm going to do the cup method tonight and I need results pretty fast (I mean, preferably when I wake up), is there any way to gaurantee this?
Edit: also, it doesn't matter how specific I want the desired outcome to be right? I want to write a lot on the peices of paper.

Not stupid, at all.

So, this topic is all framed as a personal investigation and the examples are called "exercises" rather than "methods" for a reason. That is because there's an exploratory element to all this - nobody can do experimentation on your behalf, nor guarantee anything for you. Hence the wording in the sidebar text. However, in "nothing to lose" situations - to be blunt: what does it matter? Just fully commit to the exercise as described, and see what happens. Be specific, though, I'd say - but remember that's not the same as being detailed, so don't bother with the hows and whys, just concentrate on the outcome (and whittle it down to the aspect of that outcome that matters).

Aside - Note that, in general the concept behind the Two Glasses is to leverage pre-existing patterns in order to (metaphorically speaking) shift the relative intensity of two possible situations. Thus, making one less prominent or likely in ongoing experience, and the other more so . Therefore, in this model, no "rules of reality" breaks are likely to be experienced, so frame your target outcome with that in mind.

Probably worth repeating this recent comment, which aims to clarify what might count as evidence of a "jump" versus just noticing things might be a bit flaky sometimes:

I would suggest that the only thing that counts as evidence of a "jump", is if the specific outcome you targeted subsequently arises in your experience. (And even then, in order to confirm that it is your intention that leads to an outcome, you'd have to perform the experiment many times, for many different outcomes.) Anything else is, at best, an example of a spontaneous difference between your present memory of an apparent past versus your present sensory experience. It's probably worth keeping in mind that, simply by engaging in experiments related to the possible flexibility of experience, you will be on the lookout for a "looseness" to things which quite possibly was always the case.

POST: Can you jump without using a method?

You might ponder whether the experience, the "sensory theatre", of performing a "method" is itself a result of some sort. However, a method (or applied metaphor) can have value in terms of structuring - that is, selecting or more fully specifying - a particular outcome or pattern, by leveraging your pre-existing patterns as part of its definition. Meanwhile, as you also point out, without some sort of activity you don't have anything to focus on: because if your intention or outcome would have no impact within your current sensory moment, then you won't experience anything at all when you make the shift. For example, if your intention was the form "it is true now that I pass my exams then", then you have no sensory experience of making that change, beyond simply "knowing" that you did so. This can make it hard to resist fiddling about subsequently (and probably counter-intending, or re-implying, the former situations as you go). And so, indulging in an experience of apparently "doing" the change, even that though "doing" is itself a result of intention (the intentional pattern "it is true now that I will shortly experience moving my arms and this movement means-that I will pass my exams then"), is beneficial in terms of helping alleviate that urge, perhaps.

POST: I'm ready to jump, I just have one thing I don't understand...

If you follow the implications fully, then there are no "other people" and there's not even a "you-as-person". Rather you are that-which-experiences and you have "taken on the shape of" the experience of apparently being-a-person-in-a-world. You are never talking to anyone in a fundamental sense; you are just having an experience "as if" you are a person who is talking to someone. As for coming back to your "previous reality" - you never really go anywhere anyway, you simply modify your ongoing experience (of and as you-as-experiencer or you-as-awareness which "takes on the shape of" situations, states and experiences) to align with an idea you have. So if you want to return to the previous experience, the thought of that "previous reality" basically is that "previous reality"

I was hoping for some classic George insight, thank you so much! So you mean my jump will sort of feel like a manifestation?

Well, I dunno - what does "manifestation" feel like? (I know what you're getting at.)

If we just keep it simple: all that changes is that some of the "as-if" facts about our experience become different, from that point onwards. Everything else is just a story about that, a description we make up about something supposedly "behind" the experience. (Those descriptions are, of course, also just experience: the experience of "thinking about experiences".)

So that might be the fact of some object showing up later (which wasn't expected to and wasn't going to happen otherwise, it seems), or it might be the fact of whether you are ill or not, and so on. For sure, it's always tempting to want to create some narrative about things happening "out there" somewhere, which lead to a change. But it's more accurate to simply view the world as a fully-defined pattern, one which includes the pre-determined set of sequential "sensory moments" which will appear. That's what you are changing: the sum of all facts and patterns, which exists now, and which you might call your current "state". Metaphorically, we can think of that state as being "dissolved" into the background of you, with only a particular "moment" of that state "unfolded" as a sensory aspect, in sequence. (Where "you" is you-as-awareness rather than you-as-person; that latter being just a "formatting" of experience, itself only a pattern.)

Q1: the experience of apparently being-a-person-in-a-world.
Any idea as to why that-which-experiences has chosen to take on this particular shape?
Does Awareness actively choose what to experience, like a chef, a painter, a composer? Or is It more like a dreamer, a psychonaut, passively going with the flow of patterns (dictated by associations/implications), in an endless reverie?

Well, you are awareness - so if you aren't choosing and redirecting, then it isn't either. Which means it's more like a "material". Metaphorically: a "landscape" which takes on the shape of patterns, experiences, and whose only inherent property is being-aware - rather than an "intelligence" that does things. Hence why I sometimes use the phrase "dumb patterning system" (although the word "system" can be misleading too). So, if you don't deliberately redirect experience, by shape-shifting yourself to another state, then it's more like your second description. If you do deliberately redirect, then it's still like the second one, except that now you are taking on the experience of apparently being-a-chef-painter-composer and are using that identification as a platform from which to shape the rest. If you do this knowingly, though - that is, you actively choose, but you recognise that the "choosing" is itself a result, an experience, rather than a cause - then that's probably the best position to be in, since it accepts that there is no "higher" experience. All experiences are at the same level, and the fundamental nature of experience is being-aware (the fact of all experience, regardless of content), and self-shifting ("intending", "direct imagination", whatever) is the only cause.

I find it hard to identify myself with awareness. I see myself as a tiny subset of it, and I see awareness as something infinite.

It is infinite, but not in the sense of being an infinite expanse, not like a place. It is infinite in the sense of having no particular fundamental form; eternally containing all possible patterns and being able to "take on the shape" of them, making some patterns more "intense", relatively speaking, than others.

Surely, I'm aware, but I'm not aware of "everything".

Why not?

Are you perhaps conflating being-aware with being aware of something as an expanded, 3D, multi-sensory experience? It can be helpful to think of "everything" as always being there, but at a low "intensity" - sort of "dissolved" into the background of yourself. Like in the blanket metaphor below: all patterns are always present, but their relative contribution is different, and only one aspect of the full pattern is "unfolded" into sensory format at any one moment (in fact, that is what a "moment" is). The sense in which you are "awareness" is not the same as the phrase "to be aware of". The latter usually refers to a particular sort of experience. It would be better to say you are awareness as everything, perhaps. A fundamental problem we have here, though, is that this is something that inherently cannot be thought about (see the metaphor of the beach, later).

I can see that some aspects of my experience match my intentions, while others pop up without a direct assertion.

It's not necessarily the case that you deliberately intended anything. "Deliberately intending" is sort of an intended experience itself. There's a bit of a language issue here, but the way I'd suggest "intention" is interpreted is that: "an intention" is a particular pattern whose contribution to ongoing experience is made more prominent or intense; "intending" is the increasing of the prominence of a pattern. And so, "intending" isn't equivalent to "making a decision and then asserting that something will now be true". That is an example, of intention, perhaps. Furthermore, it's important to note that since you are not just a "void" state, you are already patterned. And so, any intention that you do make is done as a modification to that pre-existing structured landscape. Your intention will therefore also involve an increase of the extended pattern of that basic intention, plus an increase in any implied patterns. Every intention is a shift of the entirety of the state, to some extent. For example, if I intend that "it is true now that my arm will lift shortly" then I am also intending the full meaning of that assertion, plus effectively re-intending its full implications (of a body, of the formatting of experience as a space, of time, and all the other stuff). If I do it in response to a fearful situation, then perhaps I am also increasing the pattern of fearful situations - and so on.

So, if I'm all-encompassing awareness, where do those non-deliberated things come from? And why am I unaware of the intentions that brought them about?

Ultimately, I'd say this is about conflating "intention" (the shifting of state, changing the relative "intensities" of all possible patterns such that their contribution to ongoing experience is altered) and "doing things" as a person. They are not the same. The latter is an experience. Also, I feel that the phrase "all-encompassing" is still built on the idea that the world is some sort of "place" that exists in the same form as it is experienced, and that someone you are an object or container which has enveloped them. Now, that's okay as a metaphor sometimes, but it can be unhelpful. It's more accurate to say that what you are is the subject to all experiences; you are what the experience of anything is "made from". And so you don't really experience actually being a person-object in a world-place. Rather, you have experiences "as if" that were so - just as a ripple on a piece of blue canvas is not an experience of "a stormy sea", it is an experience of "a ripple on a piece of canvas" that is shaped "as if" there was a stormy sea. It might be useful to revisit some previous metaphors. We have:

- **The Blanket:** What you truly are is the "non-material material" whose only inherent property is awareness or being-aware, and which "takes on the shape of" experiences. Right now, you-as-awareness have "taken on the shape of" the experience of apparently being-a-person-in-a-world. This can be conceived of as a non-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).
- **The Beach:** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.
- **Patterned States:** All possible patterns exist eternally with and as awareness, and all patterns always contribute to ongoing experience. However, they differ in their relative intensity, their relative level of contribution. Note that patterns are not located; they are unbounded and everywhere-nowhere, "dissolved" into awareness. The current experiential state, then, is equivalent to a particular distribution of pattern intensities, which you might think of as a set of "facts" which fully define a world or scenario (although those "facts" might be quite abstract, sort of meta-facts). One of those fact-patterns is that of "time passing". That is, a particular state fully defines a sequence of moments which unfold deterministically unless the state is shifted again. In order to shift one's state, one must change the relative intensity of patterns, which is done by intending. In this metaphor, "an intention" is a fact-pattern which is to have its relative contribution to experience increased, and "intending" is the intensification of that pattern. There is no method to intending, no mechanism or act involved, and no cause and effect. It is akin to shape-shifting. One simply "intends". Intending is the only cause; all apparent causes are in fact results of intending, in the form of patterns within a state.

Also, check out the Feeling Out Exercise as an example of an attempt to change perspective, the point of which is to emphasise, by direct experience, that you are not a person - and thinking of yourself being a person who is some sort of controller is misleading. Rather, again, you are that-which-takes-on-the-shape-of-experience, and it just so happens you've ended up having become formatted as a being-person-in-a-world experience. And there is no "outside" to that. (I think I've used up my hyphen quota for the day, there.)

TL;DR: You can't have an experience of being "awareness"; all experiences you have actually are "you-as-awareness". A bit like how everything you see is made from "seeing", but you will never actually see "seeing" no matter what visions you have. An issue we have here with language is that it is structured to talk about objects, about content, and we are trying to talk about subjects, context. Hence having to introduce extra meta-level concepts, like "awareness" and, in our illustration there, "seeing".

Ultimately, the experience of being a non-local consciousness, however amazing, is just another arbitrary experience.

I'd certainly agree. There is no "special" experience that is elevated over any other experience. However, there is an elevated recognition, or insight, embedded within that exact point: that is, that all experiences are of the same nature, and that "experiencing" is what you are, rather than any particular experience. The subject or context to all content.

So, what exactly makes the patterning model (or subjective idealism in general) better or more helpful than materialism (where, similarly, we're at the mercy of dumb mechanical laws)?

Not "better", just differently useful. However, the point at which assumptions are made is "earlier" here. Materialism subjective idealism patterning-type, in order of shifting-back of the baseline assumption. And in this case, we are fully recognising the assumptions, and admitting only one single fact as ultimate (see later). We can probably be clearer here, beyond that. The "patterning model" isn't intended to be an explanation of experience. In fact, the very idea of an explanation of experience is meaningless - what with an explanation just being yet another experience: the experience of "thinking about 'experiences'". Rather, it's more of a "thinking structure" which contains only the most basic, and hence the least limiting, concepts which correspond to a structured - patterned, if you will - ongoing experience, such that we have, and such that we might desire. So it's a way to describe experience in a way that's as close to the straightforward notion of experience as a sort of rippled you-as-awareness (with nothing "behind" it, no assumption of any further objects independent of the subject, which in any case makes no sense once you examine your direct experience) and also as a way of formulating intentional change.

The nature of experience isn't something that is thought out; it is something that is directly recognised (although there may be some wrestling with thought, and some experimentation and investigation, prior to that; something the subreddit explores). That recognition is the starting point really, although you can proceed "as if" it were true and get experiences which correspond to it. The recognition being: the only fundamentally true fact is the property of being-aware. All other facts are relatively true only, which is to say that they have varying degrees of contribution to ongoing experience. For the sake of conceptualising this, we say that all facts or patterns are eternally present, just at different intensities. However, of course, that is itself starting from a "later" point, but - as with the "patterning" model - it is a reasonable starting point, because really we are using only discussing "apparent observer/experiencer" type situations, rather than void-awareness type states. Essentially, the "patterning" model (which isn't special, it's just a nice platform from which to discuss the more abstract basic properties of a structured experience, and the lack of limitation, while still being able to use language) says something like: what you are is "that which takes on the shape of patterns, but has no inherent or fixed patterned state, and this constitutes the structure of your ongoing experience" and "all experiences are on an 'as if' basis only".

Again: there is no theory of experience to be had, in the sense of an explanation of "what is really happening behind the scenes". There is only the structuring of experience - and a self-structuring at that.

Does this mean that jumping and manifesting techniques work only when the target is coherent with the pre-existing landscape and its implications?

Not necessarily. Although: yes, if you are simply going to intend an outcome without addressing its conflict with the current state (in which case you'll perhaps get lots of symbolic synchronicity and dreams, but no event or factual change). Something like the Two Glasses exercise obviously just leverages pre-existing patterning (to do with levels and intensities, transfer and transformation, association and assignment and so on) and doesn't deal in discontinuities and suchlike. It doesn't make any attempt to adjust the more abstract patterning upon which sensory content is structures; it only intensifies (so to speak) a particular "outcome-fact" in preference to others, with the rest of the "world-pattern" landscape being metaphorically dragged into alignment with that, like pulling a fold on a blanket of material (as before). Meanwhile, the Owls of Eternity exercise operates more directly, but deforming yourself with the extended pattern of "owl" without specifying spatial or temporal restraints - hence it's a bit like scribbling an image onto a television screen, only the extended patterning means that you get the full meaning, the symbolic associations, coming into play rather than just literal owls.

Now, the lessons from those two exercises can be applied further:

In the first exercise, we are taking pre-existing localised patterns of the "landscape" and adjusting their relative intensities - selecting them form the landscape, and modifying their prominence. In the second exercise, we are intensifying a general component pattern across the whole landscape, everywhere and everywhen, in quite abstract fashion. Combining the two, we might consider how we could modify the general structure of the landscape we are starting with, the more abstract formatting rather than just particular outcomes or world-facts...

In short, this approach - which isn't really an approach, so much as a recognition of "self-shifting" independent of any particular "method" or apparent "mechanism" - needn't be applied just to events. You could apply to to the structure of experience itself. In that way, your intention - specified in terms of a particular interpretation of "landscape", such that the intention is basically "outcome + formatting" - needn't be limited by that pre-existing landscape, perhaps. Hence, in the sidebar, the reference to "active metaphors" and the notion of configuring experience to be in terms of, say, a sequence of moments floating in perception, a memory block, or whatever (leveraging Jorge Luis Borges's metaphors, for example). Or, indeed, a "patterning" of an "imagination space", or you-as-awareness.

POST: If everything is merely a super realistic 3D imagination of the mind, why cant we instantly change reality just by consciously choosing to?

Why would you expect to be able to? Just putting the word "merely" in front of something doesn't make it "just" that simple. "Merely" imagination is, I assume, a shorthand for "merely a structured, coherent imagination experience". It's not like you are just experiencing single images at random. For example, if you have imagined-that you are in a stable, external world which is persistent, then part of that imagining is that it doesn't just constantly deform according to your every passing whim. The fact that your current experience is not just a random mush - that is, that it has structure or patterning - suggests this is the case. Even when you are "merely" in a dream, it is possible to deliberately create dream environments which behave exactly as the waking life environment does, to the extent where you really can't deform it - see "persistent realms". Of course, in that case we have fully and deliberately intended that it be a rigid environment, whereas for waking life we never did; we simply accepted and then continued to imply that it was the case. This is what makes this current experience, in theory, more flexible (without having to ditch it entirely and seed a new one). Also, there's the obvious question: have you actually experimented with changing something by consciously deciding that it is the case? That is, not just "try" to do it, or "sorta kinda" do it, but genuinely and with full commitment assert that something is true - in the form of "it is true now that this happens then", for example. (But not using the words, necessarily; words in and of themselves don't matter much for experimenting with this sort of thing, it is the intention that they are a part of that matters. If you just say the words, then you are just generating the experience of sounds.)

Lots of people come to this and say something like, "why can't I fly just by wishing it, then?", but if you ask them, they haven't ever actually conducted the experiment. They don't know whether or not they can fly by wishing it. Which isn't to say that you can - however, the attempt might itself bring about an outcome, an experience, that is informative in some way.

When does this enlightenment carry over to the social sphere and to other people?

Ultimately, I'd suggest, it doesn't carry over because the final result is that there are no "other people" - and in fact there is not even a you-as-person, at least in the sense of an independent object in a location, rather than an "as if" experience. This also leads you to a particular interpretation of "to act without acting" (or "non-doing"). That is, that you never act causally anyway; all your experiences, physical, mental and world, are in fact "results". The only cause is intentions (and their implications), which are equivalent to deformations of your current state, or "patterning".

I know DJ postulates that by changing our own individual 'construct' of reality we can change the whole world around us...

When you dig deeper, it's not that you "change the whole world around us" - because the very idea of a "world" is challenged. In other words, the whole notion that what you are is a sort of person-object which is located within a "world" that is a "stable, simply-shared, spatially extended place unfolding in time" is recognised as an assumption. Now, you may have experiences "as if" that is the case, but it is not fundamentally true. In fact, what you actually are is recognised as "taking on the shape of" the whole current experience, including the apparent sense of being "over here" and other stuff being "over there". You are actually the whole moment - directly, your actual experience you are having right now.

POST: [deleted by user]

The owls of eternity exercise is a form of what I call Active Will, but one might replace that with...

Ultimately, I suppose, we find ourselves searching for a terms which simply means "redirecting experience" or "asserting a pattern into experience". But then the term often makes it seem like a "special" thing. But it's nothing special: the thing-itself is just the raw "shape-shifting" that comes with being "that which experiences, and that which experiences are 'made from'". Deciding to move your arm is that thing also, or more generally: changing direction to a new destination whilst the experience of "walking somewhere" is already occurring. The names we use, then, end up referring to a particular pattern or context for an intention, rather than any actual method or property. Actually, this can present a hurdle if we don't realise it: the urge to attempt to find out what it is we are "doing" that brings about outcomes is, despite being attractive and addictive, always going to be fruitless, because it is the nature of "doing" that is the key, rather than any specific "doing". The question to ask is, after a fashion: "What is doing made from?". And so, to names: "Active will" might be used to refer to cases where you shape-shift a pattern overlay into your experience directly (the owls); "dimensional jumping" might be used to refer to cases where you shape-shift an outcome-pattern blended with a structured metaphor-pattern; and so on. Always, though, the "magic ingredient" is simply the fact that you-as-awareness "takes on the shape of" experiences, and so can "shape-shift" causelessly in order to modify that experience, to create an experience "as if" something is apparently true that wasn't true before.

> Well, since last year I've been developing a method for understanding and controlling the "magic" in this world.

So the "magic" in this world turns out to be the magic the world is within and "made from". That is, it is within and of you-as-awareness. And therefore, strictly speaking, nobody actually has a "latent ability" - because they are not actually a "body" (not fundamentally a person, just having a person-formatted experience) and they can't "have" an ability because in fact it is just a natural consequence of the "nature of experiencing". That is, the apparent world is a pattern within you, where "you" means you-as-awareness rather than you-as-person.

I'd flip it around, because talk of the "self" can get a bit circular.

So, "awareness" here loosely means something like the "material" that is all that fundamentally exists, but which "takes on the shape of" a particular state:

- "What you truly are is the non-material material whose only inherent property is being-aware, and which 'takes on the shape of' states and experiences on an 'as if' basis, including the experience of apparently being-a-person-in-a-world."

From there, your current experience might be person-formatted, but you are not a person. Similarly, you don't really have a "self" as such, but you might at the moment have a "self" that you think of yourself as occasionally (a conceptual self) and a sense of "self" that feels like you (a patterned self, perhaps). But you don't have a self in the sense of being an object within and relative to an environment.

Now, in this description, there is no creation (because time and change are part of a particular sensory experience, which is itself an aspect of a state, rather than something which experiences occur "within"). All possible facts and patterns exist always, eternally. And so: The "unknown", then, is always known, directly, because it is always there, and there is no "outside" to experience. You can think of it as "dissolved" into the background, always. If by "unknown" you mean "experiences that I haven't had yet as 'unpacked' sensory images or thought images", then in this description those patterns exist, now, but they just aren't contributing to ongoing sensory experience, relatively speaking, to any notable extent. And intention, or shifting, would be the act of intensifying one fact or pattern relative to the others, such that it is prominent within ongoing experience from that point onwards. Like a rebalancing of the contribution of patterns, metaphorically speaking, from some sort of "infinite gloop" or non-dimensional landscape.

I think I'd throw away the notion of "brains" doing anything, initially anyway. Have you ever experienced being a brain? The idea that you are a body or a brain is something you infer from the content of your experiences (you see "people" and if you open them up you find "brains") and certain little mental castles of thought you habitually wander around in - but your actual experience, if you attend to it, is something quite different to that. The highlighted phrase in the comment above is an attempt to capture that essence of your actual experience, the context within which all content arises. (For illustration, see also: the Feeling Out exercise in this comment, but actually do it rather than just think about it, since that makes a difference.)

You don't actually experience having five senses, or a brain interpreting anything. (Even in a more mainstream approach, without getting into the nature of experiences, this is true. Recent article related to that, here.)

Rather, you just experience a seamless single experience, "made from" yourself. And then your interpretation of that experience, your thinking about it, is also an experience. There is no "outside" to experiencing; all descriptions are on an "as if" basis also, and are themselves within experiencing, within you-as-experiencer. However, if you view "your brain" as simply a metaphor for the patterning of experience, a handy container concept to which we attach our discussions for convenience, then that's okay, perhaps. If done knowingly. That is in fact how we use the term usually, as a metaphor, albeit without recognising that we are doing so. This blurring of the lines between literal and metaphorical isn't a problem generally in daily life, but when we explore this particular topic, it can trip us up.

Aside - For example, in what sense do you actually experience thinking "in your head"? Thoughts may seem to be located in that area of space, but surely all of your experience would be in that space, not just your thoughts, if we were to take the notion seriously?

And so, we have that it's not that "we only experience a fraction" of all possible experiences because of our brains and our senses allowing us. That's just a way of asking: "how come I'm not experiencing infinity right now?"

I'd say that it's better to say that the patterning or shaping of you-as-awareness equates to a selection from all possible experiences (which might be conceived of as being "dissolved into the background" and available). Nothing is filtering or interpreting as an intermediary, as a process of steps. Rather, you have selected (or implied via other selections) an experience. A formatted, patterned experience of apparently being-a-person-in-a-whole-world in its entirety, as if from a "infinite gloop". A bit like being a blanket of aware material, and shaping yourself into folds, where the folds are the shape of this-total-situation with an aspect of that being this-sensory-moment.

> everything gets complicated and complicated...

I'd respond to that by saying it's the opposite: it is actually super-simple but it cannot be conceptualised. It's the attempt to create a thought-structure about it that gets complicated, in an attempt to describe something in terms of parts (objects, mental objects) that does not have any parts (the undivided subject which "takes on the shape of" experiences). The thing-itself has precisely zero complexity (or infinite complexity, but really potential is the better word). Consider the metaphor of The Beach, which illustrates how you can't think about the context of your experience (the context being what you actually are, and hence you are also the content):

The Beach

The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

To continue:

> it's like there is a pattern of some sort or maybe it is just a delusion...

Well, there is a bit of an issue here, which is that if you go on a search for meaning, you will tend to pattern your experience with the pattern of "searching". Similarly, if you have a sense of complexity, you'll tend to pattern it with "complexity". More abstractly, more meta, if you try to solve ever-trickier patterns, you'll pattern your experience if "patterning".

Aside - Check out the introduction post and the link to Kirby Surprise's interview about his book Synchronicity. Lots of nice examples of "patterning" there. And it also illustrates how this stuff can drive you a bit mad, because you keep getting evidence of whatever your current approach is, because your approach tends to imply its own pattern.

All of which points to the fact that it is not the content of experience (sensory or thought, which are identical in nature anyway) that is where you find the insight, it is in noticing to context to all experiences. Basically, you never "work it out", because the nature of experience is not in fact a "problem" to be "solved" or a "secret" to be "understood" (both of those are in fact arbitrary structures: patterns).

Yes i see that i am getting a little bit mad i am going to put this psyhological battle down for some time for my own sanity, I will look into that interview and after some time the battle will continue as it always continues, that is a fundamental part of human spirit its curiosity and inquisitivness....

For sure, but be warned: holding the idea that "the battle will continue" already sets up your experience as one of "battling". And "curiosity and inquisitiveness" in terms of finding a solution to "reality" will just generate more content of a "curious" and "inquiring" sort. The eventual insight is that no particular experience or idea is the "answer", but instead the fact of all experiences are it. It's a change of perspective, rather than a particular idea or whatever. Anyway, you'll likely find that a lot is to be gained by just putting all this aside for a while, and just relaxing into daily life. Then, when you do pick it up later, your focus is more "open" and your relationship to whatever you've been reading and thinking becomes clear.

...

Q1: I've never really looked into the owl thing. However when I was a kid my dad taught me a cool trick. We would often sit on the porch and watch cars drive by. We would notice the makes or colors of cars more often if we were actively looking for them. Same as when you might be thinking of buying a new car or a friend gets a new car. You end up seeing more of that kind of car if you keep thinking about it. Seems like sort of the same idea.

Commonly referred to as "confirmation bias", although that term is often used misused in this context.

[QUOTE]

Confirmation bias
Confirmation bias (also confirmatory bias, myside bias, or congeniality bias) is the tendency to search for, interpret, favor and recall information in a way that confirms or supports one's prior beliefs or values. People display this bias when they select information that supports their views, ignoring contrary information or when they interpret ambiguous evidence as supporting their existing attitudes. The effect is strongest for desired outcomes, for emotionally charged issues, and for deeply entrenched beliefs.

[END OF QUOTE]

Regardless, it doesn't really work as an explanation for an increase in apparent events though, necessarily (and it's not really an explanation for an increase in observations either, really, as is). From a previous discussion:

Basically, we should ask: what exactly is "confirmation bias" in this case?

If the term is taken to mean "noticing patterns that were already there in a three-dimensional environment (a place)", then the extreme experiences one can have often seem to conflict with that. If, instead, we expand the term to mean something like "selecting patterns into sensory experience from a non-dimensional environment (an infinite gloop)", then we've got a description that's more useful, perhaps. In the first case, "confirmation" refers to confirming ones prejudices. In the second case, "confirmation" is more in the sense of confirmation of a property of experience. In neither example, of course, do we have access to an independent external reference against which to measure the "confirmation". However, in the case of "dimensional jumping" and that exercise, we explicitly recognise this fact - and pushing against ("confirming" or not) the standard "world experience" assumptions is actually the basis of the exercise.

A related term is the "Baader-Meinhof phenomenon", which simply refers to seeing more of a thing you have recently encountered.

[QUOTE]

Baader-Meinhof phenomenon
The Baader-Meinhof phenomenon occurs when a person, after having learned some (usually obscure) fact, word, phrase, or other item for the first time, encounters that item again, perhaps several times, shortly after having learned it. This is a specialised version of the effect of serendipity.

[END OF QUOTE]

However, since in the case above we are performing a deliberate experiment and are possibly expecting an outcome, "confirmation bias" is more appropriate as a challenge to someone's experience and its interpretation. (Although, as I said, most people find this does not easily account for the results, if they persist with it. That is for people to make up their own mind about, though; this is very much a personal undertaking.)

Aside -

Meanwhile, you'll notice that the Wikipedia page above is now removed from main Wikipedia, and the B-M phenomenon is referenced unlinked under "Frequency Illusion" in the article List of cognitive biases [https://en.wikipedia.org/wiki/List_of_cognitive_biases#Frequency_illusion]:

Frequency illusion *- The illusion in which a word, a name, or other thing that has recently come to one's attention suddenly seems to appear with improbable frequency shortly afterwards (not to be confused with the recency illusion or selection bias).*
This illusion may explain some examples of the Baader-Meinhof Phenomenon, whereby someone hears a new word or phrase repeatedly in a short span of time.

I included the other link, though, because I think the original full B-M page is a little more "honest", since at least it references the origin of the phrase and offers several views, rather than simply a throwaway "explaining away" line which implies it is essentially already understood. I think that many references get slightly ahead of themselves in treating naming and categorising as equivalent to explaining and understanding. Creating terms and connecting them is not the same as truly incorporating them into a useful body of knowledge. In fact, I'd generally take a short pause when you encounter the word "explain" being used with reference to psychological studies, since it often seems to me that there is a philosophical gap lurking beneath it. And also, perhaps, one should be somewhat cautious about the original studies even on their own terms [https://www.theguardian.com/science/2017/feb/01/high-tech-war-on-science].

POST: People around us

I don't understand how another person can see or understand what is happening when I am jumping and changing myself.

Is that what you experience though? Do you actually experience another person "seeing or understanding" as such?

how do they comprehend what has just happened

They don't comprehend. At least not in the sense of "having an experience" like you are. The important thing to realise, perhaps, is that you are not having an experience as a person, you are having a person-formatted experience - and this is different. You-as-person doesn't have experiences either. Only you-as-experiencer or you-as-awareness is having - really: "taking on the shape of" - an experience. I'll see if I can clarify that by talking around the subject a little (excuse length).

The Realness of People

Now, this doesn't necessarily mean that people aren't "real", but it does mean that they are not "real" in the sense that you previously assumed them to be (it is worth pausing and pondering what exactly you mean when you say the word "real"). They are more like, say, patterns of experience within you-as-awareness, as indeed are you-as-person. Consider, perhaps, what it is you actually experience, versus the stories or descriptions you think about experience (which are really just more experiences, of course: the experience of "thinking about experience"). Do you really experience yourself as a "person-object" with a "world" that is a "stable, spatially-extended 'place' unfolding in time"? Or is it more like a line of thought, unfolding spontaneously in an aware space, albeit a 3D multi-sensory thought?

This latter idea leads us to the similarities between waking life and lucid dreams, which are indeed often conceived of as being essentially an unfolding thought. It is possible, in a lucid dream, to create "persistent realms" which are essentially indistinguishable in vividness and stability from waking life; the only difference is your knowing of the context of the dream. It quickly becomes apparent that they identical in nature. And, of note, within the dream you experience "other people" who apparently know things

about the world that you don't, and indeed the whole world is laid out despite you not explicitly defining it.

The Real You

Now, the "you" in a dream obviously isn't the "real you". And so it is in waking life: the experience of being a person isn't the "real you", in a fundamental sense. But are you a "figment of your imagination"? Yes and no. While the entire "world-pattern", including "you" and "other people" might be said to be somehow "dissolved into the background" of you-as-awareness, this you-as-awareness isn't a thing or an object or a being. It is more like a material. Essentially, the final observation is something like:

- What you truly are is the non-material material whose only inherent property is the fact of being-aware, or "awareness", and which "takes on the shape of" states and experiences. Currently, you-as-awareness has "taken on the shape of" the experience of apparently being-a-person-in-a-world.
- All possible patterns, facts, situations, experiences, moments, formatting are in effect eternal and always present, "dissolved into the background" of you-as-awareness.
- The current "state" of you-as-awareness might be described as the current selection of patterns or facts which are presently contributing to your ongoing experience. While all patterns are present, some are relatively more "intense" than others. (This provides one way to think about "intention" and modifying one's experience.)

And so the sense in which everything is a "figment of your imagination" is a limited, because it isn't "your" imagination in the personal sense, and it is not "imagination" in the sense of an ongoing, maintained process. And because "creation is already done", you are only ever adjusting the shape of a metaphorical "world-pattern" landscape; there is never an incomplete world, there is always a complete and self-consistent experience because there are no "parts" to experience.

Feeling and Understanding

Meanwhile, I tried to get down a decent description of this previously which addresses some other points in this comment and this comment. They might be worth a glance, particularly the first one which is specifically about "in what way are other people real?" Do check out the Feeling Out Exercise also. The metaphors might be useful for this query:

I know that our reality and consciousness and life is so complex that one may never truly understand, but at least we can try.

In fact, you can't understand it, and there is no point in trying. By "understanding", there I mean turn it into words or concepts. You can understand it in the sense of simply knowing it directly, being it. But you can't create a description which captures it - because descriptions are themselves just more experiences, "within" you-as-awareness. Experiencing has no "outside", and so there is no perspective from which to create a model which captures it (see: The Feeling Out Exercise, for example). A metaphor from the second link which tries to illustrate why you can't really ever think yourself into a conceptual understanding of experience:

- The Beach: The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

In a way, the problem is that the direct fact of the matter is so super-simple that it is impossible to grasp it by anything other than directly attending to your actual experience.

Have you ever read Process Philosophy?

I've enjoyed things like Eugene Gendlin's A Process Model, for example. I've probably not read into the subject as deeply as I might (recommendations welcome). Overall, I'm inclined towards something like a description involving apparent dynamic processes which are fully defined as part of a "landscape" which is static between shifts, with that shift not being a process because it is non-temporal as a self-shifting of the whole. (Sorry if that sounds muddled.)

POST: How do I know if the two glass method really worked?

You know it really worked when the outcome you targeted arises within your experience. That's it. However, you should treat it as more of an experiment (it's deliberately labeled as an "exercise") than a method or technique (in particular, those terms contain assumptions which might not be valid and the exercise is in part aimed at revealing those). So, you conduct the experiment as written in the instructions, then you see what results arise subsequently, and perhaps contemplate the implications of those results, using them as the basis for further experiments. It's not as simple as performing a pass/fail or worked/didn't act. But the first sentence still stands: something "works" when you get the intended result; anything else is an experience of something else, albeit perhaps related; there are no necessary "signs" or experiences other than that. We could perhaps describe an intention as being of the form "it is true now that this-outcome happens then". If that is the case, then why should there be any sensory experience of the outcome now, when the result has been targeted for then? And so beware, also, the urge to try to have an experience of "doing": the experience of "doing" would itself be another intentional result, rather than a cause of any subsequently observed change.

POST: [deleted by user]

So if you do a method like the two glasses, your perception is changed, because I read that you're not really "jumping" to another dimension.

Things to ponder are: Perception of what, exactly? Have you ever experienced the thing you are having a perception of? Or have you only experienced perception? If the latter, then all you've ever experienced is... experiences. Everything else is just a description about experiences (which is also an experience: the experience of "thinking about experiences"). And that includes the description consisting of "I jumped dimensions". And then, what is the difference between "really" jumping dimensions versus having an experience entirely "as if" one has jumped dimensions? So: Ultimately, the point is to conduct the experiments, and see what happens. And from there, you may draw the conclusions that your usual assumptions about your ongoing experience are not completely correct. Here, you are investigating the "nature of experience", and also as a byproduct you will be investigating the "nature of descriptions about experience".

POST: A couple of questions on intention

Kind of hard to be specific with one word.

You don't need to be - because it is not a "request to the universe" type deal. It is a direct manipulation. The word is a direct "handle" onto a pattern, a pattern which could not be fully unpacked into concepts and articulated anyway. You can be specific in your contemplation of what you want (see below) but if you write a description, you are often just attaching the description (as a sequence of words) to the process, rather than that actual pattern (from which those words emerge). Descriptions and patterns are not necessarily two-way or reversible associations. From a previous comment:

Something to note: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and let the words come from that contemplation, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those specific states, rather than simply unattached words that will trigger a more general extended pattern. Apart from that, as someone else mentioned, you are meant to do this once, then put the glasses away and carry on with your life. The change happens when you do the exercise - it becomes true now that things will happen then. Checking and tinkering afterwards tends to imply the initial pattern again, essentially re-intending the starting point, a bit like being in a standing position and confirming just how "standing" you are by sitting down again.

Impeccable timing! Considering I've not had much time the last couple of days. An owl must have tipped me off that there were some comments needing written! ;-)

In order for our minds to accept the new pattern as feasible/possible...

Hmm. I don't think our minds do have to accept the new pattern as feasible/possible. Our minds aren't things which actively filter or block things in that sense, like guardians. (Usual caveat: you can certainly have experiences "as if" that is the case, but that itself would be an example of patterning rather than something separate that is "happening".)

... that word has to be meaningful enough arising out of contemplation of the desired new pattern for our minds to accept it.

Our minds don't need to accept anything, because they aren't being asked to do so here. Your "mind", in this case, is just the mental structures you are unpacking into experience; there is no "mind" other than that. So you don't need to worry about "how the mind works", because in fact, the mind doesn't "work" at all. All that "works", is you, intending!

In this case, "meaningful enough" simply refers to that word meaning that intention, for you - corresponding to it as a part of it. If you feel the word captures the situation, if it "feels right", that is enough. It isn't any more complicated than that. The reason a single word is suggested, is that this limits it to just the pattern that you have a handle on, plus the extended pattern of the word itself. As you move towards having phrases and sentences and drawings, you start to move away from intending the outcome as it is wordlessly conceived of (the pattern itself) and towards intending the sequence of words and their extended meanings (the description about the pattern). It is fine, of course, to use a couple of words if one feels that best captures the current and target outcome states (- although I'd say there's rarely really much need, so long as one accepts that the words that arise often aren't one that you would choose "logically", and sometimes don't actually make sense in those terms. However, since the instructions are intended to be followed as they stand, with no prior knowledge, specifying a single word is used helps avoid misconceptions about what is being done from getting in the way.

This is because most people's default idea of it initially (and even later until corrected) is of the "I submitting instructions to my mind/universe/subconscious which then carries them out on my behalf" form, when that is not the case. And in fact one of the points of the exercise is to reveal that this is not the case. That is, there is nothing "happening" in the background, afterwards, to bring about the results. There is no separate intelligence that is listening and doing stuff for you. You are the only intelligence, the only cause and actor, in this exercise.

TriumphantGeorge Compendium - Part 11

POST: Perfect method to check if a jump was successful.

Hmm. This process is surely essentially just like checking for changes versus the header ID, with some extra activity and assumptions but essentially the same outcome, which as emphasised in the sidebar: ***Header No. 982*** *- Please note that a shift in your experience does not require a change in the header number, which should be treated as an emblem of change and a symbol of potential rather than an ID.*

The problem is, basically, that using an ID or a hash or whatever (to check for an intentional jump) is making an assumption that there is some connective process that links changing your altered fact to other facts. This is not necessarily the case. If you observe the hash changing, then it is not necessarily connected to an intentional "jump"; you can just be observing a general looseness to your ongoing experience versus your memory. And: We also have to remember that the "dimensions" referred to here are metaphorical, in the sense that they are not actually "places". Rather, they are a way of conceiving of and structuring change; they are more like experiential states. So it's a bit of a tautology to say "check for a hash value change, that is a sign you have changed dimensions" - because "change dimensions" is really just a synonym for "change of fact" or "state" in the first place.

I think ultimately, as per this recent comment:

You know it really worked when the outcome you targeted arises within your experience. That's it.

Having said all that, this sort of thing is fun to play with anyway, since it encourages us to be on the lookout for a certain flexibility to our experience, and to contemplate the implications.

...

As evidenced by the famous quantum double slit experiment, merely observing something collapses it from a probable state into a determined state.

Although, to chime in, the idea of there being a "collapse" is an interpretation. There is no actual probable state really; there is no collapse; those things are part of a narrative. What you actually have, is a description which lists possible observations (and in QM it's really a mathematical structure with no inherent meaning as such), and an observation that takes place. The idea that those possible observations "exist" prior to the observation, is a bit of an interpretative leap that many choose not to make - there are lots of different interpretations and none of them are, or can be, "correct" - since we're really just dealing with conceptual frameworks here rather than "things" (and almost not even that, in the case of QM). It's really a philosophical argument, there, rather than a scientific one. Aside - See for example: N David Mermin's What's bad about this habit? article and Richard Conn Henry's The mental universe piece. Also, the fun survey Surveying the Attitudes of Physicists Concerning Foundational Issues of Quantum Mechanics. EDIT: For completeness, since I'm linking away anyway, a nice accessible chapter providing A Brief Survey of Main Interpretations of Quantum Mechanics.

Being aware of something means we have a quantum connection to it.

I'm not sure that saying we have a "quantum connection" is meaningful. What we do have, though, is an experiential relationship. That is, that everything we experience, we experience as "awareness" - both in the sense of us being "awareness", and in the sense of our experiences being "awareness" also. We are not separate from our observations, because they arise as and within us. However, we should probably make a distinction here between "observations" in the sense of a direct experience, and "observations" as abstracted conclusions about direct experience. Failing to recognise the difference can get us in a bit of a tangle. Descriptions are experiences, too: the experience of "thinking about experiences". We can never get "behind" our experiences or explain them, therefore. We just have further experiences.

Which leads us to: our ongoing experience of the world doesn't work according to "QM" as such; that is just one possible description after the fact. Such descriptions come after or in parallel to your experience, as thought; it doesn't cause your experience. In the case of "dimensional jumping" we are actually dealing with the domain "before" descriptions like quantum mechanics, so they can't actually help us make decisions for actions in terms of them being a "how things work". At the level of "experiencing", we might actually say that there is no "how things work" as such.

Having said that, we might use such models as a way of intentionally structuring or patterning our experience "as if" they were true, as "active metaphors". But this is a reversal of the usual assumptions we have about such descriptions. Here, intention would be the cause (via adoption of a certain pattern or formatting implicit in the defining of the outcome) and the correspondence to a particular description is an aspect of the result. All this is, of course, stuff to experiment with. But it is why this is all best viewed as an experiment or investigation, rather than a "technique" or "method".

(Added some headings to break it up a bit.)

Observations, Realms, Experiences

You can directly observe what happens and start to figure out something about our realm from it.

Yes - but one must be careful how one approaches this "something" in our case. You aren't talking about just observing (as in experiencing) here; you are talking about observing with reference to certain concepts and then drawing conclusions in terms of them, and the assumptions underlying them. And that's maybe a bit of a problem for us in this topic, because those assumptions are what we're examining. In particular, the conclusion that quantum physics tells us something about our realm being in the format of quantum physics is problematic. This is particularly so versus other types of theory, because quantum physics is a codification of a set of observations, it is not "what is really happening" and has no description of that sort. It is not meaningful in and of itself. While things like "atoms" are also really a conceptual framework which is useful rather than "true" (the world isn't really made from "atoms"), the component concepts at last have a discernible meaning, because the concepts came first. With QM, the equation came first, and was kind of ad-hoc dragged into being, rather than derived from a worldview.

From the Richard Conn Henry article in Nature, for example:

Likewise, Newton called light “particles”, knowing the concept to be an ‘effective theory’ — useful, not true... Newton knew of Newton’s rings and was untroubled by what is shallowly called ‘wave/particle duality’...
Discussing the play, John H. Marburger III, President George W. Bush's science adviser, observes that "in the Copenhagen interpretation of microscopic nature, there are neither waves nor particles", but then frames his remarks in terms of a non-existent "underlying stuff". He points out that it is not true that matter "sometimes behaves like a wave and sometimes like a particle...
The wave is not in the underlying stuff; it is in the spatial pattern of detector clicks... We cannot help but think of the clicks as caused by little localized pieces of stuff that we might as well call particles. This is where the particle language comes from. It does not come from the underlying stuff, but from our psychological predisposition to associate localized phenomena with particles."

My actual point: this means we can't really extend it for our purposes, in terms of describing the nature of experience itself. People who do take QM to be literal are perhaps the same sort of people who say that the universe is mathematical. Which is like a painter saying that the universe is made from paint. I'd add that the QBism interpretation does try to tackle some of these issues head on rather than handwave them away, though, and is worth a read if you haven't already: here and here. It ends up covering some of the same philosophical ground that we confront here (it's interesting, in the Nature article, to note where N David Mermin balks at following through on the implications of his idea: it's the bit about non-overlapping moment-memories).

Consciousness, Links, Measurements, Descriptions

I think the main takeaway from all of it for me, is just that there is something that links human conscious awareness with what is being watched that cannot be physically measured.

I'd say that the double slit experiment tells us more about the nature of descriptions than experiences.

- First, going back to that comment about "atoms", light isn't waves or particles - rather it's simply that with one experimental arrangement we see one result (and the conceptual framework of "particles" is useful to capture it), with another arrangement we see another ("waves" is useful to capture it).
- Second, the idea that the observation "collapses the wavefunction", or similar, is already an assumption. No such collapse is ever observed; the concept is really just an artefact of attempting to assign an interpretation to a theory - really, a type of calculation - that was never built to be "understood" in that way. Wavefunction collapse, and therefore the idea that "human conscious awareness" is linked to something, is effectively a ghost!

Instead, we might be better to note: what exactly do we actually experience? In what way do we experience "human consciousness". I'd suggest that, in a very real way, we don't. Not as a thing, not as an object. Go looking for "human consciousness" in your actual experience right now. Can you find it? This is the starting point, I think, and it re-contextualises quite a lot of what we're talking about here. We cannot measure human conscious awareness "physically" because it is not a thing - and also the term "physically" refers to a concept which is part of a particular description of a certain idea of a world, and we are dealing with something "before" such descriptions. Which leads us nicely to:

Jumping, Self, Maps, Truth

And in the realm of dimensional jumping, it is not the self that shifts...

Or it is only the self which shifts. This of course depends on what we mean by "the self".

And sure, we are all one, in the words of the mystics - but for the purposes of this realm, we are evidently not.

It depends on what was mean by "we are one". I'll bet your actual experience right now is not divided up into "parts", for example. The only "parts" are in your description of, your story about, what you are experiencing. The mystics might not have been talking about "being one" in the sense of a place with objects that are all undivided. Rather, it is that you-as-awareness are undivided and "takes on the shape of" states and experiences. In other words, you are a not a person-object located within a world-place; you are a sort of non-material "material" whose only inherent property is being-aware and which adopts states. That is the "self" that shifts, and it is all there is. It is, however, not a personal self, and it is not an object, so there is neither "one self" nor "many selves".

[Robert Anton Wilson] The map isn't the territory, and the map may or may not be completely accurate.

We could even extend this, perhaps: The very idea that any map is of the same "format" as the territory is in error. And the idea that there is "territory" somehow independent of ongoing experience is also in error, because that notion is itself an example of the map-territory mistake. A map is another type of experience, and the "thinking about a the universe" experience is alongside the "apparently being a person in a world" experience, at the same "level", and never gets "behind" it.

In other words, the whole idea of "explaining" experience or the world in terms of parts and relationships is flawed. The patterns we generate for our descriptions may be useful, but they are not true. The world as we are exploring it here is not something to be worked out - remember, we are not trying to make calculations or model trajectories here - and we have to make a clearer distinction between the-world (really, the ongoing moment of unbroken experience*) and "the world" (a fiction to which various conceptual structures are attached) than those doing science to. Although, we would all be helped greatly if some vocal scientists did a bit more philosophy and so didn't take interpretations literally.

I don't get it, what are you exactly saying?

Well, that comment you're replying to is part of an extended thread. Which bit isn't clear, and I'll try to explain?

Or did you mean just, why the hash-result idea doesn't get you anywhere in terms of deciding whether you have successfully "jumped" or not?

Mainly, that's because it assumes some things about our ongoing experience of the world that are actually being tested by the exercise. The hash is no better than the header ID, which itself, if it changes, tells you only that you are having an experience of "the header seemingly changing". Anything beyond that is just a story about "worlds" or "dimensions" or "hashes". For example, you can't have one part of the story break integrity - "the hash has changed" - with the others assumed not to - "the hash still corresponds to underlying facts". You are using the target of the experiment as its own reference. All you really end up with is: you had an experience where content changed.

The whole explanation is very complicated, please explain it in simpler terms, but the most important thing I want to know, is this: could this hashing method work? and if not, then why?

It's more that doing it isn't meaningful. That if you accept "jumping" then you also lose the ability to rely on proxies for indicating change between "jumps". I'll reply later with a bare bones explanation.

POST: REQ: Triumphant George's bio

Most flattering! But I'm afraid that this subreddit doesn't encourage AMA type posts. ;-)

More seriously, some background: Although I moderate here, really I'm just a contributor who occasionally helps out with some tidying up; the subreddit pre-dates my involvement. The Two Glasses exercise was originally a response to a "can we generate glitches deliberately?" thread on the Glitch subreddit, and the exercise was based on the "patterning" model I first outlined in simplified form at another subreddit (links are in the intro post). And the real purpose of all of that was to encourage people to identify hidden (and incorrect) assumptions by generating thought-provoking experiences that contradicted them. Now, some might call those experiences "results", but in the longer term the point is to go beyond that and change one's perspective on "the nature of experiencing" at a basic level. Hence, this subreddit tries to encourage thinking about the implications, what they mean for the "formatting" as well as the content of our experiences, as much as obtaining outcomes - all the while not really pushing a particular view on things one way or the other. Everyone has to check it out for themselves (for quite fundamental reasons which become clear later). We're not trying to convince anyone of anything here; it's a shared adventure. ;-)

Having said that, who knows? Perhaps with the search function, you still might be able to find something...

POST: [AMA Request] TriumphantGeorge

Ha, well that's very flattering! And yeah, it does seem that if I have a spare moment and there's a keyboard in the room, something "happens". I won't do a general AMA - because I'm not here as a 'person', I'm just contributing to the exploring and experimenting, and of course I'm not the originator here - but those questions are good jumping off points (excuse pun) for group discussion, so I'll pop back when I get a moment and reply properly.

EDIT: This will be tomorrow.

Q1: This may sound extremely odd (to put it mildly ;)), but I was just finishing some work related to a course that I'm taking on Udemy, and I found myself thinking about how incredibly amazing it would be for someone to create and post a course [on Udemy, or on any other online learning site] about dimensional jumping...
...and, since you've shown yourself to be quite the expert on this subject, I couldn't help but also think of you and your highly informative posts. I know that you must be extraordinarily busy, but do you think you might ever consider doing such a thing, at some point in time?
(Currently, people have posted courses that involve subjects like clairvoyance, dowsing, remote viewing, telekinesis, energy healing, and lucid dreaming, so a course that

covers the topic of dimensional jumping -- including, perhaps, the ideas, theories, techniques, and pertinent background information related to it -- would seem to fit in quite well, and appeal to many people.)
I do apologize for asking such a strange question, though, and I hope you don't mind. :)

Interesting! Well, it's not such a bad idea for something in the future. The overall subject (applied metaphors, the nature of experience, etc) can be hard to convey in language alone - and a visual aspect can definitely help. It's something I played with briefly when describing the Infinite Grid concept. The idea of giving the viewer some sort of version of the experience is quite appealing. I'll keep the notion in the back of my mind!

Q1: Thank you so very much for your response! I know that it must have seemed like a rather peculiar question to ask, so I really appreciate that you took the time to answer. :)

Not peculiar - you thought of something that you think would be good, and you asked about it! Seems like a sensible approach to me!

...

[Going to take each of these separately, posting the responses whenever I get time. This will make it easier to follow any discussion anyway.]

1) I see you are also a moderator of Oneirosophy and Glitch In The Matrix. What sparked your interest in dreams, reality and consciousness?

When I was studying at school I decided to look up memory techniques. In the library I found books by Tony Buzan and Edward de Bono about memory and creativity, but also an old book about “journeys into consciousness” in which a group of psychologists did basically the doors to the mind ritual, and Oliver Fox’s book on astral projection. There was also a de Bono book called The Mechanism of Mind[1] which got me thinking about generalised pattern formation. So these, combined with my interests in physics and art, kind of dictated my direction from then on.[2]

In terms of those subreddits, I never really aimed to get involved (the reason I ended up here is because the approach seemed “undirected” and I figured few concepts might help people avoid discomfort). I just found myself contributing too regularly. ;-) But it’s interesting that they do cover what I see as the three aspects of this area:

- /r/Glitch_in_the_Matrix collects anecdotes about subjective experience and how it differs from our expectations and assumptions of how everyday-mode reality works, our “objective” notions of the universe. Reports of the spontaneous behaviour of the subjective experience.
- /r/Oneirosophy explores the metaphysics of the subjective experience, hammering out the perspective in detail by furthering the language and playing with different concepts. Metaphors to help us better describe the subjective experience.
- /r/DimensionalJumping is about directly experimenting with the subjective experience. The application of those metaphors to deliberately influence the behaviour of the subjective experience.

So: observation > metaphor > application

If there’s a “project” here, then it’s the project to bring knowledge that has become clouded by years of language abuse, strip it right down to the basics, and make it accessible - all based on the key insight that metaphors (“patterned thought”) shape experience, and experience is metaphorical.

Notes

[1] The book The Mechanism of Mind is out of print now although there's a copy on Scribd. There is a copy of the Oliver Fox book there too.

[2] Another book that was very useful was David Fontana's The Meditator's Handbook. It has a nice section on visualisation which concludes that (as we all know) the way to do it is to "allow it to happen". I thought it was out of print but there is a version available. Look up chapter 7 in the preview here [missing].

2) You have many great posts, would it be possible to somehow index them all so we could easily read through them?

Eventually it would be nice to gather all our insights and organise them in the wiki, but it’s a bit early for that probably. And it’s not a small task: these things need edited into some sort of shape so that they aren’t confusing and conflicting. And maybe separated out into metaphors, exercises, perspectives, etc. One idea would be to at least have a couple of pages for now: one for recommended reading material, and another an index for the main posts. That way, the information-based posts wouldn’t be so vulnerable to getting lost in the stream, obscured by our general questions and chat. And it would allow there to be a “read this first” list so that newcomers don’t have to ask the same stuff.

It’s tempting to think an FAQ would be a good move, but I feel the nature of this stuff is such that there’s no definitive worldview to offer. Rather, there are lots of different, equally valid, ways to describe and apply what amounts to the same “ineffable” knowledge. Maybe a page indicating “what your mindset should be” might be appropriate though.

3) What changes have you seen in your life when putting to practice your techniques, methods and philosophy?

Probably the best way to answer this is to discuss the underlying motivation, even though it might not have seemed this way to me at the time.

Unwitting Deformation

One of the reasons I think I was driven to investigate this, apart from just curiosity about the nature of things, was because I struggled with certain aspects of living sometimes. I would vary between being relaxed and spontaneous, and at other times not ‘getting’ what was going on, accumulating tension without realising it, and so on. Everyone has elements of this, but it was annoying to be alternately relaxed and present, then useless and unaware. Why was this? It wasn't obvious that I was actively doing something particularly wrong. The reason turned out to be: attention and control. By having the wrong concept of the structure of my experience, but being keen to perform, I was directing my experience incorrectly and so constantly deforming my perceptual space. I’d be open and spontaneous and then narrowly located and locked-in, all by trying to “do” things via action. And because attention is 'invisible', it really corresponds to a shaping of perception, it's difficult to realise what is happening. You are changing your own shape without realising it.

Detaching & Triggering

So the major change is actually simple and everyday: my ongoing experience is more “open and spacious”, and movement and thought don’t involve effort and strain. You realise you have experiences of moving and thinking; you don’t do moving and thinking, and so your point of interaction alters. The next major change is that, having realised you “insert experience” into the world, or activate patterns, you change your approach to getting what you want. If world is a single pattern coherent and you acquire experiences by “inserting a new future frame into the film” or “activating a pattern so that it later appears in sensory space”, then what use is thrashing about it trying to make things happen by constant fiddling? I used to do that, and it made for a very rollercoaster life. So, additional actions here don’t produce results there. Instead, your job becomes to occasionally assert things and otherwise allow experience to flow, knowing that the flow now has your desires incorporated into it. This flowing includes allowing body and thoughts to move of course - being, as they are, just parts of the extended world-pattern, and an aspect of your experience.

The short answer is: "Adopting new metaphors for more fun and less fight"

4) Have you got any tips for a beginner such as myself to start seeing real, positive changes in my life?

Okay, I’m just going to throw out some random ideas here and maybe something will be useful. For general things:

- **Daily Releasing Exercise** - I’ve mentioned this before but I think the single most important thing is to allow your attentional focus to relax out. So do a daily releasing exercise where, for 10 minute maybe twice a day, you lie on the floor (feet flat, knees up, couple of book supporting the head) and “play dead”. Give up completely - to gravity, surrender to God, abandon yourself to open space, whatever. Allow your body and mind and attentional focus to move and shift as it wants. Think of it as allowing your nervous system, or your perceptual space, time to unwind and cool down. The trick is that releasing of attentional focus. If you notice yourself fixed on something, just release again.

- **Be The Background Space** - When you have spare moments, close your eyes and “feel out” with your mind, go looking for the background space in which all experience arises. Feel yourself to be that peaceful aware background and stretches out forever. When going about your day, switch your perspective to being that background. Since the space goes on forever, you can realise that there is nothing beyond that. There is no world outside that is “happening” while you’re not looking at it. All there is, is the immersive “world-thought” that is appearing in your mind right now.

  An expanded version of the above ideas can be found in Overwriting Yourself.

- **Fun With Imagination** - You should always treat imagining as if it is a direct interaction with your private world. You are literally adjusting the relative strengths of various patterns by doing it. You don’t need to worry about passing thoughts; they’re just telling you the relative states of the world-pattern as it is. However, you should only deliberately imagine/say things which you would be happy making a more dominant contribution to your ongoing experience. This shouldn’t be seen as a task though - it’s fun to imagine things you’d like to happen, to make vivid your desires! Do so regularly for both what you’d like to happen and also to revise previous experiences into the desired version.

The last bunch of posts, including All Thoughts Are Facts and The Imagination Room, expand on this.

Meanwhile, for general body and mind use without too much esoteric flavour, I really recommend this book by Missy Vineyard. It’s based around the Alexander Technique (an approach to body movement) but she inadvertently goes further than this and gets the whole expansion of spatial awareness / non-doing flow and intention thing down pat. For other stuff, you just have to experiment. Play with the idea that the world you see around you is an immersive 3D sensory thought, and that you could “declare” that is going to happen, assert new facts, or assign properties and meanings to objects and events. Mostly, try to view it as a 3D pattern which has no depth - in other words there is no deeper world behind it, supporting it.

The What's it all about? post was an attempt to get some of the background perspective down, with relevant reading material so that people can form their own ideas.

5) What is the best book you've ever read and why?

I really can't think of an answer to this one! In terms of non-fiction for this the subreddit's topic, everything you read just becomes an interconnected web of different ideas here and there which eventually form into your own blended understanding, so I can't think of anything specific. My favourite fiction authors are probably Philip K Dick (for the concepts rather than the writing quality) and JG Ballard (exploration of society). Today, anyway.

...

Insanity and Functionality

Any fear of becoming completely unhinged or insane?

My thinking has been: If experiences are just that, it pays to not take them too seriously. People can get obsessed with certain notions and their experience reflects that back at them as the patterns become more established. There's only one thing to realise, and that's the relationship between consciousness and world in subjective experience. People messing around with magick and psychology often create unfortunate experiences for themselves, and then by viewing them as external make them behave "as if" they were external. I've always been super-cautious of that sort of thing, and indeed any content. The world may be an illusion, but it's an illusion in the sense that it's not a "spatially-extended place unfolding in time"; it is still your experience regardless. I think an understanding of experiential reality as being "super-basic" - by which I mean that it's the activation of patterns in a 3D space - helps avoid delusion and maintain perspective, since it brings you back to experience, now without interpreting things as external forces or understandings. Of course, this doesn't mean that you have a great explanation for the patterns you experience in terms of "the narrative" of the content - but it does mean you're clearer about their nature.

World-Sharing and The Objective

Also, do you have any advice for people struggling with the idea of an objective or consensus reality?

Well, it's just an idea isn't it? It's a trick of language more than anything. The "sharing-model" of the world is one of the most challenging things to think about - and that's because it's inaccessible, it in effect doesn't exist, and by its nature it would be "before time and space" and therefore literally unthinkable. Which is why recent philosophy and physics efforts are often tending towards the "private view" notion (see P2P and QBism) with a handwaving promise to hopefully fill in the blanks on the objective (the nature of "world-sharing") later. For a convenient working model, it's handy to think of it as private copies of the world, built from a shared toy box of all possible patterns (objects, relationships). In stead of the world being a shared environment, it becomes a shared resource. In this view, "people" are patterns too just like any other object - collections of possible perceptions of a certain related form. This includes "you" as well; it's just that your experience has taken on the perspective viewpoint of this particular "person". You might think of people's full pattern of possible representations as them being "Extended Persons", of which you see a particular aspect at any moment.

...

Hey, thanks for that.

Do you know if there were/are any other schools or thought...

I actually think most "religious" traditions have their seeds in this sort of worldview, even if the organised versions of the religion lost touch with, or intentionally corrupted, that knowledge. Christianity itself seems to be rooted in these views, with the Bible's parables being metaphors-for-metaphors, and instructional manual for understanding reality and creating change. Over time, though, all groups seem to lose their way as the message is diluted, misunderstood, or suppressed. And I guess various magickal groups also fall into this category of "communities bound by worldview with the purpose of making change"?

I read a book called the Fifth Agreement: A Practical Guide to Self Mastery...

I'm not very aware of Toltec, although I've read Carlos Castaneda's books and they seemingly have some relation to it. Browsing the wiki page it's pretty interesting how their recorded history seems to be myth and metaphor, much to the pain of archeologists and historians who want the "real" story. But of course, the myth is the real story. (See: Toltecs as myth.)

Reading through the "agreements", they would seem to be on the core idea:

Maintaining purity of observation.

Which is a pretty decent approach I'd say. Although without an underlying metaphysics to ground it I wonder how much benefit it brings (perhaps the books explain more?). The All Thoughts Are Facts post is pretty much a description of maintaining a world by realigning "inner" observations appropriately.

I thought The Art of Dreaming was pretty interesting, it had good quotes on will and intention; I don't really remember much about the rest of the books though. Yeah, it's more of a meandering narrative than a direct discussion of a worldview though. Neville Goddard is quite interesting on the "taking the bible as instruction manual" view, but it crops up in different ways quite a few places.

POST: TriumphantGeorge - do you jump?

he says he "isn't here as a person"

Heh, well, I think when I said that, I meant it in the sense of my activities as a moderator and as a contributor to the subreddit aren't about me as a person; they're about facilitating exploration of the topic. Which, in turn, is about everyone examining their own experience and experimentation, without believing or following anyone else. On the other hand, the underlying idea of the subreddit is to explore the "nature of experience" and the "nature of descriptions", and one of the conclusions we draw is that we aren't

a "person" as such, and we view our stories differently. In particular, a distinction is made between the content of experience versus the context, etc. Lots of comments going into that elsewhere, of course, so I won't repeat it here. It's not really mysterious, except in the literal sense of "mystery": a truth that one can know only by revelation (experience!) and cannot fully understand (describe!) in conceptual terms.

He's so enigmatic, almost overly so.

Ha. That has probably got more to do with my excessively comma-and-quote-heavy circular writing style, and my terrible habit of not doing enough proof-reading, rather than anything exotic!

So you are saying you did not 'transcend the human experience'? :-D

Heheh! I'm not particularly sure what they mean, to be honest. If you consider, say, playing with adopting being a "space within which a scene arises" - or more dramatically if you have a "void experience" [http://www.nderf.org/Experiences/1victor_c_other.html], or even just do the Feeling Out exercise to attend to your direct experience as it is. Then, I dunno, the "human experience" seems more like a thought about experience than something you ever really have, as such. At least, unless it is defined far more strictly. Like a lot of questions relating to this topic, it perhaps ends up falling into the "actually, the answer is that the question does not really apply" bucket. A bit like asking about the "other you" after a "jump".

I'd like to know if you had one (or more) of the spiritual (salvation history related) experiences described by Neville Goddard in his books. You know, meeting David, or holding the child wrapped in swaddling clothes, Kundalini rising etc.

No, none of those sorts of things. Plenty of symbolic lucid dreams and occasional waking life encounters with interesting people, but nothing overtly "standard" in terms of symbols. I don't have a religious background at all, though, and so those representations don't (or did not) have that meaning for me. And "meaning" is, I think, the driver for a lot of the content we experience.

POST: This shit actually works

Its just the vocabulary some people use to describe this experience.

True enough. The potential issue with it, though, is that it can be unintentionally misleading, since it implies there is an external agent involved in this. While lots of people say things like "signs from the universe" as just a fun turn of phrase, our language has a tendency to imply an active causal entity behind things (because it forces things to be described in terms of "parts" with one affecting the other). Unexamined, this can lead to some confusion. That is, we can end up treating "the universe" is a separate actual thing - to be appeased, convinced, negotiated or communicated with, and so on - rather than a concept which acts as a placeholder for "the current patterned state of everything" or similar. This results in the endless questions that crop up which are based on the idea of some sort of independent intelligence or mechanism that must be negotiate with, and ever more convoluted descriptive schemes to account for this never-really-experienced entity. So, it's probably worth clarifying these things periodically, to save people going on self-perpetuating wild goose chases, even though to many it's just obvious what is meant. Particularly because pursuing this in terms of such a view can generate "as if" experiences, the patterns of which become more and more pronounced, but ultimately distract from what is actually going on at a "meta" level.

It doesn't even need to happen on an Inner-world/Outer-world level, it can simply be in an internal dialogue.

Indeed. Ultimately, though, we don't even need an inner dialogue, because such dialogue is itself an intentional result - a piece of "sensory theatre". Intention itself has no particular experience associated with it, unless the intention (the pattern/fact being brought into play) has a sensory aspect within the current moment. And of course, nobody ever actually experienced an inner-world/outer-world anyway, although they may occasionally have had thoughts about such things: If the world is a patterning of you-as-experiencer (there is no "you" as such at all really other than the occasional thought about it) then simply asserting the fact that something is true is all that is needed. And really, that's all one ever actually does in any case: all apparent acts resolve to this. It's not even an act! It's a self-shaping. Non-verbally (since the assertion isn't a localised object, it literally is the outcome pattern, being "intensified") we might consider its essential form to be "it is true now that this happens then". (Better yet, replace "happens" with "is experienced".)

The whole idea of "delegation", then, is itself part of an intentional pattern. This is because an intentional pattern is not a "doing", it is "what is being brought into prominence" and that includes any apparent "causation" aspect. Of course, in terms of getting a specific result - if one is pursuing techniques - then there's a bit of "anything goes" about this! However, for the other part (the other focus of the subreddit) we don't just stop at "useful" and we dig a little deeper, even though initially that can seem pedantic and like empty wordplay. But eventually this bears fruit, I think, because that's how we're freed from the assumption that there is any particular mechanism or technique (they themselves are directly or implicitly aspects of an intention; there is no fundamental "how things work" involved), or that a "you-object" that is operating upon a separate "world-object" (any apparent experience of that is, again, an intentional result: a piece of "sensory theatre" and/or just a thought about "what is happening").

a technique such as Delegation is very useful for complex Intending if one wishes to continue as Person.

I would say, though, that one never is a person anyway. Although once can structure an intention using the formulation of "a person doing this", it never actually is that. The intention is always a shifting of you-as-experiencer rather than the (fictional) you-as-person. Basically, I don't think there is any essential difference between intending "it is true that the universe is going to obtain this-result on my behalf" versus "it is true that this-result will occur". However, it can be fun to pretend, to intend "as if" this or that were true. Really - this may be where you are coming from overall, especially with your next statement - we always do that to some extent. Even the idea of "making something true" is essentially an "as if" approach, of course. The only thing that is fundamentally true is the fact of the property being-aware; everything else is relatively true only. (And it is impossible to pack that into concepts, because it is "before" objects and relationships.)

I think calling a conceptual framework "useful" already implies certain things about How Things Are(n't).

Of course: it (re-)implies the idea of being in a situation, the possibility of another situation, and that there is a sense of purpose involved it translating between them, plus the very idea of such a translation. But: I think, though, here we've been making a distinction here between "getting results" (that is, targeting certain experiential content) and "knowing the nature of things" (that is, recognising the context of all experiences). So long as we don't mix up one with the other, it's okay if things are being implied. When we're focused on "getting results", we're fully embracing those implications. We're okay with "useful" not being fundamental. We are, after all, not in a "void" state: we start this investigation with a certain patterning already in place. So we leverage it. When we're focused on "the nature of experiences", we again accept our current patterning as a starting point, but now we expand our approach to include that starting point also.

POST: Jumped and now seeing things

In the spirit of pushing back on unexamined assumptions, I'm duty bound to interject just to say say that this is not really an "asking the universe" or "connecting" type of deal, by design. Although one can certainly conceive of it as such and have experiences "as if" that is the case - if one intends in terms of those perspectives - the two glasses exercise is actually specifically structured in a much more direct way. There is deliberately no suggestion of an intermediary, or indeed any mechanism or process at all. Ultimately, the results might (should?) lead one to reconsider notions of what "you" and "the world" are, and what the relationship between them is - if any. This usually happens in a way that allows us to recognise that there is no "request/entity" structure, or even "you/world" structure, fundamentally.

See this previous thread, for example [POST: This shit actually works].

I think that the main issue with "universe", as it's commonly used anyway, is that it implies a separation between "you" and "world", as you suggest. But even when that is resolved, it still tends to be interpreted as indicated that the world is a sort of extended "place" with you as an object in it, albeit an object not inherently divided from that world. Specifically tackling that notion is what can give us a more intuitive, and direct, understanding or experience of what is meant by "oneness" and "intention". Yeah, it's always worth chipping away at what is meant by words, to reveal any hidden assumptions. In particular: assumptions that only one side of the discussion might hold, as with the meaning of "universe". It can come over as pedantic initially, but it's actually the things we haven't noticed about our thinking that make us stumble, like that, so that's where progress is made.

POST: Correlation Between Beliefs/Perception and Experience?

One issue is that people tend to mean different things by "beliefs" - so it's worth considering what exactly they are, in the sense of their form of existence, and how it is expected that they have a causal role. I suggest that if what is meant is roughly "stuff that I think is true when I think about something", then they are not particularly causal. If what is meant is something more like "the relative facts contained within my state", then maybe. The problem here is that when you dig into the nature of experience, the perspective on these things tends to shift such that the original meaning of "belief" might not really be coherent anymore. However: I'd say that where "belief" comes in is that if you believe something (in the sense of feeling that "it is the case" when you ponder it), then you are less likely to relentlessly tinker with things and second-guess yourself. It's in that way that it corresponds to "detachment". Which is really to say, not constantly re-intending or counter-intending something you've already asserted. The final instruction in the Two Glasses is, "just carry on with your life". Which is a (deliberately indirect) way of saying, it is already done so leave it be. The change occurred at the moment of the exercise, and so "it is true now that this happened then", with all subsequent moments being defined by that intention. All subsequent moments are a result of the intention, aspects of a state which now incorporates your outcome.

If you "believe" that or at least don't bother about it, then those moments will arise spontaneously (including moments of you apparently doing things, etc) and eventually you'll encounter the moment which contains your outcome. If on the other hand you have doubts and fiddle - doing additional intentions to try and "make" it happen, or spend time deeply concentrating on the possibilities of it not happening - then you are effectively doing a new intention, or at least a counter-patterning, thus shifting your state again. Note that we aren't talking about passing thoughts here and occasional loss of confidence, but about getting focused, deliberately or not, upon counter-patterns. The important bit is, though: Those subsequent moments might contain feelings of doubt or even unpleasant events.

If you resist those feelings and events or try to manipulate them away, then you are intentionally shifting state again, possibly to one that no longer contains your outcome. (Although I'd say that it's probably quite forgiving if you have a successful intention, unless you resist things like spontaneous physical acts that you are "meant" to perform.)

Another consideration is that when performing intentional acts, we tend to imply the extended pattern associated with that act, which gives the idea of the act meaning. So if you react (which is intentional/resistant, rather than respond, which is spontaneous) to something in terms of an expectation associated with your old situation, you are in effect strengthening that pattern again, to some extent anyway. Ultimately, then, the answer is perhaps: forget about beliefs, because the concept isn't that meaningful in the end, and also the course of action would be to do nothing about them and just treat ongoing experience as a "dumb patterning system" which you interact with in a direct fashion (that is, you are shifting yourself in order to adopt a new state; there are no intermediary mechanisms or entities involved).

...had waned in the past few hours and I thought I'd f'd up.

Yeah, I understand the concern! But, no. I think it's fairly ridiculous to expect some sort of permanent joyous experience [as a sign of success or as an ultimate ambition]; that's not the promise that is made. In truth, no promise is made, really. What you do get is, to notice the fact that - loosely speaking - what you truly are is "awareness" which is "patterned" into an experiential state, from which all moments follow. And so, subject to one's own experimentation, what you have is the possibility that you can re-pattern yourself.

From this, if you were to insert a particular fact into your state - a future event, say, such that it is "true now that this happens then" - then the only guaranteed thing is that fact. The rest of your state will have accommodated that fact such that the moments from now to then are continuous, but besides that there is no guarantee regards the content of your experience. Your assumptions about what "should" happen between now and then are irrelevant; they're just little ideas you are thinking, nothing more. You might even feel massively depressed for weeks until, one day, some event happens which completely transforms your viewpoint, and then your intention seems to come to pass, as if the event caused it. However, actually the entire sequence of moments was the result of the intention, not just the moment of that event. The intention was the cause of the whole thing, not the event.

This doesn't mean you have to simply accept feeling crappy, of course! You can intend adjustments or whatever. The point is, though, that the idea that you have to constantly control every moment in order to maintain yourself and get an outcome, is flawed. That view assumes your are like a boat sailing on choppy waters heading for an island, and you have to keep re-asserting your course. Really, though, you are the boat and the waters and the island, and your (accumulated) intention defines all three. Now, for sure, if you find you have intended against your outcome, then it's fine to re-assert it. But it shouldn't be viewed as an ongoing battle against the psychological weather; the passing waves and winds are actually part of the course you have implicitly defined for yourself.

I've read through your reply a few times to try and fully get it

The final paragraph is meant to suggest that whatever feelings that arise within you don't indicate that an intention has "worked" or "not worked". When you intend something, it's like you've inserted a fact into the world directly - and the "world-pattern" shifts at that moment to incorporate it. That insertion is the only thing that ever really "happens"; everything else, all feelings or whatever, are you experiencing the resulting state. As I said, though, you don't need to simply accept feeling crappy. As a separate item, you could address that. You might like to play with the exercises in The Michael Chekhov Handbook: For The Actor (Chapter 4) for this. You'll probably note the connection between the perspective adopted for those exercises, and the expanded viewpoint implied by, say, the Feeling Out Exercise in the link at the end of this comment. The focus being: experiencing and the "directness" of it.

At the back of this, really, is a reappraisal of what you consider to be "you" and what you consider to be "the world". For some previous discussion on this, see the exercise in this comment [POST: In what way are other people real?] and the metaphors in this comment [POST: [THEORY] The Nature of Consciousness].

A couple of quick comments for now [actually they weren't quick after all]:

But these "feelings" you get after intending something are a lot different from wandering thoughts and ideas about the intention.

The wandering thoughts, emotions and so on are pretty much what I'm referring to here, because that seemed to be what OP was talking about rather than a direct apprehension. The "deep intuitive feeling" - what I've tended to call things like the felt-sense rather than "feeling" to try and make them distinct - is something else. That is different to "feeling bad about things", including having passing bad emotional thoughts and feelings (thought which are just feelings, for example) about the situation. There's a difficult-to-articulate difference between a sense "about" the situation and a sense "of" the situation, too.

[When you intend something, it's like you've inserted a fact into the world directly...] I cannot agree that it's as simple as inserting a fact into the future and having it happen.

Perhaps I should rephrase this as: When you successfully intend something then that is identical with inserting a fact into the world directly. It is as simple as that, but only if that is what you do. If you do something else instead, then you don't get that outcome. If you don't intend the actual pattern but something else, or if you subsequently counter-intend, then you've not actually intended the update. If you want to draw a shape on a piece of paper, you have to actually draw the shape you want - and not another shape, or a drawing about the shape, or a drawing of drawing a shape - and then not subsequently draw on top of it. Intention is "direct" in that sense; there is no interpretation for you, and no gap (although there are additional concerns such as what is being brought in by association or whatever). If you don't get an outcome, then it's because you were doing something else instead. Working out what that something else is or was, is part of the experiment and fun.

You have to be willing to give up your life, your personality, your goals, everything you have in order to detach.

A brief way to say this is perhaps: you want to simply "cease" to intend in reaction to moments which appear, and only intend for occasional updates. So your default is to "be okay with whatever happens" (including things like your body positioning and movements; it's not just the big things) which is identical to simply leaving one's state alone between shifts. But there's some granularity to this. While our state is a single unbroken pattern, and so we might say that all intentional change is a change of everything to an extent, including reactive intention - it's not the case that one has to let go completely of everything, and always, to get any outcome incorporated into oneself. (But one has to not be stepping on the rug that one is trying to move, at the moment of movement.)

The Two Glasses exercise is really intended as something of a demonstration of that, and a starting point for exploration (which is why it and the Owls exercise are referred to as "demo exercises" of course). As one experiments more, then subtleties are noticed, but I think you really have to actually conduct the exploration, essentially of the condition of your own patterned state, to get further. Because lots of descriptions - involving "detachment" - don't make much sense until you do. Things that seem like they will an "action" involving "objects" upon reading, turn out not to be that in experience. I think that often ideas like "detachment" tend to suggest to people something that

they have to do. And so they try to find the best way, method, technique, and understanding that will lead them to this. But, and the same applies to the idea of "intention" itself, that can become part of the problem. How can you detach when you aren't really attached to anything (because you aren't separate from anything)? How can you intend when there is no separation between you, the intention, and the thing being manipulated (and not even a "you" as such)?

So I agree with you in much of what you say, but I'm inclined to think those issues are sort of collateral ones, that it doesn't necessarily pay to try to address directly, because to some extent they turn out to be mirages later. Perhaps similar to saying (reasonably) that to move one's arm efficiently what you want to do is both relax and move at the same time - but when you get to grips with that through experience, it turns out to be more like a direct unbroken shifting of the whole rather than two acts on an part of the body. The description only makes sense from that perspective, afterwards, because only then does it gain meaning - and it can actually get in the way beforehand. And so, perhaps, with advocating "detachment" as an aim to work towards, rather than something which comes from, is a way of trying to describe, a more direct understanding after the fact.

We're mostly on the same page here (half the discussions on this topic are basically working out that people agree, just in different words, it sometimes seems!), except for the last section. Again, though, this might be somewhat a matter of terminology and perspective.

I suppose when I say detachment, I'm talking about a state of nothingness, a void. Technically we shouldn't need to detach from anything because there is no separation.

That's an indication that "detachment" invokes a mental image which is unhelpful, I think. It suggest something spatial, to do with contact, and that is misleading (another reason I'm not sure it's a helpful term except as a shorthand in retrospect).

It is like a blank slate. This is the state that monks are aiming for. This is the state that people often call "enlightenment".

"Enlightenment" is such a misused and mistranslated word, I'd say. For me: I would not say the void state, or the adoption of the void state, is equivalent to "enlightenment". It is another experience just like any other. There is generally a sense of "having-being an experience" even though it is not spatially or temporally structured; it is not entirely blank. That is possible too, but not completely, because otherwise you'd not come back from it. So, we should probably distinguish between a "void experience" and a "void state". The ultimate void "state" would be one where the particular distribution of relative "intensities of contribution" of all patterns would be completely flat, near-zero contributions. There would be no re-remembering a world experience afterwards. Here, then, we are talking about a "void experience".

The sense in which that is associated with "enlightenment", is that having such an experience can tip you off that the only thing is fundamentally true is being-aware or "awareness" - because you have experienced everything other than the pattern of being-observing, all object content, disappear. But the actual experience is not special in some sort of hierarchy. It is only special in that it might nudge some insight. But you can have that insight right now, simply by attending to your present experience and realising that you are "everywhere but nowhere" within it (and that what you think of as "you" is just the perspective-structuring of the moment) and it is all "made from you", thereby recognising that all boundaries are "imaginings of boundaries". That recognition is enlightenment, I would say. Which is why it is such a problem to articulate: it is not content-based and it can't be described, since it is "before" division and multiplicity and objects, and conceptualisation and language depend upon dividing things into parts and then re-relating them in a metaphorical mental space.

Looping back:

If someone wants to get real, meaningful, consistent change with their jumps, they have to detach until they reach this state of nothingness.

Your other point does still stand, though I wouldn't describe it that way. That is, that if you "cease" reacting and maintaining completely, the experience of doing (not doing!) that can be like becoming a void - then you are no longer preventing a shift simply by having held content. When in this position there is (almost) no opposition to intention since there is no conflict between the patterns corresponding to the content of the moment and the pattern you want to bring into prominence (because you have a void moment). But you don't need to do that. That's like deleting your whole street temporarily in order to reposition your sofa. You only need to avoid holding onto a pattern which conflict with the intentional pattern. Just like when you move you arm, you don't need to go all floppy or lie down first - you simply intend arm movement without also intending or implying anything counter to arm movement.

Aside - It is genuinely instructive, for those who haven't done so, to experiment with effortless intentional movement. After all, there is essentially no difference between modifying "the fact of my arm's position" and any other fact; but feedback is instant and within one's perspective.

That's why the results on this sub are usually 'tame' or rather inconsistent. Someone may do two glasses. And it works with amazing results. But when they try to replicate it or do something bigger, it fails.

That's really because it is not intended for that; it's a demonstration of a very particular thing. The two exercises (Owls and Glasses) demonstrate two specific aspects of experience - although ultimately they are the same thing of course. Owls is demonstration of direct re-shaping via intention; Glasses is a demonstration of indirect re-shaping via implication.

One of the benefits of the Glasses is that it reminds us that this experience right now is a pre-patterned image; it uses patterns of meaning already present to structure an intention, and it works even if you don't understand it conceptually. That's a valuable lesson in itself. But, inherently, it is not going to bring about discontinuities, because it is itself part of a continuous experience. Often I say that results will be in the form of events which are "plausible if seemingly very unlikely to have occurred". The Owls exercise is completely free from, and if you experiment with that, using different intentional patterns, there's much to learn about the "directness" of intention and experience. We move from abstract "owl" type patterns to more specific patterns involving spatial and temporal aspects, and then we realise that the visual (say) is an aspect of the pattern, and that you are operating with patterns directly. That helps us towards comprehending that "you are the whole scene" of your ongoing experience.

Anyway, I wrote out a bit more than was required there, just for the general benefit.

Full scale detachment is the only real way to make any use of DJ consistently and regularly.

Since "DJ" is not just about results - because there is an inherent problem with the overall concept of "results" I think - then I'd say that a full investigation of one's ongoing experience and patterning is the way to make full use of it. That is the way the exercises are set up: they are called "exercises" because they are no "methods" or "techniques"; the reason for this is that ultimately there is no "mechanism" or "how things work", and no "act" which can be formed upon the world. Unpicking that fully is the only real option eventually; everything else turns out to be just another pattern or experience which brings with it a new set of implications and hurdles, on an endless "seeker's journey". Of course, aiming for results is the perfect motivation for this! I'm not criticising that at all, just the notion that any particular piece of experiential content or conceptualisation or any apparent act is the "solution" if only we can find it. That's the idea that we should really want to take as step back from, and consider from a "meta" perspective.

I still quite like the term "imagine-that" from one of the sidebar posts - short for "imagine the fact of something being true" - as a handy term to encapsulate the nature of sensory experience and how it is shaped. If you were to, right now, "imagine-that" something in your current world experience was different, how would you go about it? Or more to the point: is there a "how to go about it"?

Q1: "DJ" is not just about results - because there is an inherent problem with the overall concept of "results" I think - then I'd say that a full investigation of one's ongoing experience and patterning is the way to make full use of it.
Since the meta-context is ultimately inaccessible and there is no "waking up" from the "dream", what is the purpose of this investigation if not to learn how to improve the content of our experience, getting the results we want?

There is no waking up in the sense of getting "outside" of experience, of course. However, there is a waking up to the fact of the dream, and the nature of the experience in terms of "you" and "the world" - and this changes the meaning of the content of your experience. Of course, we might say that this is a change in content too - but generally when people are talking about getting "results" they are talking about still having exactly the same structure of experience (apparently a person-object in a world-place) just with improved person-world circumstances. We can go further than this, though. And to not do so, when there is a possibility of digging further, is to remain wilfully ignorant, surely? It's good to be at least aware there is a choice, anyway. This change in meaning is the "meta" aspect, and is itself a change in circumstances, but not of the world.

It might be useful to distinguish, then, between the "formatting" of experience and the "sensory content" of experience. If someone is just seeking an improvement in circumstances, then they are just looking to change the "sensory content". But without pushing and investigating beyond the basic - potentially incorrect - assumptions (about the nature of experience and the nature of descriptions; our usual picture of the world; etc) and addressing the "formatting", any improvements are going to be pretty limited, I'd suggest. The underlying concept of this subreddit, ultimately, is based around an investigation via the quest for results, without necessarily making assumptions about how things are or what will be discovered. This makes it a little bit different from a "how to make my life better!" subreddit (see comment contrasting with others, here [POST: This sub feels like what /r/lawofattraction is trying to be], for example). If we judge our experiments by binary success or failure of outcomes, as if we were talking about a "method" or "technique" connected to a specific "mechanism" or "how things work", we're probably missing the true value of the whole endeavour.

We might also consider, too, what the value of getting "results" is, if they are in the end just a distraction, to pass the time as it were, until we die, in much the same overall state as we were when we began.

Q1: be okay with whatever happens
Doesn't this lead to a paradox?
When dealing with something really unpleasant, for example, should we be okay also with the fact of not being okay with that?

It's really meant in the sense of "do not resist the sensory moment that is arising". Because to do so is a counter-intention which, in any case, usually isn't properly directed at a considered outcome. It doesn't mean you have to like what comes up, nor that you can't choose to intend a change in your situation. So it's not "be okay" in the sense of "be happy with", it's more "be okay" in the sense of being okay with the fact of the experience as an experience, not react to it blindly. Other ways to describe the same idea may be more useful - for example, talking in terms of an open focus, etc. It depends on the context of the conversation really.

Q2: That is all very interesting stuff, thanks for typing it all out; I will reread it several more times. Do you think there are any good ways of clarifying further for myself the reality of life? Sure I can read what other people say, but that is what a lot of people do in regards to spiritual teachers (parroting another person's words, when they aren't living from the truth) and if I feel as though I have to remember the truth from someone else' words, then I obviously haven't seen it clearly enough for myself. Sitting here, I can see that I am aware of a "person" typing on a screen, but I can't know if the website, computer, couch, family, etc. exist independently of my awareness. I've had derealization/depersonalization for several years, so things have already felt dream-like for a long time, but now my view has changed from "I feel so detached from the world, this is hell" to wondering if what I called the world was ever really there. I guess the uncertainty doesn't really lay with wondering if the world is real, but rather with how much influence I have over what I experience, which I suppose can only come with seeing how things play out for the next little while.

Try the Feeling Out Exercise in one of those links, as a starting point! As you say, if you have to "remember" (conceptually reconstruct) other peoples words or ideas, then that's not really what you are after. Actually, you simply want to directly notice how things are. Something to keep in mind, though, is that the the truth is always true. There is no "higher" experience; all experiences are of the same nature. For example, the experience of "apparently being a person sat at a computer" and the experience of "apparently being an infinite void" are both equal, both made from "experiencing" or "awarness". It's recognising that - the sort of "meta" realisation about the content versus the context of experiences - that is what you are after. And so seeking a particular special experience, including the experience of thinking an insightful thought, is an error.

Your final sentence is spot on: The search for "what is true" is the search for "what never changes". This requires experimentation and attending to experience. I would suggest that the eventual conclusion is perhaps that the only thing that is fundamentally true is the fact of the property of being-aware (and so you conclude that what you are is "awareness"), with everything else (all content and patterning) being relatively true only. In other words, all experiences are on an "as if" basis only ("as if" something was true), and the only thing that is always true is that fact that there is an experience at all.

POST: [THEORY] The Nature of Consciousness

Nice and thought-provoking post. Some musings -

Firstly, how do we go about defining what exactly consciousness is?

I think it's perhaps useful to distinguish between "consciousness" (simply the property of awareness or being), "consciousness-of" (awareness, the context, taking on the shape of an experience, of content), and "self-consciousness" (the identification with a part of that content as "me"). In discussions, these often get muddled up, with people arguing about identification with a "me" as ("being conscious"), when really the core of it all is the fact of the property "awareness" (being-awareness). In that sense, then "awareness" isn't anything. That is, it is not an object, rather it is the subject to all experiential states. You can't define it as such, because it is "before" definitions - since definitions are based on the division of experience and the relation of one part to another. However, for convenience, we can talk of this property of awareness, so long as we recognise that the concept cannot capture it - since awareness cannot be thought about (it is that which thoughts are "made from") - and that there is no fundamental experience that corresponds to it (all experiences are it). In other words, there is no use looking for awareness within the content of experience, because it is "that which takes on the shape of experiences", including thoughts about experiences (which are themselves experiences: the experience of thinking about things).

Consciousness is, in simplest terms, the ability to recognize that you are a living being having an experience. The experience itself does not matter.

So this is almost it, except that "recognition" is an experience, and so it would fall into the category of content, of "consciousness-of" and maybe even "self-consciousness". But to some extent this is just an issue with words. To avoid the implication that there's an action, relation or a separation involved, we might rephrase as consciousness is the property of awareness or "knowingness" or "I am" or "experiencing" (as opposed to an experience).

This begs the question, though; where does your consciousness come from?

It doesn't come from anywhere, it is eternal (as in "before" or "outside" of time, rather than "forever"). It is not an object, and so it has no beginning nor end, nor any boundaries of any sort, nor any location (it is also "before" division and multiplicity). Basically, what it is, is "isness" - it is the fact or property of existence, without any existence itself as such.

If it arose only from the matter in this reality, how would it be possible to shift into a different frame of reference...

What we have to be careful of here, is the tendency to think about things in a 3rd-person "view from nowhere" that is never actually experienced. When we say "arose from matter in this reality", we are again imagining that consciousness is an "object" which can emerge or be created from something (has a beginning and end, and has boundaries and a location). As we've seen, though, this isn't the case. And what's more, that imagining (of consciousness being an object), is itself occurring within and as consciousness or awareness. I feel it's really important to keep coming back to your actual 1st-person experience (see this comment's exercise, for example), because that keeps you straight when you find yourself trying to think about consciousness. It's important to remind yourself that you are thinking in metaphors, and whereas with other areas a metaphor would exist as a "parallel construction in thought" at the same level as the thing you were describing, pointing to something alongside it, in this specific case the metaphor cannot do this, it points nowhere and everywhere - because we are talking about that which is the nature of the experience of metaphors themselves. The library is a nice metaphor for the "infinite gloop" of all possible patterns, eternally available in the background to be accessed, a subset of which are formatted into sensory experiences. If you haven't already, you should read The Library of Babel by Jorge Luis Borges. Several of his short essays and stories are metaphors for reality, experience and identity.

Other metaphors:

- **The Blanket:** What you truly are is the "non-material material" whose only inherent property is awareness or being-aware, and which "takes on the shape of" experiences. Right now, you-as-awareness have "taken on the shape of" the experience of apparently being-a-person-in-a-world. This can be conceived of as a non-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).
- **The Beach:** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle is both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

- **Patterned States:** All possible patterns exist eternally with and as awareness, and all patterns always contribute to ongoing experience. However, they differ in their relative intensity, their relative level of contribution. Note that patterns are not located; they are unbounded and everywhere-nowhere, "dissolved" into awareness. The current experiential state, then, is equivalent to a particular distribution of pattern intensities, which you might think of as a set of "facts" which fully define a world or scenario (although those "facts" might be quite abstract, sort of meta-facts). One of those fact-patterns is that of "time passing". That is, a particular state fully defines a sequence of moments which unfold deterministically unless the state is shifted again. In order to shift one's state, one must change the relative intensity of patterns, which is done by intending. In this metaphor, "an intention" is a fact-pattern which is to have its relative contribution to experience increased, and "intending" is the intensification of that pattern. There is no method to intending, no mechanism or act involved, and no cause and effect. It is akin to shape-shifting. One simply "intends". Intending is the only cause; all apparent causes are in fact results of intending, in the form of patterns within a state.

And so on.

Is there only one consciousness... or are there many minds...

From the above, we see that this question is actually meaningless. Not in a dismissive way; this just follows from the nature of awareness not being an object. There are not "many awarenesses" and nor is there "an* awareness"; there is simply "awareness". The only fundamental fact, the only thing that is always true, is the fact of the property of being-aware. Absolutely everything else is relatively, temporarily, true only. This includes any apparent division or change in time. Again, we must constantly bring ourselves back to our 1st-person experience, because truly it is the only thing "happening" right now, and check the properties of awareness directly, noticing whether we are imagining a "view from nowhere", and where that imagining is taking place.

This question bothers me the most simply because it is the hardest to answer, as it would require looking beyond the metaphorical library.

Or, one flips things around? Instead of awareness being in the library, we have that the entire library is dissolved, eternally, within and as awareness - and awareness simply associatively traverses the content, unfolding different pages into the senses, as it were. The Infinite Grid, Hall of Records and Imagination Room metaphors linked in the sidebar try to indicate this shift in perspective (awareness as the context to all experiential content) too. The nature of awareness is such that it can't travel anywhere nor change in time, however it can select the content of its ongoing Now, by shape-shifting itself via its infinite potential, into any experience, "as if" this or that were true, even thought the only thing that is actually true is awareness itself.

Note: Don't make the mistake of then thinking that awareness "takes on the shape of" multiple people as beings, as if they were formed and arranged within some sort of place, who then go about doing things. You-as-awareness is the only being, the only intelligence. Everything else is patterns within awareness, which ripple across its metaphorical sensory screen, "as if" there were other people (and you-as-person) doing things. All that is actually happening, though, is awareness itself.

Short version: Consciousness doesn't have an inherent nature other than the property of "awareness" - and, as infinite potential, the ability to "take on the shape of" any other apparent nature.

...

Well, I probably do a "constructive rest position" lying down whenever I feel like it, a couple of times a day (lie down on the floor with feet flat and books supporting the head, let go of body and thought and also attentional focus, let things move as they will, 10 minutes). See also the Overwriting Yourself post linked in the introduction for some background. Mostly, though, it's just switching attention to an open state, and enjoying experience, whenever in the mood. I don't do a particular formal meditation or anything like that. And: yes, you should participate more often!

POST: I want a serious answer to what happens to other people after a "jump"

There are no "other people". In a sense, there is no you-as-person either, so there are no "people". There is just you-as-experiencer, having "taken on the shape of" an experience, "as if" you were a person-object in a world-place. Note, though, that you-as-experiencer is not a "thing" or an "object" or even a "perspective", which means there is not **an** experiencer, nor **many** experiencers. Really, there is just "experiencing". Another way to phrase this is that there is only you-as-awareness, or that the only fundamental truth is the fact of the property of "being-aware" or "awareness". Everything else is a relative, secondary, temporary truth only (hence we say we have an experience "as if" something is true). Although at first glance it might seem "ridiculous and morbid", that's usually because you are viewing it as a concept, which involves relating mental objects within a conceptual space. This is "before" that sort of division and explanation. Hence, the subreddit ends up being about exploring both the "nature of experiencing" and also the nature of descriptions. This - experiencing - cannot be conceptualised, because it is not made from "parts", and conceptual thinking is in fact an experience of or as it (metaphorically: "within" it, but it has no "outside" so that can be a bit misleading). It is not "morbid" because the "aliveness" of any experience is essentially sort of borrowed from this, directly, although it is not located anywhere. All of which is why the answers given to these sort of questions tend to be abstract, and irritating. (See also the metaphors given in the sidebar, as other ways into this.)

Q1: Well, you can frame anything any which way. But the reality is - and the one I hope everyone is working on - certain people experience sadness, pain, etc. and we feel sympathy with them, because they are the ones affected, not us. People can choose to cause this sadness and pain in others, or not choose that. That's how we judge someone's character. Emotions are real, and so is causing them, and separation from them.

Well, you can look at it that way if you want, for sure, but it's not especially supported by direct experience once you start attending to it and digging into things. Now, to be clear: it's not so much that I'm saying that "people" aren't "real" in any sense, but rather that the concept of "people" as commonly understood in the default view is incorrect. (Here, the default view being that you are a person-object in a world-place, where "the world" is assumed to be a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'".)

The outcome isn't that you perceive other people as just "stuff" to not care about - that "ridiculous and morbid" conclusion you refer to. Quite the opposite, in fact. All "people", including the apparent you-as-person, are structures within you. They are not "people" as in "separate beings", but it's actually more intimate than that: they are are all aspects of you-as-being or you-as-awareness (or "beingness", if you like). You might say (although again this can be slightly misleading), that the choice to "cause this sadness and pain in others" would be a choice to cause sadness and pain within yourself, even though you might not experience it in a direct "unpacked" form. You would still be modifying the world (as enfolded within "awareness") such that it was patterned with "sadness" and "pain" - and quite possibly in a way that would then later unfold within unpacked sensory experience, from the perspective of apparently being a person. It's not (intended to be) just "framing", this, I should stress. It is directly observable to be the case that you are not a person in the usual sense, and nor is "anyone else". It follows from direct experience, and the philosophical discussion follows from that.

Q1: default view being that you are a person-object in a world-place, where "the world" is assumed to be a "stable, simply-shared, spatially-extended 'place' unfolding in 'time"
I don't really hold that view either, but some combination of that and what you're saying. So if I choose to embark of a journey of large jumps, I could not feel at ease that "I've always been jumping infinitely". There would be something fundamentally different about doing it with a type of intent I never tried to use before. People can call it Magic, Playing God, whatever.

Well, the "I've always been jumping infinitely" view has problems in any case, and would not in fact ease your mind if you went into it more deeply. Luckily, though, the "meta" view circumvents this anyway - the "meta" view being the recognition that all experiences are "shapings" from, or states of, this "experiencing" (or "awareness"). And so, again, all experiences are on an "as if" basis only. That is, they are "patternings" of you-as-awareness. Which means there is only one type of intent! "Intending" is equivalent to "increasing the prominence of a particular pattern within your state", where your "state" corresponds to the full definition of the world within you and the fully-determined sequence of sensory moments which follow from that. If you intend the outcome of "it is true now that my arm will move now" then that is the same in type as the outcome "it is true now that I will ace my exam then".

Aside - Note that you are not - necessarily - intending or shifting "all the time", in this description. Only when you redirect unfolding experience, or deliberately assert or imply something, are you doing that. This can be tricky to articulate, because of course intention is "outside of" time, since time is itself a patterning within and a formatting of state. In particular, "intending" is not the same as the experience of apparently "doing something". The experience of "doing" is itself a result, a sensory experience that is an aspect of the current state. (Which of course means you never actually experience "causing" anything.)

Calling things "magic" or "playing god" is merely an artefact of a particular intentional outcome being exceptional in the context of the standard description, rather than it being exceptional in the context of experience-as-it-is. There is no "magic", there only just "patterning" (your current state) and "intention" (the intensification of a pattern and therefore a reshaping of your state). Ultimately, though, none of this matters. If you recognise that there are only experiences, and descriptions of and thoughts about experiences are themselves just more experiences (at the same "level"), then you are left with merely: a) attending to the nature of the current moment directly, b) experimenting to see the extent to which you can alter it. And stories you come up with about that are actually not particularly relevant or true - other than as formattings that you can use to formulate your intentions, and therefore the extended patterns associated with your target outcomes.

(For some previous discussion on this, perhaps see the exercise in this comment [POST: In what way are other people real?] and the metaphors in this comment [POST: [THEORY] The Nature of Consciousness].)

There are people who devote their whole lives to occult and insist on performing unethical rituals in their practice.

Because they seem to be true. Why?

In short: "patterning".

Now, although "patterning" is itself a metaphor, it is meant to offer an example of the most minimal description that captures the fact of "experience is apparently structured". The implication of "patterning" and "intention is the increasing of one pattern's contribution to your ongoing experience" is that:

- Whatever you intend in terms of, will seem to be true, because it will result in experiences "as if" that were true.

And now:

Why not just choose another way to intend?

There is only ever one way to intend - or actually it is not even a "way", because intending is actually not a "doing" or "technique" or "mechanism" at all. It might be better describe as a "self-shaping" (of you-as-awareness). But you can intend any pattern, and any pattern you intend also includes its extended associations. Any intention is, sort of, a shift of the entire world-pattern, in terms of the larger meanings associated with the intention. But you might not know this, particularly if you only pay attention to the content of particular experiences and don't notice the context of all experiences - and if you think that your apparent actions are "causal" rather than also being "results" (of intention, which is the only cause). Now, I realise the above might sound a bit abstract, so:

More specifically, then: if you intend an outcome in terms of "the Norse gods", then in addition to your outcome you will also tend to bring about an increase in the pattern "the Norse gods exist", because it was implied by your intention. If you aren't aware that there is this "meta" perspective of viewing such things - and perhaps you haven't also intended in terms of other things - you will likely become convinced that "the Norse gods" are real in an independent way, and the evidence will stack up more and more as you intend in terms of them. After all, you are literally experiencing the truth of their existence! Furthermore, if you are performing certain rituals, then you might think that they, too, exist as real mechanisms, because you are having experiences "as if" they are true (even though in actual fact "performing a ritual" is just yet another experience, an aspect of your current patterned state, as is any seeming outcome).

"Anything goes", but it only "goes" if you intend accordingly - and until you intend in terms of something, there might be zero evidence of that something! Although having said that, it tends to be the case that intentional thinking about a thing tends to lightly pattern your ongoing experience with that thing - see synchronicities, for example, or the Owls of Eternity exercise linked in the sidebar.

...

Q2: Nice to see you back, Gorgeous (not a typo).
I was wondering what your views were on one thing that I have pondered about a lot, but haven't really come to a conclusion or even much of an idea about.
When talking about other people, since the concept of "person" isn't really real, are we just interacting with different versions/patterns of someone and the version we get is just our own projection? Trying to put this in words makes it convoluted, because I have to talk in terms of separation to try and get my question across. For example, could you experience as if someone only existed to please you? I wonder stuff like that because despite seeing that "I as person" is not real, I only have guesses as to if what looks like other people still have any sort of sentience or will of "their own" because if you were to intend for something like a relationship that lasts forever, you may assume that the other person could dump you because they are "an external person who can make their own choices" unless that is just a projection.
Hopefully you get what I'm talking about.

Heh!

Yes, it's really hard to put into language, so we end up going at it from multiple angles and, we hope, the combination of all of those then points to the thing we actually mean. I think it's perhaps helpful do away with the whole idea of "projection", though, since that still implies there's an activity taking place, from one object onto another. So, two possible approaches that occur for talking around the subject:

First, stick to what you actually experience and make a distinction between that and what you infer.

One observation along those lines: your ideas about "other people" to some extent are due to what you see in the mirror, and "other people" also being that shape and with those movements and so on. Since you experience yourself as having thoughts and ideas, you might map that onto other people. However, your thoughts are not actually experienced as being in the world. There is the person-in-world image, and there is thoughts. Your you-as-person experience isn't what is thinking, really; that's just content. Rather, the thoughts are appearing in the you-as-awareness experience alongside the person-in-world experience. Another: going back to that mirror experience, perhaps consider what you actually look like, your actual experience. Is that the image in the mirror? If you think so, why do you think so? If it isn't, what do you look like really?

Second, and following on from that, consider that the world is a single continuous pattern, a "world-pattern", one that is static but fully defines the world and all possible experiences associated with it, in a given state (until it is shifted via intention to a new state, occasionally). The sensory experience you have, then, is the "sensory aspect" of that world-pattern, unfolded from a particular perspective, for a particular series of moments. ("Time passing" is also a static pattern, in this description.)

This pattern is not a projection, then, and is more like a "shape" you have adopted. The full definintion is "enfolded" within you, with sensory moments "unfolded" within you in sequence. It follows that all "people", including the "person" you are apparently experiencing being, are patterns which are aspects of this world-pattern. They are all "alive" in the sense of being "made from" awareness; but they are not themselves aware. They are not experiencing. Rather, awareness is aware of them, as them, since awareness is the pattern including all the people-patterns. Only "awareness" is experiencing (and "awareness" is itself really a synonym for "experiencing" or the fact of experiencing).

Here we must be careful not to conflate "experience of" with "expanded as a sensory moment". Right now, you-as-awareness is experiencing being the entire world-pattern, even though only this particular person-in-a-world moment is unfolded as a spatially-extended sensory aspect. The language we use to describe a particular everyday experience can be a bit misleading here, because it's all quite course-grained and in terms of particular objects. If you actually attend to your ongoing experience directly, it's much more subtle than that: you experience "meaning", and I'd say the sense in which you experience being the world-pattern is like experiencing "meaning".

Anyway, those are a couple of avenues worth exploring. As always, though, we're invoking metaphors or arranging concepts in order to describe something which is actually super-simple: experience just is, with nothing behind it. Although: we must also consider the observation that adopting particular concept tends to shape experience accordingly. Which loops back to, say, the idea that adopting directly or implicitly the concept of "an external person who can make their own choices" is effectively a patterning of your own experience (your world-pattern or state) such that it is shaped "as if" that were true.

[Split this into two parts because it got a bit long.]

Part One

there aren't many "people" on here who enjoy exchanging several paragraph long posts.

It's tricky sometimes. To discuss this topic properly usually requires a bit of back and forth before we even get going - since we need to work out what exactly one commenter means by a particular phrase versus another, and there's a need to provide context for most things, rather than snappy one-liners. I personally try to encourage deeper thinking and discussion throughout the sub, but it's very time-consuming for people to have that sort of conversation, particularly when a lot of time has to be spent describing, for example, "why what you say isn't wrong, but is meaningless from a different perspective, and here is the other perspective", and so on. Anyway -

Yes, the term projection can be convoluted, though the way I use it has changed from the past, so when I use it now I mean "you're seeing your own choice", basically.

Right. The issue with "projection" is that it tends to imply a sort of mechanism which occurs within time and space. But what you mean is clear enough. Using a different metaphor, then, we might say that "seeing your own choice" is the "sensory aspect" of your current state - which one might consider as the total sum of all deliberate and non-deliberate intentional patterns and their implications to date, and which fully defines all moments. Your state or world-pattern is itself non-local and non-temporal, implicitly specifies all locations and moments. In this scheme, "projection" would be "intentional change of your state and subsequently encountering the effects in your ongoing experience".

I've been paying extra attention in my dealings with "other people" lately and I have been able to really see the lack of separation between experiencing and the seeming appearance of others, so I now view these interactions as less real which helps to examine exactly what I'm patterning.

I wouldn't say that they are "less real" though. The only thing that was ever real was your ongoing patterned experience, and the only way in which you ever encountered people was as a part of that experience. It's simply that your story about that experience has changed. The description has changed, but the nature of the experience is unchanged from what it was before. However, by attending to your experience you can directly notice that it is all "made from you" - that is, that you are and always were the entire moment of any particular scene or encounter. And although the scene is structured as apparently being from a certain perspective - you-as-person are apparently "over here" and your friend is "over there" - you notice that the whole thing, both "over here" and "over there" and everywhere else, is in fact "made from" you. So you are everywhere and nowhere; it is all actually you-as-awareness in the "shape" of the scene.

I have a twin brother and it's harder to see his lack of independent existence due to our history...

That experience of identity and history - that meaningful felt-sense - that accompanies experiences of your twin, is itself experiential content. You can actually locate it somewhat within experience usually (it may be in your lower abdomen area, or in your chest). It's something to play with, anyway, the meaning that comes with the other aspects of a scene or moment.

When I look in the mirror lately, it is more like I am looking at a dream, so whatever I'm looking at isn't as solid as I thought before.

The key here, I think, is to notice that the image is "over there", and then to direct your attention to "the place your are looking out from" and see what's there. Ultimately, you probably first get the sense that the mirror isn't a reflection of you, it's part of the visual scene, and that in the other direction is a sort of void (not a space, usually). Then - as with the Feeling Out Exercise in another link - you notice that the whole scene is sort of floating within perception, and you can explore beyond the boundaries of that. Your body is a bunch of sensations floating and phasing in and out; you do not experience "being a body" as such at all. (Although occasionally you may think it.) Really pay attention to the boundary between "your body" and "the room". Is there, in fact, actually a boundary? In what way are you "inside" your body at all? And so on. As you point out, one might ask whether there is a "literal person who is angry" when dealing with others. But similarly, it is worth asking if there is a "literal person who is angry" when you are having the experience of being angry. There may be a bunch of sensations, and thoughts, and so on - but if you try and locate a "you" who is angry, you'll struggle to find one.

Some people may say that if you're just experiencing your own patterns/ideas of the world, then certainly you could just go around abusing people without consequences - how accurate would you say that is?

There are always consequences, just because making a change involves corresponding consistent changes simply as part of shifting a pattern (in this metaphor). However, you could then address any unwanted outcomes as they arose, so in that sense you could do it "without consequences". Even outside of this topic, it's true you can do all sorts of bad things without suffering later, even if you do it in the everyday sense. But it's a bit like punching yourself in the face and then using magic healing cream. Why do it?

It's not something I want, I'm just curious as to if there's any limitation.

No limitation, structurally.

My view on it is that it's not possible, only because if you talk in terms of "abuse" or needing to steal from other people, then you're implying that you couldn't be given those things or you're implying that there are other people or resources outside yourself.

I think you can always handle and circumvent these implications though - that is, intentions which imply a world in which you don't get your outcome - by stepping back from them and changing the context.

Instead of stealing money and getting away with it, you would just be given money or acquire it through some other means, for example.

That does seem a better route.

Part Two

In regards to world patterns, I can see now that my previous idea of thinking that there ... is just a pattern and not something primordial; certainly having a perspective of life being amazing and jumping out of bed everyday in ecstasy isn't anything more special other than just being a different pattern.

It's "patterns all the way down", then!

Which, I we discussed earlier I think, is simply a way of saying that the only thing that is fundamentally true is the fact of "awareness" or being-aware, and absolutely everything else is relatively and temporarily true only. This doesn't just apply to facts of the world, but to the formatting of experience more generally (even "spatial extent" and "things change" and "objects" and "seeing" are patterns, just more abstract). Generally, then, one should consider that all possible patterns exist eternally, always present now in the background, and what changes is their relative prominence or intensity of contribution to ongoing experience (with a particular distribution of intensities being your "state"). So no experience is more special or fundamental than any other experience, because the fundamental aspect is common to all experiences. Being depressed is an experience, as is ecstasy. And you don't need any reason to experience one or the other, because there is no cause within experience. You experience something because it has been patterned in; that is all. Intention is the only cause, and all experiences and apparent events are results, as aspects of your current patterned state. For example, you could simply decide right now to feel joyously happy and, if you don't interfere, it'll happen. In fact, try that right now: just decide that you are going to feel really bright and happy - and then allow whatever happens to happen.

[if I am formless awareness] where does the "personal view of the universe" idea come in? For example, if I'm talking to my neighbor, is there no experience as if my neighbor is talking to me?

You could rephrase it, perhaps. If you-as-awareness has taken on the shape of a world-pattern, and in addition adopted the fact of being-this-person, then your experience will be consistent with that. Now, if you-as-awareness modified that and instead adopted the fact of being-this-neighbour, then your experience would change accordingly. What would such an experience be like? Have you already had that experience, perhaps? Or, taking this further, if all possible patterns exist eternally, what does it mean to ask whether you "have had" or "will have" the experience of apparently being-this-neighbour?

Since I never experience anyone else' perception of me, I guess this is all theory and speculation, so perhaps it isn't important, so long as "I am the one in control of everything I experience" is seen and understood clearly.

As you say, wording get tricky. Because of course, the "me" you are referring to there doesn't experience anything at all; it's just a pattern. Only you-as-awareness ever has an experience, because it is "experiencing", and so "me" is a experience, not something that experiences. So the "you in control of everything" is also, strictly speaking, an experience. You could have an experience "as if" there is a "you" who controls everything, or not. However - and this is really what you are going for here I think - the experience of apparently being "you who controls everything" is always available, potentially.

I have started to adopt the pattern of "I'm the only one in control" a lot more and it has taken a lot of responsibility that I had put outside of myself, so I suppose the pattern will continue to get stronger and I can explore more how far I can take it.

Right, it's a pattern, and the more you intend in terms of it, the more prominent it will become. And as you imply, there is no "outside of yourself" anyway, because there is no "outside" or "behind" to experiencing. If awareness is metaphorically "rippled" with patterns and there is no "granularity" to awareness, then there are no theoretical limits to what can be adopted. While one can directly notice the fact that the fundamental nature of experiencing - and of descriptions about experiencing, which are themselves just experiences - is "awareness", and even have experiences of "void" which feel like infinite potential directly, ultimately these limits (or lack thereof) are left as a matter for "personal" exploration.

Really, I'd suggest, that actually becomes an investigation of your current patterning, as every intention implies its extended pattern and results in a shift in terms of your current state - presenting a new landscape to explore. This, in fact, is why a "seeker" can never find "enlightenment" via knowledge and experiences; because the experiences never end, and they have implicitly intended by "looking" to always end up "finding" - forever. But if we consider the stuff we've been talking about about, the "meta" of all experiences, this has already been removed as an issue, and now we're just having fun.

POST: Does the number not changing mean that the jump failed?

As per the sidebar text:

Header No. 982 *- Please note that a shift in your experience does not require a change in the header number, which should be treated as an emblem of change and a symbol of potential rather than an ID.*

Because of course, different states of your experience aren't actually independently numbered in the form of individual dimensions each with a unique ID - so there is no necessary connection between a change in any particular fact in your ongoing experience and a change in the fact called "the number on the subreddit header".

I believe we are jumping every second anyway.

From previous discussions: I'm not sure that's a very useful way to think about it, since it seems to conflate apparent change in sensory experience (the observed seeming transition between already-determined moments which are aspects of the present state) with "jumping". It is more conceptually helpful, surely, to reserve "jumping" as a term for deliberate shifts in state, corresponding to the imposition of a particular fact or outcome. Otherwise the metaphor of "dimensions" no longer has any meaning.

Q1: The only problem I have with reserving jumping for deliberate shifts is that I think it is easier for people new to altering their experience to transition from believing that things are always shifting to making intentional jumps. It is harder to go from a completely solid reality to making big intentional changes, than to go from an ephemeral reality that is changing all the time to making intentional changes.
I don't think the metaphor of dimensions loses meaning because I conceive of dimensions as configurations of consciousness. To go from one moment to the next, from one room to another, or from one thought to the next, is to change the configuration of your consciousness. Once you realize you are consciousness that is always shifting, it is easier to conceive of making "bigger" changes. The changes are only bigger because of our belief systems, but perhaps it could be as easy to make those shifts as to shift from one mental state to another.

I do see the reasoning behind the statement - it conveys this idea that things are fluid and therefore it is easier to make changes. "Hey, you are 'jumping' all the time anyway!"

The problem, I feel, is that it makes it harder to reintroduce the idea of deliberate intention coherently later (and to talk about implications). Having used up "jumping" as term for any configuration change, we've lost its use as a term when specifying a particular target outcome configuration and intending it. So I'm generally inclined to separate out the following things, to help make things clearer:

- **"Moment by moment apparent change in sensory experience".** These are not changes of state. They are aspects of the same static state, within which the full sequence of moments is defined.
- **"Shifts in state brought about non-deliberately."** This would be when we intend a change in the everyday sense, intervening to redirect of our current experience thus unwittingly implying a new set of moments. Perhaps just "going to the shop", but also "resisting the content of the current moment". We don't really intend to change the facts of the world in this case, but the worldview assumptions with which we formulate our intention, and its implications, bring about a state change. (We aren't really aware that we are intending here, as such.)
- **"Shifts in state brought about deliberately."** This is when we conceive of a change we'd like in our ongoing experience - facts of the world, target outcomes, whatever - and knowingly intend that change. This would be "jumping". (This is full awareness of making a change, and deliberately using the formulation of "dimensions" when specifying that change, knowingly going beyond the usual assumptions.)

I would then tend to reserve "jumping dimensions" for the final example, where we are making a deliberate change, and we are changing the actual apparent "facts of the world" - such that the results are, just as the name suggests, "as if" we had "switched into a different dimension". So instead of saying we are "jumping all the time", I would say that: our ongoing experience is in fact not as stable as we assume it to be; that this instability points to the possibility of making deliberate change; and that the concept of "dimensions" is one concept that can be used to harness this.

Q1: Those definitions make sense. I don't think that deliberate vs non-deliberate change is hard enought to understand that the word 'jumping' needs to be reserved for deliberate changes. I see the reasoning, but sometimes I just want to say "hey, you are jumping all the time!" It has a little more emphasis than shifting or instability. And it helps introduce the idea that big deliberate changes aren't necessarilly harder than what is already happening. Jumping sounds like it takes more effort than shifting or flowing, which is an idea that I don't want to introduce by reserving jumping for intentional changes. This is all pretty pedantic though.

It is pedantic, sure, but also I do think the wording we use makes a difference, and we kind of evolve the descriptions over time. So it's good to have this sort of discussion to bash it out, take on different experiences people have had when talking about this stuff. For example, linking to what you've just said, it is quite hard to convey the idea that "intending" is not actually a doing. That is, it really involves no effort or action at all, and it's not like pushing or manipulating something. In fact, any attempt to "do" an intention is really an intention of something else, and tends to conflict with the main intention (or at least place limits on the ways it can be incorporated into one's ongoing experience). This tends to be something that comes up later, though. At first, we're concentrating on the basic idea that experience is flexible, and there is a special type of "deciding" that is the true cause of change. But, then, do we sort of plan ahead for that later part of the discussion, by avoiding saying things earlier which will conflict with it, or do we just go with the approach of "oh, that was to just get you started, it's really like this"?

Realistically, it's a muddle of both. When it's a one-to-one discussion, it doesn't much matter because you are dynamically correcting things as you go along in the conversation. For one-off comments, though, I'm maybe inclined to be a bit more cautious, because we may never actually get the opportunity to make the later correction, once they've gone off to begin experiments by themselves.

Q1: Good points, I see a lot of posts where people don't really seem to understand the fluid nature of experience. "Did I jump or didn't I?", "Did it work", "I did x and nothing changed". I want to make a one-off comment to get them to consider that they are shifting all the time regardless of the outcome. I don't want anyone to walk away thinking that "dimensional jumping" doesn't work because they didn't get the outcome they wanted. I would rather have them think that they did jump, they just didn't achieve the outcome they wanted, because these things can be complicated. For better or worse, our belief systems are very complicated. Maybe I should take a little care to explain how I see things in more depth, and maybe not use the word jumping.

Yes, true about the fluidity. Beyond that, I find the main background issues that come up in posts, are:

a) not recognising the "meta" position of "experiencing" in general as distinct from any particular experience and the possibility of identifying with that (context vs content);
b) not recognising the "metaphorical" aspect of all descriptions as being "parallel experiences" (parallel constructions in thought), rather than true explanations that actually correspond to something "behind" experience;
c) not recognising that the ultimate purpose of this subreddit, being framed as an "investigation" into "the nature of experience", means that "beliefs" are something to be examined and unpacked to see how they correspond to direct experience, rather than something to simply be "respected" and applauded;
d) not recognising that just because the content of an experience corresponds to a particular description or belief, it does not mean that the description or belief is "true". Experiences are on an "as if" basis, and many different type of description will correspond, but none of them are "behind" the experience.

Each of these tends to limit the possibility of realising (just noticing, really) how flexible one's experience might be, or limit the possibility of having collaborative discussions which might unpack hidden assumptions and help with that (while avoiding exchanges getting emotionally charged due to identification with a particular description, and so on).

POST: Not exactly sure about D jumping..

Please don't refer me to the main home posts about D jumping.

Why not? It's all there, in the linked posts from the sidebar text and sticky posts, and of course a search in the history will turn up plenty of identical questions. Anyway, /u/NomadExile has already covered the basics of the appropriate attitude below, but:

This previous comment [POST: This sub feels like what /r/lawofattraction is trying to be] highlights the difference between the /r/lawofattraction subreddit and this one, and by extension the underlying concept. See this recent reference too [POST: PSA: There is no other version of you that you're "swapping places" with - you're only changing your perception of your current reality to deal with it more effectively. Please stop worrying about some other entity being forced to live in your unwanted situation if you jump.] and some other comments around it. As implied there, the question "what exactly is it?" is in fact the investigation that the subreddit is all about. Strictly speaking, it can't be answered in words. Neither, in fact, can "what is the nature of my ongoing experience"? Which of course you'd need to answer first, before you could answer the question "what is dimensional jumping?".

Aside - If you don't know what "sticky posts" and "a sidebar" is, then you've got some work to do before posting in the subreddit. I'd generally recommend using the browser version of Reddit rather than the app for anything other than media-based subreddits, really; the app really doesn't work so well for discussion-based subreddits. If you do, you'll see the "sidebar" to the right, and the "sticky posts" clearly at the top. If you are using the app, though, there's an "info" icon somewhere in the menu which will show you the sidebar text for the subreddit you are looking at. Regardless of that, not taking the time to read the main posts before then asking questions in terms of them is a waste of everyone's time (the sidebar specifically highlights this). Basically, you really can't expect people to take time out to do the absolute basics of due diligence for you.

Q1: Hey, I got a mention!
All silliness aside, to further expand on a point, the app is ok, as long as your willing to hunt (and hunt... and hunt). I always think of using the app as exploring the dungeons in those old turn based rpgs (think Dragon Quest). There are goodies to be found, but if you use the app, it's like going in with a torch.

Not even a torch. I think it's more like:

It is dark.

> inv

You have: a match.

> light match

You light the match. You briefly find yourself surrounded by
shadowy shapes moving in disturbing ways. The match goes out.

> inv

You have: a used match; a sense of doom.

The app is okay for browsing links or brief comments and the like. It's unfortunately detrimental from a moderator perspective, though, when it comes to maintaining a subreddit based on anything more sophisticated, because casual users are left with only the subreddit name and a few recent posts to go on, with effort and luck required to get any proper context. All these sorts of subreddits now get lots more in the way of low-effort, off-topic and repeat posts as a result (a sort of relentless "intro spam") because quite a lot of users think Reddit is an app, and haven't seen the desktop/browser layout. It's not necessarily their fault, really - but it would be silly for every subreddit to also take on the role of providing Reddit 101 info.

POST: PSA: There is no other version of you that you're "swapping places" with - you're only changing your perception of your current reality to deal with it more effectively. Please stop worrying about some other entity being forced to live in your unwanted situation if you jump.

It's right there in the sidebar text, and also in the sticky post:

Active Metaphors *- Try out the Hall of Records and Infinite Grid metaphors which illustrate why there is no "other you" involved in a jump. You are radically changing your experience, not swapping physical bodies. For a different perspective on subjective experience overall see The Imagination Room.*

Also something that always need to be re-iterated here, relates to the "we jump all the time" concept in its various forms, as explored in a previous thread [POST: Does the number not changing mean that the jump failed?]:

From previous discussions: I'm not sure that's a very useful way to think about it, since it seems to conflate apparent change in sensory experience (the observed seeming transition between already-determined moments which are aspects of the present state) with "jumping". It is more conceptually helpful, surely, to reserve "jumping" as a term for deliberate shifts in state, corresponding to the imposition of a particular fact or outcome. Otherwise the metaphor of "dimensions" no longer has any meaning. [The thread then continues and expands on this]

That is, we shouldn't use the term "jumping" to apply to apparent changes in ongoing experience, including the experience of apparently performing actions or making everyday sorts of decisions (since in a "patterning" type model these are just aspects of one's current state; they do not "happen"). Similarly, the use of "subconsciously" is problematic, potentially, but I understand what you are trying to suggest. Ultimately, if people don't actually read the existing material linked in the sticky posts or do a search of the historical posts, there's not much we can do. Except remove repetitive posts, which we do go through phases of doing, but the larger problem is posters not pausing to think more deeply about the concepts being used, perhaps. It really is all there, stated directly or implied. Sometimes, of course, people really just want to make a post in order to participate in the conversation. And there's not necessarily anything wrong with that.

Q1: That is, we shouldn't use the term "jumping" to apply to apparent changes in ongoing experience, including the experience of apparently performing actions or making everyday sorts of decisions (since in a "patterning" type model these are just aspects of one's current state; they do not "happen"). Similarly, the use of "subconsciously" is problematic, potentially, but I understand what you are trying to suggest.

This strongly reminds me of a clip from a show I used to watch in my child hood [https://www.youtube.com/watch?v=beOgc86jXO8] ("Kung Fu" with David Carradine). It illustrates beautifully the difference between "doing" as opposed to just "seeing" or "witnessing."

Ha, that's very good. I'm aware of the show, but I didn't realise it went quite so deeply into that sort of thing. (David Carradine was a bit less Zen in Kill Bill, I think!)

Yes, intend the outcome - thereby defining it as a fact in a future moment, and so implicitly determining the moments between now and then - and then allow experience to unfold within you without interference. It is already "true now that this happens then", and since the world is a "single, self-consistent, continuous landscape", that means that the sequence of any apparent acts is already taken care of. (We might note, here, that there is no difference between "my arms moving over here" and "the leaves rustling over there": both arise spontaneously within our sensory experience, it's just that we have a different story about the meaning of one versus the other.)

You should check out The Zen of Archery if you haven't already, too [https://en.wikipedia.org/wiki/Zen_in_the_Art_of_Archery].

POST: Did the cup method last week

So, don't expect any particular "experience" at the time of performing the exercise. After all, unless your target outcome overlaps with this moment, there is no necessary sensory aspect to it at the moment of the exercise - we might say it becomes "true now that this happens then". Note that you don't have to do anything in terms of effort; literally follow the instructions as written. Any outcomes will be noticed over the course of, say, a week. In this case, typically outcomes will apparently arise by "plausible, if very unlikely, routes". That is, they will not be directly "reality-breaking". Outcomes are not always the same as "results", too. And so:

Generally, treat this as an experiment - part of an investigation, into the nature of your ongoing experience - rather than a method (there are "philosophical" reasons for this). If you aren't having any results, you might consider choosing another target outcome to start with, and working your way through to your original idea later.

You say "a week". Do you think after a week we should re do it? My first jump worked so well. My second has been well over a week ago. I just want to make some sales.

I'd tend to think a week is a good amount of time for "unlikely but plausible" events to appear, for most reasonable things. Treating this in the spirit of conducting an experiment on "the nature of experience", it makes sense to do the exercise and then give it a good amount of time to see results or effect - it's really down to personal judgement when you think an appropriate amount of time has passed. However: There's no inherent amount of time involved at all, though. At the moment of performing the exercise, it becomes "true now that this happens then", and the "then" could be any appropriate moment in the future. A bit like with the owls exercise, the intentional pattern (the experiential pattern of "the outcome event") will "shine through" an appropriate gap and context. Sometimes you will see the patterning crop up again unexpectedly, depending on how broad the target, how tightly defined its scenario or whatever.

Anyway, no need to bother about that: No harm in repeating now, I'd say.

it's fine to treat it as an experiment, but at some point you conclude the experiment worked or not. This is where the time frame comes in. You wouldn't do an experiment and think maybe 10 years later it will happen at the appropriate time, right? You would make a conclusion if the experiment worked or not?

Yep, hence suggesting waiting about a week. If other things arise later, then they can be taken on board at that time, but there's no benefit in waiting around for decades in anticipation of course! I mention it only because it's worth being aware, for when such an example crops up.

POST: 13:30 is the best time to jump!

PsycheHoSocial: If "jumping" is just you changing your own experience yourself, then there shouldn't be anything ESP related about it, right?
Although I'm sure someone can read "13:30 is the best time to do it" and then get results as if that were true, but it would only happen because they've patterned "Doing it at this time means I'll get better results", but not because of the time itself.

That's not necessarily relevant to the topic of the subreddit as such, as per the comment by /u/PsycheHoSocial. That is, while one might adopt that description and intend in terms of it, any successful results would not in fact be because of it. The description of "sidereal time" would not be independently true, as some sort of external framework that is causal. (I also think a lot of time can be wasted looking for "facts" and "techniques" in this way. Aside from the false assumption underlying that activity, it can sometimes create confusion because simply engaging in that search tends to give us some patterned results "as if" they were true - when really it is the fact of looking itself that made them appear so.)

POST: Convince me.

As per the sidebar:

It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not. Never believe something without personal evidence; never dismiss something without personal evidence.

If you find no evidence to support the idea that your ongoing experience is inconsistent with the usual assumptions (that is, you are a person-object in a world-place that is a "stable, simply-shared, spatially-extended 'place' unfolding in time"), then you can draw the appropriate conclusions of course. Or continue to experiment in other ways, or not. Nobody's here to convince you of anything, other than to experiment a little and see what happens.

Putting aside the whole changing "reality" thing for now, I'd say there is still value in examining your ongoing experience as it is actually directly encountered, and considering the implications of that, in terms of what is assumed (in the descriptions we habitually use) versus what is directly known. For example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

POST: Why around 12-3am?

Certainly, you don't have to do the glasses exercise at 12-3am. If it doesn't say something in the instructions, then it's not an inherent part of the experiment. However, early morning is definitely a "quiet time" with its own sense of occasion. It feels separate from the usual habits and patterns of the day and is low on distractions, and that alone can make it useful or appealing. It is not necessary, though; there is no special reason beyond those benefits. And you don't have to be sleepy to perform either exercise.

POST: "I am not getting results!" Or why meditation is of vital importance.

Others commenters have brought up the "causal" aspect. I suppose with this topic, though, it's worth exploring making a distinction between two related things which can get muddled up with the term "meditation", and how that follows from it:

The first is "letting go", which is really a name for "not interfering" with the ongoing sensory experience - letting it happen "by itself" without counter-intending in reaction to it, and therefore accidentally perhaps accidentally re-implying a previous state. The second is "direct intention" (for want of a better term; all intention is direct really, but you might not intend for what you want directly). By which I mean, if you want to feel quiet and spacious and relaxed without chatter, then what to do is: intend to have the experience of feeling quiet and spacious and relaxed and without chatter.

The latter point is really about actually choosing and actually intending what you've chosen. If you spend time sitting and doing this sort of meditation, you are really just setting aside time to intend a certain background experience. It's "intending time!". For example, you might want to reformat your experience away from the sense of "being an object located within a place", and more towards "being an open space within which a 3D multi-sensory image is spontaneously unfolding". [1] Or spend time directly intending that your experience "soften" and become more dreamlike-associative, rather than stuff-in-boxes (that is, reduce the influence of the pattern "experiential inertia").

But the important thing is that "meditation" as usually understood isn't causal. Only the intention is. That is, any other bits and pieces of theatre you might do besides might imply something, an extended pattern, but just "meditation" doesn't clearly link to an outcome, if you spend all your time looking at breath or saying a mantra or whatever. Doing that, you'll certainly generate an interesting experience or two. And narrowing your attention onto your breath can be pleasant, plus you'll no doubt get a "patterning" effect akin to the owl experiment but for spatial focus: you'll retain some calm afterwards which might stick, because you are implicitly reshaping your spatial attentional focus relative to your apparent surroundings. Implicitly intensifying the pattern "attentional focus includes central body area" just as the owl exercise increases the pattern "owl". However, it may be more beneficial to intend for your actual desired outcome directly.

(Beyond that aspect with other styles of mediation I think you're in effect just exploring your own current patterning, not necessarily "achieving" anything. Which is fine, of course. But there is an expectation sometimes of achievement, and experiential content is interpreted accordingly. However, even if you have an "enlightenment experience", that would just be yet another experience. The only enlightenment is to recognise that all experiences are of the same nature. Now, a "void" experience might lead to that insight, but even then someone might not make the connection between being-the-void and also being-the-content.)

The reason we often have these discussions is, I suppose, because "intention", like "experiencing", isn't describable - since it involves no parts and therefore cannot be conceptualised. [2] We inevitably keep looking for something to "do" and something to "understand", because we make our plans and decisions by thinking. We can't think this, though. Ultimately, then, all experiential content and any apparent actions and thoughts about those are all just "sensory theatre" - they are results. (Results in the sense of being aspects of a state, and the state is patterned awareness, and that patterning corresponds to all "shifts" today, which includes deliberate intentions and their implications. A state is always in a sense a "result", with "shifting" the only cause of changes in state. Which is to say, changes are self-caused.)

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[1] Of course, neither of those is the ultimate perspective either. There is no ultimate perspective or experience, or type of experience. The only thing that is fundamentally true is the fact of being-aware or "awareness"; any thing else, not just experiential sensory content but the patterning and more abstract formatting of experience, is relatively and temporarily true only.

[2] There are loads of metaphors we can use to try and illustrate why this is the case, some of which can be found towards the end of this comment.

Words really are a poor way to describe this, aren't they?

They are!

As you point out, it seems so tricky. But really it is just the thinking about it that is tricky - impossible, in fact - because thinking is itself an experience. So you can't truly think your way to any ultimate answer about "experiencing". (It's like trying to make a sandcastle which explains "sand" and "the beach", as in the metaphor described in one of the links). The thing itself is super-simple, and that's exactly the problem!

Zen emphasises that words and descriptions point to experiences, but they are not those experiences. For everyday content, that's not too much of a problem: our conceptual thoughts about things are of the same (experiential) form as those things; our thoughts are little "shadow-sensory objects". But for this topic, we're talking about something that is "before" objects, before division, and so we can't use thoughts in that way. You can't make a non-object conceptual thought! All you can do is make a thought-object (such as the concept "awareness") and declare that it points to something that is a non-object.

Anyway, that's why this subreddit focuses on providing a couple of exercises to try - the main ones in the sidebar, the Feeling Out Exercise, and so on - and metaphors to use, so that you generate an experience that you can then point to, while having metaphors to help you articulate it subsequently (while already knowing that the descriptions are now "how it works", even thought they might be useful for "patterning"). From the start, the very idea of "explaining" in words and concepts is suggested to be problematic. So, if it's like high school, then at least it's more like a research trip to the zoo with interesting shapes and patterns and behaviours to see, rather than a calculus class in a stuffy classroom on a hot summers' day. (Hopefully!)

POST: The Mandela Effect is <maybe> unintentional dimensional jumping into a "created" reality

Where would all these parallel worlds be? And what would their relationship be relative to one another, and to time? Would it not be easier to conceive of there being different states of experience instead? (With concepts like "universe" just being an idea used to form a useful description of experience, rather than an actual independent thing or place. In other words, a thinking framework and not a "reality" as such.)

POST: So, basically everything is fake?

Another is jumping to a reality where you already own a home, this means that you physically or mentally swap places with another you where you own a home. One catch is that you don't know the history of this other world and it might be different to your reality in other ways. That is what this Reddit is about.

Not quite, though. Because it is not, in fact, based upon there being "another you" or "another world".

A description based upon those concepts is one which takes ideas like "timelines" and "physical worlds" as literal external things, rather than as useful abstractions. Within the experience itself, there is no sense of another you or world. In fact, within experience itself, there is no sense of "you" being a person, rather than a that-which-experiences (although our descriptions often do assume there is an object-based you involved). That is why the subreddit is not just about the "nature of experiencing" and changes to experiences, but also about the nature of descriptions. In other words, if we are going to take a step back from the everyday description of the world and embed it within a larger context (e.g. "parallel universes"), the next obvious thing is to take a step back from that and view that within a larger context. Ultimately, we cast a wary eye on the fact of descriptions themselves, and perhaps realise that with regard to this topic they often create more confusion than anything else, if taken to be literally "what is happening".

We might say that all that is literally happening, is your exact experience as it appears. Everything else we claim to be "behind" that, implied as being causal of it, are in fact just more experiences too (the experience of: "thinking about experiences"). They might be useful for conceiving of change, but that are not themselves explanations or causes of change.

7Kek7: We are experience or awareness. The fact that we ourselves create and influence the experience does not make it "fake", though it is certainly not "rigid" in the way that is generally thought.

POST: PSA:Please stop posting "I did X experiment" if you haven't verified your outcome. "physical feelings" after you did any method are all placebo.

100% agree, thank you for posting this. It's the same thing that happens in the lucid dream subreddit where every other post is, "did I just lucid dream???? ? ?"

Yeah, /r/luciddreaming is a very good example of this.

One big problem is simply that subreddits like that get stuck at a certain level of knowledge, because there's only so much to discuss about an experiential topic, while new arrivals begin with zero experience and don't "get it" conceptually until they do. If those with a bit of experience or who have given the topic a lot of thought grow weary of repeating themselves, the balance goes off. However, because the topic can't be encapsulated in one authoritative essay - since it requires a dialogue format which takes into account the present "mental formatting" of both the new arrival and the experienced contributor, and their overlap, in order to properly communicate it - it can be tricky to avoid this happening periodically.

For a topic like this one, I guess one way might be to force people to write a bit more when they post. In your example, if someone is going to write "did I just lucid dream?" (here: "did I jump?") but has to write two paragraphs about it before they can hit submit, then they at least have to give it some proper thought - about their experience, and what it means to ask the question. That is, extended to include commentary on "why do I think this experience indicates a lucid dream, or not?". That way, even though posts might be repeats on a surface level, each post can trigger a discussion that approaches a familiar topic from a different angle, perhaps leading to new places.

Q1: I agree with this point. However, looking at a "hot" post after I posted this one, I sometimes wonder if only a minority in the sub have some sense.
Link to said hot post: [https://www.reddit.com/r/DimensionalJumping/comments/6u2p47/2_glasses_of_water_just_tried_it_out/]
The fact that its on the hot list, despite being utterly pointless, shows that there is something wrong here somewhere and that many people here truly don't know what they are doing when they "upvote" posts. To upvote is to bring to attention that it is a post that should be viewed, to recommend it, or to laud the post.
Let's say the community fully supports these posts , and instead of ones that have discussion, the entire hot post list is filled with such posts, with absolutely no purpose other than a cry for selfish attention. The sub would pretty much go downhill. You might as well introduce a gang of 3-4 bots here and have them act as encouragement bots with a default message of "have fun! Please keep us updated as to how everything goes! :D" , because thats pretty much all there is to comment to these.
While I am not at all opposed to the sub being friendly and nice, it will become some kind of depressionhelp sub where the only purpose of people being here is to cheer others and vastly deviates from the philosophical/introspective sub it was created to be (I assume). If they really need attention, there are other subs to obtain encouragement.

I largely agree with where you're coming from. Also:

Reddit and its upvote system is itself a bit of a problem when it comes to more discussion or introspection based subreddits - particularly because people sign up for this sub casually, based on a general notion of it, and then posts appear in their front pages without the additional context, and get upvotes accordingly (as if it were an LOA type deal). This wasn't such a issue when we had a small subscriber base, with contributors who were mostly there from the start plus a smattering of occasional newcomers. It didn't take much to steer things in the right direction without having to be too explicit or harsh with moderation. As we've expanded, it's easy for the balance to get shifted. I'm think I'm going to look at introducing some additional content filtering and, perhaps, add some more specific guidelines as to what is appropriate and what is not, to help people make better decisions as regards posting before they actually write their post. It's something we've held back on, but we want to ensure we are the /r/TrueFilm of this subject area, rather than the /r/Movies. (Both have their place, of course, but there are dozens of /r/Movies already available.)

I would add that some subjects such as suicide and depression can be appropriate topics, if the discussion that results is an exploration of these areas from a "nature of experience/descriptions" perspective. If it devolves into just feel-good phrasings as responses, then less so.

POST: For my media studies class I have to make a 5 minute film. Could anyone please tell me their experience with this?

This comment [POST: This sub feels like what /r/lawofattraction is trying to be], originally intended to highlight the difference between this subreddit and /r/lawofattraction, is probably a good starter to read. (In addition to the sidebar text and its links, of course.) The other response below also captures the essence of it. Ultimately, the subreddit is about investigating the "nature of experience" and the nature of descriptions about experience - by way of personal experiments and contemplation of metaphors, and generally adopting a "meta" perspective.

In terms of experiences, you should really conduct your own experiments (see demo exercises in sidebar) and form your own conclusions! There may be (philosophical) reasons why just listening to "other people's" experiences is not particularly helpful.

I'd perhaps suggest that this topic probably isn't the ideal candidate for an easy 5 minute media studies film, since to do it justice you're going to have to do a bit of experimenting, reading and thinking to properly get it - and even then, it's likely more the start of something than the end! (The common initial impression that it is either about "magickal rituals" or about science fiction-type parallel universes or multiverses is incorrect.)

Q1: I'm new too. In my opinion, this pretty much is witchcraft. They use visualisations, tools, rituals, even chanting to change something about their lives. Witches have been doing these techniques for years. Seems like Someone just connected magick with the scientific theory of multiple dimensions. This is how they explained the Changes one can force upon their life. They must have "jumped dimensions"

That's not the intention really. The techniques are largely irrelevant in a sense (and they are deliberately called "exercises" or "experiments" because the whole idea of methods can turn out to be an issue). The setup is one step more "meta" than repurposing theories - the very idea of the validity of descriptions as explanations ls also under scrutiny, be that for unusual changes or for ongoing experience more generally.

(There is no chanting and all that.)

Q1: Oops I thought i read somewhere there was chanting (or something similar)
But other than that I don't follow your reply. Sounds like jibber jabber.
Witchcraft techniques are irrelevant as well. Tools an fancy shit isn't needed to practice. Seems like you guys have the same goals as a witch, but just go about it a different way, and call it something different.
What is a "repurposing theory" I couldn't even find that on Google search
and "one step more meta"??? I never heard that before, Google search turned up "Scream 2", "Ironman" and other movie stuff. I thought it was from a video game haha
"the validity of descriptions as explanations "
WTF? LoL

"Jibber jabber", eh? Possibly so! As you say, though: you're "new too" and your opinion might, at the moment, be a bit uninformed. (Which is fine of course. That's why it's a discussion-focused subreddit.)

The sidebar pretty much lays it out really, but the background idea is that the "tools" are a starting point for investigating the nature of your experience. So it's half an experimental thing, half a philosophy thing. And then: Yeah, so we can make "rule-breaking" changes to our experiences, but what is the meaning of that? And what does it mean to describe it, for example, in terms of the concept of "dimensional jumping" - can that be taken literally? And so on.

- The "validity of descriptions as explanations" part was about how descriptions don't really get "behind" our experiences and tell us what is actually happening; they are essentially just further experiences (the experience of: "thinking about experiences"). So describing experiences in either scientific or magickal (or whatever) terms can be problematic - or at least shouldn't be taken too seriously.
- The "repurposing theory" part was because you'd suggested that this was about mashing together two theories - scientific multiverses and magickal theory - for another purpose. It isn't. Those two ways of understanding things are just taken as one of any number of descriptions, with none of them being "true".
- The "one step more meta" was pointing to that: we don't take any description of "what is happening" as being correct, because we are also looking at what descriptions themselves are too. In fact, even the idea that there is a "what is happening" might be in doubt!

So - although it's not exactly this - the subreddit topic might be better thought of in terms of non-duality or subjective idealism as its starting point, rather than witchcraft. Not so much about getting results, but about asking: what does the fact that you got results at all imply about what "you" are, what "the world" is, and how those are related?

7Kek7: TG your patience in explaining what is almost unexplainable is quite impressive

Ha, yes: I really should get this pathological optimism looked at sometime! But I do feel that although we can't explain these things in the normal manner, we can definitely circle around them in a way that's helpful, in dialogue, at a slightly different angle each time - and so the "thing in the gap" can be implied, even if not articulated directly.

A1: What he's saying here is the changes you can effect into your life aren't the point. The point is what the changes reveal about reality.
The methods don't matter because results aren't the point.

Q1: Oooic thank u

Yeah, that is indeed the edited version of my "jibber jabber"!

POST: I went to a complete different reality for sometime

[POST]

Ok I don't know whether u will believe me or not but I believe that I went or kinda saw an alternate universe . Though I still want your opinion on this..
I have always been an admirer of alternate realities stuff but I didn't knew that there are some methods of jumping realities . Then i found this subreddit about a month ago.(Since then ive been following this subreddit everyday). I kinda understood that mirror method and 2 cups are the two best methods of leaping .Honestly I was kind of scared doing the mirror method so I did the 2 cups . It was really easy to do it but I didn't notice much changes after it.
I thought that I should try some new method then I saw this really easy new method 'The Vaccum Method '. After I researched a bit more about it, I started to practice it every night before sleep and then meditated about it.
Ok shit got real today. I really woke up early today and during afternoon time I really felt sleepy and decided to take a nap. I lay on my bed and started 'Vaccum method' excersize again. After doing it I kind of started thinking about my crush and started having a lucid dream. But then kinda my sleep broke after an hour or so. But after I opened my eyes , I saw I was in some different house , I got fucking scared and closed my eyes again , I thought to myself that I might have changed reality but why am I in a house worse than my own house ? Did i come come to a worse reality ? I opened my eyes again and saw that same house and closed my eyes again. Now I started sweating and panting. Here I understood that this was real not a dream cause I felt my sweat . Then I opened my eyes and saw my own house , I really felt happy and relieved
All I want is that u guys give your opinion on this. I believe I shifted for sometime ,do u agree or have some different thoughts
Sorry for typing mistakes and bad grammar

[END OF POST]

Just as an aside, it's worth pushing back a little on the idea that there is some amazing method - the method - out there to uncover.

Much as it's tempting for newcomers to want to jump on a "fool-proof method", it is important to consider how any "method" relates to your actual experience, to the nature of it. Otherwise there's a risk of just engaging in yet more "sensory theatre" without really digging into the underlying situation - and going through the loop, once again, of finding something new, getting a sorta-result, then it not working, and then moving onto something else (because you never really knew what was working about it in the first place).

If ultimately what you're doing is lying down for a bit and imagining some crap for ten minutes, or saying some words for a while, it's worth pausing to consider how precisely that would make any difference to your experience. If that question isn't answered, if you don't dig deeper into it, then it's really just a superstitious activity, with no idea of the "causal" element of any change - and (interestingly, tellingly) you often find the reliability of a "method" fades out pretty quickly.

This is why the two exercises in the sidebar are really intended as illustrations of something, rather than methods as such. (Although of course the subreddit is built out from an original idea that there might be a "technique". But then deconstructing that notion to gain insight.)

It isn't exactly explained why the exercises work either.

The exercises may or may not work: they aren't promises, they are experiments.

If they do work (or more broadly: if experiences arise subsequently which seem related to doing the exercise) then that's a starting point for contemplation. A starting point for considering what those outcomes imply about the nature of your experience (of "you" and "the world"), perhaps leading to an insight or at least a revision of your description of things, or even of your attitude towards descriptions in general. This may even include revisiting the whole idea of there being a "how things work" at all, in the usual sense.

Anyway:

What the exercises are, though, is the stripped-down essence of an approach for investigating this. So just making up variations of them with extra stuff on top - saying this or that, imagining this or that - in the hope that some "secret sauce" will be discovered that gives "results", without having a clear reason for the additions, probably isn't very useful.

Doesn't change happen because you want it to happen?

That's an interesting hypothesis. How could it be tested? What exactly is the nature of "wanting", and why would it be relevant or causal in terms of generating subsequent experiences? How does "wanting" relate to "me" and "the world"? And how, precisely does one go about "wanting" anyway?

So, perhaps the question isn't so much "why wouldn't it work?", but rather: "why do I think it would work, what is the basis for the choices and additions I am making, and how to I test those assumptions specifically?"

With all the proof out there from this Reddit and Glitches Reddit combined there has to be something to this.

The idea behind the exercises is that one can actually check for oneself whether there is something to it, or not, rather than just reading stories about it. And then, because they focus on two particular facets of experience related to this, dig deeper into the nature of it by targeting different aspects of experience in turn. (There may also be a philosophical problem with "other people's stories", that isn't even just about believing them or not.)

So, you are saying the exercises may work but not because of the exercises but something we don't quite understand yet?

Ultimately, I'd end up suggesting that what one might end up discovering is: it's more fundamental than any of those ideas you list would suggest. It is "before" them. All of those ideas still have, as an assumption, that you are some sort of person-object located within a world-place. And ultimately, they are all essentially little "stories" about the content of experience, rather than the nature of experience itself. That is, the context of all experiences.

This is why we keep coming back to this notion that, when we come up with "explanations" for things, we must also bear in mind what a "description" actually is. Does it get "behind" our experiences? Or is it, instead, just another experience also (the experience of: "thinking about experiences"), at the same level. Saying that something is magick or witchcraft or virtual reality or whatever, doesn't really add anything necessarily. (See also this comment about the literal "parallel universes" or quantum physics type explanations.) Particularly when we are dealing with an experience of world-facts or the "formatting" of experience changing. Descriptions might be useful ways of thinking about such things, but they don't really - cannot really - encapsulate their nature or the cause of them.

If we go one step more "meta" in this way, it's like we take a step back from both our main strand of experience and the descriptions we make up about them. The problem we end up with, though, is that we're now dealing with something that is "before" concepts. How can you describe that which descriptions are "made from"? And so on. But maybe you don't have to describe something, or be able to communicate it, in order to know it. And perhaps demanding that something be conceptualised or restricting oneself to explanations - requiring that something "makes sense" or that it can be "understood" - is a barrier to a more direct realisation of the true situation. In other words, I might end up suggesting that it's not that there is an explanation for how the exercises work (or any other methods in fact), in a fundamental way anyway, but that the attempt to construct one, or the willingness to put our experiences and assumptions under the microscope in this way, might lead somewhere useful regardless. Even thought it perhaps can't be articulated.

Extra bit: If making changes is simply about thinking (of? about?) what we want, then we must still consider what exactly we'd think - because there are many ways to think a thing of course - and also consider how that relates to the world (is the world itself a thought, if so in what way?) and what we are (if we are the thinker of thoughts, where and what are we and what are thoughts made from?), etc.

POST: Has anyone had success with the "Vacuum Method"

[POST]

Hi Everyone, Recently I've been keeping up with this forum in hopes of changing a decision that I made in the past. I have read of this new method from TheFirstGlitcher, I would like to use it prevent myself from making this decision or shifting into a reality with a new past in which I had never made this decision. I created this forum to find out if anyone besides TheFirstGlitcher has had success and their opinion if I would be able to switch to an alternate past or someday miraculously wake up in the past in which I can stop myself and this will all be part of a distant memory that was unreal. If it's not possible, I understand, but I would like to hear your opinions. Thank you so much! Please let me know what you think, any response is welcome! Also I'm not sure if I have done it correctly, this is probably why nothing has changed, but I also wonder if the shift that I want is even possible?

[END OF POST]

A: You could take a random carrot, declare that carrot as blessed and eat it and get results..

Q: lol I see your analogy, but why is it that these methods work for some and some it doesn't work. Most people claim that it is possible for anyone to jump for anything. I'm asking if there is a full proof method to make it work or if it is even possible to cause a shift in reality because if I wash my hands in hot water I'll still burn my hands, the world is very real to everyone so why is it that some experience these shifts and some do not and if it isn't possible to revert the past or a past decision doesn't this limit the ability of a dimensional shift. It's not so much I'm skeptical, I want to learn more about it as I wish to revert a decision I made and the people of this sub Reddit such as yourself seem to have more exposure to this type of information. Thanks!

The idea isn't that that your experience of the world isn't real - after all, in a dream you can kick a stone and hurt your foot and refute nothing about the dreamlike nature of it. The experience is always very real, because it's the only thing that is real. Whether it is consistent, and what the nature of your experience is, that is what you are pushing against I suppose. So rather than the world not being "real", it's that your standard description may not be an accurate accounting of it. That is, that the idea that you are a person-object located within a world-place may not be a good description of your actual experience (where "the world" is typically assumed to be a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'"). The world is real, but it may not be "real" in the way you have been thinking that it is "real".

As for "methods", maybe see my other comment below. The very concept of "methods" and "techniques" (fool-proof or otherwise) can be a distraction here.

...

The "Vaccum Method" is a post someone did a while back. It's worth pointing out, though, that the two exercises highlighted in the sidebar - and they are deliberately named "exercises" rather than "methods" or "techniques", because those terms tend to imply something about our experiences that might not actually turn out to be true - are intended to illustrate two aspects of experience (which turn out to be the same thing actually). That is, they are not simply self-help style techniques for bringing about change. In other words, it's not the change that's important, necessarily, it's the fact that there was apparent change at all that is key. Other (so-called) methods and techniques tend to just add extra "sensory theatre" on top of these key aspects. This can end up obscuring the genuine insights that should follow from a proper "experiment and contemplate" type investigatory attitude. So, when encountering a new "method", it's worth asking the author how, exactly it is meant to work, and what the thinking behind it is, and then probing the assumptions that lie behind the concepts used in that thinking. Otherwise we risk simply, almost superstitiously, doing various actions and hoping, somehow, that change will occur, with really understanding the "secret sauce". Otherwise, in fact, people are at risk of taking a "cargo cult" approach to the subject (that is, emulating the visible actions only, while never grasping the "motive"). Hence the (intentend, anyway) strong "philosophical" component of the subreddit: unpacking assumptions rather than just trying out tricks.

POST: My perspective on dimensional jumping (Introduction to creating reality with your thoughts)

EDIT: The point of this comment was to try and explore in more detail what, exactly, the concept of "thoughts create reality" means, from a particular perspective on the nature of "you", "thought" and "reality". However, it's a bit muddled in the execution, oh well. It might be worth explicitly distinguishing between passing thought and deliberate, intentional thought. This potentially allows us to clarify that it's not the thought as such that does anything; thoughts could be viewed as simply pseudo-sensory aspects of your current "state", really. (Where a "state" is the current set of fact-patterns contributing to, and fully defined the future moments of, your ongoing experience.)

Rather, it's the intentional content - or the "direct meaning" - that makes the difference. Here, by "an intention" we mean the fact or pattern that we seek to increase the relative contribution of, and by "intending" we mean the increasing of that contribution (whereby shifting the "shape" of one's state, of oneself). There is no act involved in this, though - there's no mechanism or technique. One simply intends. Meanwhile, the sensory thought aspect is itself a result of intention, not a cause; it's a bit of theatre. Now, for sure, you can get synchronicity arising if you visualise something - a bit like having deformed a surface and the contours being overlaid upon experience from then on, or drawing upon a television screen and the pattern "shining through" the gaps to be incorporated in every image to some extent (see: the owls exercise, for example).

However, a fact is itself an experience of "meaning" - it has no spatial or temporal component itself. It is unbounded and sort of "dissolved" into the background of your experience, with only its sensory aspects arising occasionally. So when you want to intend a fact, just conjuring an image or saying a phrase isn't necessarily what you want to do. Certainly, it may trigger the fact-pattern by association, but really what you want to do is intend the fact-pattern directly. This can't be described in words, but you "know" when you are doing it. You do it whenever you shift yourself in mundane ways. (Ponder: do you conjure an image when you change your destination when walking along the street? No, you feel-know-intend the change, directly.)

There is not a "you" and "the world"; there is just you-as-awareness which has "taken on the shape of" the experience of being-a-person-in-a-world. Whereas the construction of language forces us to talk of a "doer" and an "act" and a "thing done to", in our actual experience this is not the case. Attempts to enact "doing" tend to complicate things or lead to failure, because we assume a separate mechanism that we are trying to harness. In fact, there is no mechanism: we shape-shift our experience, our state, via intention, which is self-caused change.

All of this suggests a very fundamental reason why we can encounter difficulties:

- Intention is literal and direct.

Thinking doesn't create your reality, your state. A thought actually is a pattern within your state. A passing thought is a view of your current state; a deliberate thought is the intensification of that pattern in your state. It's almost claustrophobic to think about: there is no separation between you and your state, you and your thought, you and your sensory experience, you and your intention. There is no gap between thinking, intending and experiencing.

The point of this, is that the thought "I am happy" literally is the fact-pattern of "I am happy", and increasing its relative "intensity" of via intention will increase its contribution to your ongoing experience. However, to be clear, it's not the words "I am happy" that you want to intend - that is a mistake easily made (leading to all sorts of synchronicity about happiness or the phrase "I am happy"). Those words are part of the extended pattern of being-happy and can be used to trigger it to an extent, perhaps.

However, it's really the fact-pattern of which those words are a sensory aspect that you want to intend.

This literal nature means that you need to be aware of what, exactly, you are intending, because the mechanism here (if it can really be called a mechanism) is that of a "dumb patterning system", a direct deformation of your present state. There is no intelligence between you and intention and the change of state. If you conjure up "this visual image", then that visual image will be more prevalent in your experience. If you conjure up "this visual image which means that fact will be true", then that fact will be more prevalent in your experience (and probably the visual image too).

Essentially, then, it's like you are drawing patterns directly upon awareness - sometimes in 3D, sometimes "non-dimensionally" and abstractly; sometimes sensory images, sometimes "facts" or "formatting" - thereby increasing their prominence in the unfolding world-experience from that point onwards.

Can you give examples highlighting the difference between "this visual image" and "this visual image which means that fact will be true". Like if I imagine myself holding 2 million dollars in cash, is that belonging to the first or the second category?

It's probably better to experiment with something more abstract. So, first imagine a sphere in front of you - say, a blue sphere with no particular detail, just floating there. Okay, now imagine a sphere in front of you, identical in every way to the first, except also imagine that this sphere is imbued with the special power to make the room filled with joy. But do not change the sensory aspect of the sphere in any way when you do this.

This is basically "imagining the fact of something being true" abstractly. That is, that an object, or your ongoing experience more generally, has a property, without actually visualising any sensory aspects to that property. Instead of doing all the "sensory theatre" of picturing stuff, in an effort to associatively trigger the fact or as an excuse to do so, you can just directly do intending-asserting of the fact into greater prominence.

Finally, after taking a pause to clear yourself out a little, instead of using the sphere image, simply directly intend that the room is filled with joy, and experience the result of that. That is, wordlessly intend the fact of: "it is true now that this room is filled with joy". And, um, enjoy. Aside - Note that there is no effort in doing so, and any "trying" will just distract you, amounting to an intending of the "feeling of trying" rather than the fact of "joyful room" being true.

I can see the differences between the two explanations.
"Imagining the fact of something being true" = Imagining the fact along with the emotions you will (expect to) feel from having it
Image = Yin
Emotions = Yang
Yin/Yang = Manifestation/Shifting
I think that some people would have to be at a point in their life to where they understand themselves better to really grasp this concept.
If someone has constant inner/outer distractions or conflicts then this maybe extremely difficult to conceptually grasp yet perform.
I'm fairly new to this but I would appreciate any feedback.
Thanks.

There can be a difficulty, sometimes, with elevating emotions and treating them as if they are special rather than just another sensation-perception within an experience (albeit a difficult one to put into concepts and language). I suggest that emotions would be best understood as a sensory aspect of the fact, arising as an object within experience.

Meanwhile, the fact itself is sort of "unbounded" or "timeless and spaceless". It is not experienced as an object, instead it's sort of just "known". You might call it a sense of "meaning".

So, while "imagining (intending, asserting) the fact of something being true" might result in an experience of an emotion, it is not necessarily required, and the emotion is not itself a cause. When we say "the feeling that something is true", we aren't referring to an emotion, we're referring to a felt-knowing, a global sense of a particular thing being true. The problem with some approaches (many LOA descriptions included) is they miss out this "secret sauce" and therefore just produce minimal intensification of some of the patterning associated with facts, rather than direct addressing the facts themselves. This can still produce "results", of course, as synchronicity (basic "patterning") but it can be frustrating to work with, because there's no real understanding of the cause ("intending").

Unfortunately, this activity of "intending" can't be described at all, really, only pointed at. Intending has no mechanism or method, and is before "things" so is non-conceptual. And so we hit the difficulty whereby people end up focussed on what can be talked about and thought about (basically: objects within experience, which are results) and miss out (when writing) or don't realise (when reading) that there is a specific actual cause of all change (which is not any one of those experiential objects). We then can end up with a "cargo cult" version of the topic:

The term "cargo cult" has been used metaphorically to describe an attempt to recreate successful outcomes by replicating circumstances associated with those outcomes, although those circumstances are either unrelated to the causes of outcomes or insufficient to produce them by themselves. In the former case, this is an instance of the post hoc ergo propter hoc fallacy.

(See: Richard Feynman's fun lecture also.)

That is, people try to generate the results by just intensifying part of the pattern associated with the target fact, perhaps getting some outcome by association, but not really going for their target directly. The distinction between doing the owl exercise (increasing the intensity of contribution of the "owl" extended pattern) and actually intending a specific outcome ("it is true now that [this fact about owls]"), basically. Or between imagining some objects (the blue sphere for example), as opposed to: imagining some objects while asserting-intending-knowing it means-that something is true or will happen.

In this context, isn't the cause (to create) and deliberate intending the same thing?

This is why all of this ultimately leads to an exploration of the "nature of experiencing" - that is, examining what "you" are, exactly, and what your actual relationship is to "the world".

Intending, then, is like "shape-shifting". You might say you are shifting your state, where by "state" we mean the set of relative contributions (or "intensity") of all possible facts or patterns, which means to shift yourself. There is no "you" and the "state" or "world" - instead, you sort of "take on the shape of" a particular situation or experience (in the broadest sense, not just the current sensory moment). Right now, you have "taken on the shape of" the experience of apparently ("as if") being-this-person-in-this-world.

So there is, as you say, no difference between causing and intending. We might define "an intention" as the fact or pattern we wish to increase the contribution of, and "intending" as the intensifying of that pattern - shifting to a state where that fact-pattern is more prominent.

Although we often use the word "create" for this sort of thing, actually that's strictly speaking not ideal. The implication of the above is that all patterns exist, eternally. Patterns are "before" time (with time, or change, being an aspect of experience, a pattern like any other, rather than something fundamental). They cannot be created or destroyed; they just are. This means that every experience, at least implicitly, is always available, and that we simply "shift our posture" such that some are more prominent than the rest.

Now, returning to what "you" are, if you discount anything which changes in your ongoing experience (how can something be ultimately true, if it can shift?), the only permanent thing turns out to be the property of being-aware. Or at least, it is meaningless to talk of the absence of that. All other facts or patterns can be more or less "true", but not that.

Putting it all together, then:

We might say that what you truly are is "awareness" which is "taking on the shape of" states of experience. Between shifts, the sequence of moments you experience is fully determined by the facts within that state. The apparent change of sensory content moment to moment is actually static also in this description: "time passing" is just another pattern, albeit a more abstract formatting than most. The only true change that ever occurs - and hence the only cause of apparent change in ongoing sensory experience - is when we "intend", which is just word used to point to the act of us shifting ourselves to a different set of prominent facts.

...

I suspect we are probably talking at cross purposes a little, since we are using some words in different ways, and some underlying assumptions are perhaps different. The word "thought" is a problematic one anyway, I guess; it's too vague!

So, in your description, where (and what) are "you"? And where would "another consciousness" be, relative to that?

This is why I am having a hard time separating intention from other thoughts.

In type or nature they are identical, of course. However, there is a distinction to made made between thoughts which simply arise spontaneously, and those which arise from deliberate intention. In the first case, it's just a passing thought appearing in accordance with your current state (more later), in the latter you are reshaping your state by way of deliberate thinking.

There is no difference in sensory experience between the two. And in fact, there may be no sensory aspect to intending if there's no result component which overlaps with the current moment (although one "knows" one is intending.) The "how" cannot be described, because it is like "shape-shifting". But there is a difference in that one is an aspect of "how things are" and one is "changing how things are".

So, pondering -

"Intention", then, is simply a term used when referring to a "pattern" that one is increasing the contribution of ("intending"), which is done simply by "thinking it" or 'imagining it" or more accurately: "experiencing it" or "asserting as an experience". The fight with language here is because we want to avoid implying that there is a "thinker" who then "thinks the thought", with one being "over here" and another "over there" in any sense. Really, one "takes on the shape of" the fact, pattern, or experience. This last point is key.

Loosely, the outline of this description would be:

- The only fundamental fact is the property of being-aware - or "awareness".
- All other facts are relatively true only; they are temporary. They can be conceived of as "patterns" in awareness.
- All possible fact-patterns exist eternally, "dissolved" into the background. Your state is the current distribution of relative intensities of those facts.
- What you truly are, is "awareness", and this is always true, regardless of what "shape" you have taken on.
- Currently, then, you-as-awareness have "taken on the shape" of a particular state. This state consists of all the facts or patterns currently contributing to your ongoing experience. It fully defines your experience - as in, all subsequent moments are fully determined, between shifts of state.
- To alter your experience, you shift your state by changing the relative intensity of a particular fact or pattern. You do this simply by "intending" - that is, a sort of "thinking" but not a thinking about, rather a thinking as. Still better described as a "taking on the shape of" or "becoming of" a situation.
- Intending cannot be described (because it is "before" concepts) and is non-experiential (has no inherent sensory aspect), although sensory aspects may arise from doing it if the change in state involves an impact in the current "moment". However these are results of intending, not causes of outcomes.
- There is no "outside" to experience, and awareness is "before" division and multiplicity. The only thing that is "happening", is this exact experience, right now. And thoughts you have about an "outside" to experience, are also experiences (that is, the experience of thinking about experience) and are "inside".

And so on.

As the last point suggests, though, there's not all that much point in thinking about this relentlessly, because ultimately thinking is just another experience (although by doing so deliberately you are to an extent "patterning" yourself for future experiences: so we might choose our models carefully if we are going to focus on them a lot). Simple experiments and exercises show the way more clearly, once we have put "descriptions" in their proper place. For example, the Feeling Out exercise at the bottom of this comment is useful for bringing us back to our actual situation, rather than an idea about it.

POST: In what way are other people real?

Let me have a go here. It seems that you perhaps are still partly identifying as a person, and implying that this person is in a "place" of some sort with other people, and you're saying things like "my awareness". This can lead to an incorrect imagining of the situation, I think.

It is not your awareness, I'd suggest. It is just "awareness". What you are, is "awareness". That is, that which has as its only fundamental property the property of being-aware, and which "takes on the shape of" experiences - including aspects like "spatial extent" and "time passing" - playing out currently as a series of multi-sensory moments. Right now, you-as-awareness is "taking on the shape of" apparently being-a-person-in-a-world. All that is fundamentally true is being-aware, but you-as-awareness are having experiences "as if" other things are true.

Pause for a moment and check your actual experience as it is. I suggest it is something like being an "open aware space within which experiences arise" - like you are an unbounded mind, with a stable, bright, multi-sensory, 3-dimensional thought of being in a world floating within it. In what sense, then, are you a person? What does that being-a-person consist of? Surely, it is just sensations, perceptions and thoughts - with the idea of being a person occurring from time to time? You don't actually experience being a person at all. Other people, similarly, are made from that. Basically, visual, auditory, textural, and so on, aspects and a felt knowing. All of which arises as a 1st-person perspective. And that's important. That is, as soon as you find yourself thinking about this and imagining the situation from an imaginary 3rd-person "view from nowhere", then you are immediately "wrong". Because you are not inside the world; rather the world is inside you, with a particular sensory aspect of it being "unfolded" at any, or as any, particular moment.

You are then left with identifying the actual properties of this 1st-person mode - which is all there is. For example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

This final observation is important. Specifically, that "awareness" is "before" things like division and multiplicity, objects and change, and so it makes no sense to talk of "an awareness" or "other people's awareness" or any number regarding awareness at all. There is just "awareness"; uncountable. You can't relate different experiences or perspectives within a framework of time and space, because time and space are themselves aspects of an experience. (Although obviously not accurate, the Hall of Records metaphor tries to offer a easy way into envisaging that.)

it literally felt like I was somewhere in my head, so I had to stop the exercise.

Sometimes it helps, here, to then notice where, exactly, you are experiencing that location from.

Sometimes it is discovered that you are sort of "looking at" that felt location from outside of it. Sometimes it is noted that the "feeling of being in your head" is a feeling within a larger field of "feeling-space". Both of which mean, of course, that you are actually not just in that location, because otherwise you couldn't be aware of the location within a larger context! You must be the context, in order to be aware of a location within a context!

As you imply, though, it can be best to just leave things be if they are a struggle, and let it percolate for a while. Occasionally, doing these exercises can feel quite claustrophobic, as you try to "capture" yourself within your attention, and discover that this isn't possible (because your attention is within you, not the other way around). The trick, overall, is to eventually cease trying to effort it into getting a conclusion, because efforting is itself a deformation of your "shape", like rippling the water you are trying to see a reflection in. Anyway, it's good to return to this one now and again even after you've "got" it - it can be very pleasant and relaxing to remind oneself of it when it is noticed we've become "narrowed down".

Q: Sometimes it is discovered that you are sort of "looking at" that felt location from outside of it. Sometimes it is noted that the "feeling of being in your head" is a feeling within a larger field of "feeling-space". Both of which mean, of course, that you are actually not just in that location, because otherwise you couldn't be aware of the location within a larger context! You must be the context, in order to be aware of a location within a context!
Wow, this is really good; I didn't think of it that way. Perhaps I should have persisted with the exercise a bit longer. I'll definitely give it another go. What would you say for the first exercise, "feeling the edges" of your experience? Do you mean in the sense, that, when you close your eyes, you try to find the "edges" of the "blackness" that you see, or the "edges" in terms of the "mental space" of the mind?

For the first - words are problematic, I suppose, but I do mean feel out, mentally, or with attention, to see if there is a "boundary", an end, to your moment of experience in any direction, and if there are any "edges" to it. It's not a visual thing, particularly. Perhaps sensing is a better term to use. "Mental space" is a good enough term, although of course that does presume a result (that there is a mental space in the first place).

What is concluded - you can check for yourself, definitely don't take my word for it - is that "being" has no edges or limits, but also that it's not necessarily got spatial extent either. So perhaps "openness" or "void" ends up being the way to describe it, with your current spatially-extended sensory moment floating within that.

Ultimately, we're just noting that the idea of an "inside" or "outside" to experience is meaningless because, as we've just explored with the "where am I?" thing, any discovery of an "inside" already implies that you are the context of that "inside", and so you are the "outside" too, and that is also within/as you. This then helps us note, again, that "sensory experience" and "thoughts" are of the same nature, further emphasising that thoughts about an outside are themselves just more experiences within/as us ("inside").

You can see, here, how lots of the usual questions we might have asked earlier become nonsensical. By the time you get to the end of it, questions about "inside" and "outside" have resulted in answers which make those two words quite problematic to use! The answers actually destroy the questions!

Every time I read one of your posts lately I feel like we are on two opposite sides of a coin. I read something and my immediately reaction is "That's not right at all!" then two seconds later it says "Oh wait, no I see what you mean, your just looking at it from the other side". There have been a few of them like this lately, that I have difficulty reading and then suddenly have a flash of intuition of "I don't know what he's saying, but I know exactly what he means". It seems like your approach "pulls out while pushing in" while mine does the opposite. Instead of pulling out to find the edges of my awareness, I envision pulling inwards to a core identity. From there I ask what is the "he/she/they" that exists before my pattern is placed on top of it to filter it. In that sense another person is a core identity that my belief puts through a filter. As I see my core identity as multifaceted and capable of anything, so must the other person be. So in that sense if I go from a reality where a person dislikes me to one where they like me, I didn't change them because between my core/higher self and that persons we've established agreements on how to express all of those energies and let out awareness choose the ones we want.

It's sort of both, simultaneously, really, the "pulls out / pushes in". It's that thing of there being "no-thing" but also "all possible patterns, pre-existing and eternal", at the same time. And you could look at people that way, too: that the "larger person" is all possible versions of that person, and you're just seeing one "aspect". To some extent, though, we're just playing with descriptions there, but I think it gives an intuitive way of thinking about the sort of experiences it is possible to have.

POST: Successfully jumped to contact Future Self. Have evidence of success.

[POST]

Soon after contacting my Future Self, and asking for clear manifestations from him that would leave no doubt in my mind as to their source, the following video manifested in my reality:
Scientist have Evidence that our Future Decisions can change the Past Reality
A clear message: There is science to justify what you are doing.
X-Post from /r/DangmaDzyu

[END OF POST]

So, normally this would be removed because of rule 3. and it also seems a bit off topic with the link:

3 - Links to possibly useful material should include discussion as to its relevance, and a personal review if possible.

However, it's worth having the discussion.

First, I'd say that science does not justify what you are doing. (See previous comment elsewhere on that topic and also in this thread, to save me reproducing it. It references the simulation hypothesis, among other things). However, this is not a bad thing. This subject is inherently unscientific - it is philosophical or metaphysical. That doesn't mean that it doesn't involve things that are true, though. Science itself doesn't discern truth, merely whether a particular description is effective or not, so one shouldn't feel the need to have one's ideas confirmed by science as some sort of stamp of authority - but, that does not mean we shouldn't be rigorous about our own thinking about our experiences.

Second, following from that, I'm not sure why you would necessarily attribute any experiences you have to a "future self". It is important, here, to separate out the direct content of an experience we have, versus the description about that experience. This recent thread digs into this issue when it comes to the topic of "higher powers" - I think the same unpacking applies equally to "future selves". In short, one should be wary of the extent to which you are simply filling in the gaps with a bunch of ideas or assumptions, with no "touch-points" to the actual experience. It can be best to keep a "meta" perspective, where we don't commit to any description, merely find it useful or not (and bear in mind the nature of descriptions throughout).

POST: Suns of Eternity after Two Glasses, possible jump?

What "higher powers" would these be? More specifically, where would they be relative to you, and how exactly would they influence your experience? (We shouldn't just take these vague notions for granted without digging into them a little, or else we can end up accumulating stacks of semi-superstitions that are not in fact experienced. Just because you might have an experience "as if" something is true, doesn't mean that that description should be taken as "what is really happening". It's important to keep returning to what exactly was experienced, so we don't risk potentially getting distracted by little fluffy stories.)

...Okay, but: why? Why believe those things? As in, what in your direct experience has led you to believe them? And believe them in preference to other possible descriptions?

This might sound like I'm pushing back against your beliefs, but that's not quite my intention. Part of this subreddit is (meant to be) focused on examining the "nature of experience" and the nature of descriptions about experiences. And so, if we were going to talk about "higher powers" or "signs", we'd inevitably dig into why we might think there was something "separate" or "out there" that was doing things, and so on. And so: In such an investigation, first we might end up focussing on confirming (or dispelling) our everyday assumption that we are a person-object located within a world-place. (Where "the world" is described along the lines of being a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'".) That is, checking whether that is an accurate description of our ongoing experience or not. The demo exercises in the sidebar are one

way to start playing with that, for instance. And then, if we move beyond those assumptions, we must then make sure we aren't just swapping one story for another - making the same mistake, in a different way. Even the notion of "dimensions" as places is potentially suspect, and so on (since at face value it still characterises us as an object in some sense, when we don't really experience ourselves as that, perhaps).

None of which is to say those descriptions can't be useful, but that is different to saying they are fundamentally actual. The experiences might be actual, but the descriptions of them might be best viewed as metaphors or narratives - and this includes "dimensional jumping" itself. (For fun, do maybe check out the little exercise in that link, as a way for us to maybe get past the concepts here.)

Looping back to the idea of a "higher power", then, it is might potentially be viewed as a black box concept to fill in for the fact that only a minor aspect of our present state is seemingly unfolded "into the senses". In other words, the "higher power" idea is a side-effect of the error of conceiving of ourselves as an "object in a place": it is a problem with the description rather than an aspect of actual experience. The generalised version of this view is that our ongoing experience appears to be "patterned" in certain ways - that is, our experiences have content "as if" things were true. But are those things fundamentally true?

If something can be changed, it cannot be fundamentally true. Sometimes we might have experiences "as if" there are higher powers, other times not, and so on. What is the only unchanging property of our experience? Is it perhaps only the fact of "awareness" itself? What else is definitely always true? Etc. That is the challenge: to investigate what is true. And that's one reason we'd maybe push back on descriptions of "higher powers" and "signs" or indeed "dimensions" - to see if we can have experiences as if they are not true, or differently true, as well as apparently true. Again, that doesn't mean we can't find particular descriptions attractive and enjoy them; however, if we are being sincere then it's important to take account of the nature of descriptions themselves. You get the idea!

...I guess the key idea is that we don't let the content or context of our descriptions go unexamined. Or perhaps better to say: it's completely fine to use one description or another, but we choose to also recognise the nature of those descriptions. (Which are perhaps best considered as a sort of "parallel experience': the experience of "thinking [or feeling] about experiences", which doesn't get behind the experience.)

And so, please don't filter yourself when you post, because of course "beliefs" are themselves an aspect of experience - and what we're ultimately about here is an exploration of the nature of experience. However, have in mind that "meta" perspective where we are taking one step back from the descriptions we use. Importantly, even though descriptions might not be "true", that doesn't mean they're not useful. We may certainly have experiences "as if" they were true, and that is itself of interest: just because our descriptions and beliefs don't explain our experiences, doesn't necessarily mean they can't be used to pattern our experiences - a reversal of our usual way of thinking about them, and itself a reason to keep an eye on them.

TriumphantGeorge Compendium - Part 12

POST: Isn't this too good to be true?

[POST]

So you're telling me that I can just jump to another dimension whenever I want to change something. Isn't that sort of cheating? And how could it even be safe? I don't think we were supposed to be able to jump between different universes

[END OF POST]

Basically, the theory is that your subconscious mind is creating the universe that you perceive.

Well, not quite.

What exactly is a "subconscious" and why would it need to be convinced of anything - what power can it have to manifest things in your "reality"? I think it is worth considering that the idea of "the subconscious" is a needless conceptual filler: it is never actually observed, its introduction does not actually explain anything, and it has no link to our direct experience. It also presupposes some sort of division between "you" and "the world" and an intermediary or "mechanism" that operates in the background, unobserved. It's not clear that this is justified.

All of this is conjecture of course.

Yes, that's the theory - and nicely described, too! But then, to what extent does it connect to our actual experiences? Isn't it just a placeholder or conceptual connective tissue to join up what is experienced sensorily? That is, is it perhaps more of a "story" or a "language" than it is an accurate explanation of our actual experiences - particularly for our current topic of discussion: experiencing changes in the world which apparently break our standard description of it as a "place"?

The number of "observational touch-points" that connect the idea of the subconscious to our lived experience seem few, to the extent where it might be better not to invoke it at all, especially when it takes the form of a pseudo-computer-programming analogy (as it tends to do these days).

I guess I'm saying that I see no reason to believe in the concept as "true", although one might find it a useful way to talk about things (while remaining aware that it is not what is "really happening"). It's the crossing of that line that I find perhaps unhelpful - again, particularly in the current context, for various reasons. It all hinges on what exactly you think "you" are, and what the relationship between "you" and "the world" is, of course. For example, I'd suggest that we can't simultaneously invoke a psychologist's idea of "the subconscious" and also the law of attraction type idea of "the subconscious", since they would require different notions of "you" and "the world".

Sort of related: I quite enjoyed this article about Freud recently. An extract:

Freud believed that all cognitive processes are unconscious. What we call ‘conscious thought’ is just the brain’s way of displaying the output of unconscious cognitive processing to itself.

Now, from that I'd probably suggest deleting the notion of "the brain" or "processing" (these are never observed), and simply say that conscious thought is. All the rest of it comes about because we make the error of thinking that all experience must be expanded out into objects, or it isn't there. Unconscious thought - or "the subconscious" - isn't unconscious at all. It is here, now, in experience as an "awareness context": but you might say it is enfolded or "dissolved" into and as the background, rather than unfolded or "expanded" into the foreground. However, that means it doesn't "happen" or "process" anything or do any thinking - it is more like a static landscape or state with sensory experience an aspect of it, with nothing outside of that, and it is not personal.

POST: Did the Two Cups Intention Method Last Night... and Woke Up Today Filled With Negative Emotions and Hostility

You're overthinking this, I'd say. And "spiritual contracts" and "negative vibrations" have nothing to do with this - or, at least, you should very carefully consider what those concepts have to offer in terms of a useful accounting of your experiences, rather than simply accept such ideas at face value. If you've performed the two glasses exercise, then the only result that matters is whether, at some later time, the intended result arises within your experience (or not). It is problematic to attempt to attribute any other experience to the exercise: it can quickly lead to all sorts of superstitious type thinking, since any reasons you come up with are inevitably going to be completely ungrounded in actual experience. That is, you'll probably just be free-wheeling all sorts of vague ideas based on whatever you have previously read, but never actually experienced personally. For instance, do not assume that this exercise is based upon occult ideas or multiverses and the like.

My suggestion: follow the last instruction, let it go, and deal with any specific outcomes as they arise, and not before.

POST: Superhero Dimension

Alright this is going to sound stupid. Is it actually possible to jump to a dimension where superhuman actually exists? If so, is it possible for me to gain Superspeed in that dimension?

Q: No, it's 99.99999999999999999999999999% likely that it isn't possible.

How are you calculating "likeliness" here? What model are you using to obtain your result? Or do you really just mean "I really strongly feel that's not possible, but not for any specific reason"?

While I certainly appreciate you chiming in here and there, it's not much use to anyone if you are going simply be dismissive (and in some previous cases antagonistic), without going into why, exactly you believe what you do. One of the main points of the subreddit is to dig into the thinking behind views. Anyway: The standard answer to this question is that you can create "persistent realm" in a lucid dream, which can be returned and which to all intents and purposes behaves as if it is as "real" as this waking experience. In that sense, it is 100% possible to "jump to a dimension where superhuman actually exists" and to "gain Superspeed in that dimension". What is the difference between this and apparently "really" jumping dimensions? I'd suggest that the only difference is that you "wake up" from a persistent realm, but do not "wake up" from daily life - yet, at least. If one switched one's experience to a persistent realm and then never resumed this experience, though...? That would be what OP is asking for. Although such an experience might not actually be much fun "in reality", I'd say.

Here you go again typing an entire paragraph of "words" in "quotes"... he wanted to REALLY jump somewhere fast

Haven't you heard? "Quotes" are the new CAPS!

Expanding on that: The reason I put things in quotes - other than when literally quoting a comment or someone else's terminology - is to highlight that the word or phrase is not to be taken at face value, and that its usual meaning or underlying assumptions are perhaps one of the things under investigation. Your glib comment about being "realistic", for instance, would make a good example. Because how, exactly, are you defining or judging what is "realistic" versus what is not? What's the difference between "really" jumping somewhere fast and having an experience as if they are? Etc. As they stand, in the context of this discussion, your comments are basically meaningless. One of the points of the subreddit is to engage in some philosophy and unpack these sorts of things. This seems to have gone over your head.

As suggested in a previous comment: Treat this as an investigation into the "nature of your experience" (and of "descriptions"), consisting of experiments and subsequent contemplation of the results. You're meant to reach your own conclusions, really...

Ultimately, you are led to confront your assumption that you are a person-object located within a world-place. That is, whether the standard concept that "the world" is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'" is in fact a completely accurate description of your ongoing experience.

(With apologies for multiple levels of quotation marks.)

POST: This sub feels like what /r/lawofattraction is trying to be

I do think that, as things currently stand, the ultimate perspectives of the two subreddits are quite different, even though from a surface glance they seem similar - and that's why the content differs. They're both seemingly just about trying to change your experience. But here, that's not quite what the underlying purpose is.

Firstly, it's largely about investigating whether experience can be changed, by conducting experiments in order to check our usual assumptions. It just so happens that a good way to do this is to try and get desired results - and this has the happy benefit of you getting something you want, if the result is a positive one. Nothing is to be taken on blind faith. You do have to do the exercises, or there's no point! (Talking about how "likely" something is, for example, is a waste of time; you'll only know how likely something is if you check.)

This is the "practical" part.

Secondly, this subreddit is also careful about taking descriptions and explanations for granted. Specifically, it's cautious about the nature of "descriptions". In LOA-type forums, often we see lots of posts and links about "how the world really works" and various techniques and methods. These are sometimes greeted with enthusiasm as the next "truth". But there is an underlying assumption hidden that there even is a "how things really work", and that a description can get "behind" experience and capture that. That's not necessarily the case; descriptions can be seen as just yet more experiences at the same level (the experience of: "thinking about experiences"). Parallel constructions in thought. This also brings the idea of a "method" into question, and highlights the risk of conflating "conceptual truth" (a self-consistent description who's apparent truth is really structural coherence) and "direct truth" (a fact about experience that you can apprehend directly, such as finding location of "you" in this moment of experience).

This is the "philosophy" part.

Finally, we do have to make a distinction between people "talking within the framework" of the subreddit, and having blind faith about any particular aspect of it. If you are going to take a line of investigation, you do have to put aside caveats and pursue it fully for the duration. For example, "is this-idea-for-an-outcome possible?" is both a practical and a philosophical question. It doesn't necessarily means someone "believes" something in the manner of faith without proof; they are exploring possibilities and thinking through the implications.

Meanwhile, from a relevant thread yesterday:

Treat this as an investigation into the "nature of your experience" (and of "descriptions"), consisting of experiments and subsequent contemplation of the results. You're meant to reach your own conclusions, really... Ultimately, you are led to confront your assumption that you are a person-object located within a world-place. That is, whether the standard concept that "the world" is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'" is in fact a completely accurate description of your ongoing experience.

No matter what conclusions are drawn, at least from that point onwards the investigator will be living their lives based on an understanding of their experience that has been tested and confirmed, one way or the other.

I find that this sub has a large difference between what the sidebar says its about and what people make posts about. I read the sidebar when I first came and it resonated with what I had been doing, so I subscribed and check it frequently looking to find people into similar things. I rarely find posts here though that are, Imo, anything to do with what I interpret the sub as being about. It's a shame. Tbh I think the name of the sub is misleading and attracts people that believe they're Dr Samuel Beckett. Do you know of any other subs that may be more of what I'm into?

I think the main content of this sub happens in the comments really, as part of an ongoing discussion. The actual posts are mostly a starting point for that. And it's "moderation by contribution" here mostly, so other than the sidebar-linked posts and the overall perspective, there aren't any "official" posts or views. We think that works better for an open-exploration type format.

The subreddit name: Yeah, in a way it can be misleading if taken at face value, and to an extent it's a historical artefact, but it should really be taken as a provocation, I'd say - a challenge to investigate. Posts based on assumptions about the name sometimes lead to good unpacking-type conversations. If I were setting up a new subreddit, though, I'd choose a different name (although probably not one that was much more straightforward).

Like most public subreddits, it's inevitable that it doesn't get to stray too far from a certain introductory level because of new arrivals and the difficulty in developing a strand of thought over a prolonged period (see: /r/luciddreaming and so on, similarly). So this place is always likely to be a transition between one thing and another - but that's fine, I think.

There's also the issue that, in fact, after a certain point there's not really much more to say. To quote Alan Watts slightly out of context, there's an element of: "If you get the message, hang up the phone." The "posts as seeds" and the level of ambiguity here is actually one way of allowing the perspective to shift around, and different angles to be taken on the same underlying insights and concepts.

Anyway, as regards other subreddits to check out, depending on your angle, /r/oneirosophy is one possibility and, for a more curated experience, perhaps /r/weirdway. If it's a more formal philosophical discussion of this you're after, or something more about metaphors and mental processes in terms of perception, there's nothing I've found that's particularly great.

Care to expand on the themes of "what I interpret this sub as being about" and "what I had been doing"?

I don't want to call acceptance of these principles "blind faith," but I'd suggest that contemporary empiricists have acknowledged that accepting these principles largely uncritically allows us to ask more interesting, and more sophisticated questions, by standing on their shoulders.

Indeed.

It's not "blind faith" - or should not be - though, because one isn't really proceeding as if the principles were "true' so much as they are useful. If they stopped being useful, you could just ditch them. And there is no reason you can't simultaneously use other principles, even ones which directly conflict with the favoured set, if that works for a particular circumstance (drifting more into Paul Feyerabend here than Popper, I guess).

Conceptual frameworks might be said to be largely "castles in the sky" - more self-consistent than they are actually consistent with direct experience, other than a subset of somewhat artificial elements we call "observations". These "observational touchpoints" are the threads which link description to experience, but even the formatting of linkages is itself an abstraction, a set of hidden assumptions - ones which potentially pre-filter lines of enquiry, if we are not careful. And so:

Science is perhaps better viewed as a loosely overlapping collection of frameworks and strategies, rather than a single "knowledge" or "method" - even though it is rarely represented as such in everyday, even professional, discussion.

And, very loosely speaking, the sort of "meta-strategy" that this implies is the (ideal) overall angle of the subreddit, with perhaps one addition: that the nature of observations in terms of the direct experience be included. That is: "truth"?

POST: I'm so confused

I read that it's [dimensional jumping] some type of metaphor. So if you dimension jump from 'poor' to 'wealthy' would that just change your state of mind to work harder to get wealthy? Or would your whole reality change and you will automatically be getting more money?

It's a metaphor in the sense that it's a particular concept for describing an experience. That is, you might have experiences so discontinuous that they are "as if" you have "jumped dimensions". In that case, the experience is literally true, but the description is a metaphor - since you don't actually experience "dimensions" as such. It's just that the experience is consistent with such a concept; other descriptions could equally apply to those experiences too. In other words, descriptions are never "what is really happening". They are, in a way, also experiences: the experience of "thinking about experiences".

Anyway, the ultimate point is that the direct experience is primary; descriptions do not "cause" experiences and are not "how they work"; descriptions are secondary. However, it might be observed that intending something in terms of a particular description might "pattern" your experience to be consistent with that description. (This is still not the same as the description being "true", however.) This can only be explored through personal experimentation, though, so you must begin by doing the exercises in the sidebar, and see what experiences you have.

At this moment now, you might say that you are having an experience consistent with or "as if" you are a person-object located within a world-place. And you generally think of that "world" as being a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". But also you might say that this is not actually what is happening.

What is happening - you might consider - is that you-as-experiencer has "taken on the shape of" the experience of apparently being a person in a world - that you-as-awareness has taken on the shape of a 3-dimensional, multi-sensory "moment". The description of what that moment is and its content, that is in parallel or simultaneous with that sensory moment: it doesn't get behind it.

And so, again, the description is a metaphor, but the experience is literal. The description is a metaphor because it is a conceptual construction, as a parallel experience, which tries to replicate certain elements of the experience to make it thinkable, but that doesn't mean the description points to just a "state of mind" (in the way you mean it anyway). Part of the fun of the experiment is to explore how valid your everyday descriptions are, in the face of the direct experiences you can generate!

This includes your descriptive ideas of "your own perception", "other people" and even the broader concept of "reality". You may find that all of those terms have hidden assumptions which will need to be unpacked, as you progress. For example, you might consider in what way "other people's reality" is actually experienced by you. And, in fact, to what extent you truly experience "a reality", given that this concept sort of implies a "place" that is somehow external to you. Do you experience something external to you? If you think so, then in what way exactly? And so on.

Meanwhile, perhaps try out this little exercise for fun, to give a sense of what a shift in perspective would be like on this:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

Q: Do you experience something external to you? If you think so, then in what way exactly?
What attitude/mindset do you suggest as an alternative to the natural materialistic "modeling of things (to better predict their behavior (and profit from that))"?
When you can't control something (i.e. - when you observe a mismatch between parts of what you're experiencing and what you'd prefer to experience), what's your first thought? How is your perspective different from the classic "there are those things out there, beyond my fingertips, I can't directly govern" ?

So, the possibility of control is a secondary thing, really.

That is, that noticing that the entire moment of experience is "made from" you, is within and as you, is the primary thing, the basic aspect of your experience. It is the only fundamental property of it: the property of being-aware or "awareness", the context to all experiential content. This noticing can be direct (look and see that it is so) or can be approached indirectly (by participating in exercises and finding that your standard description, involving a "you" and "world" separation, is inaccurate, and following where that leads).

Now, this fact suggests that your experience is better thought of as "patterned awareness", because it is the case that there are no inherent parts to you-as-awareness, no inside or outside and so on. This is true regardless of whether you can effect change or not. Even if your current main strand of experience just continued "on rails" and could not by adjusted, it would still be true that it was not external to you. It's not "beyond your fingertips" because you don't have fingertips, you merely "taken on the shape of" the experience of apparently having fingertips and there being things beyond those fingertips.

However, it is worth noting that the "you" we are talking about here is not the personal you. Following from the above, the personal you is actually a formatting of experience. You are not a person, you are that which takes on the shape of an ongoing moment of experience which is formatted "as if'" you were a person. Right now, you-as-awareness have "taken on the shape of" this 3D multi-sensory moment of apparently being "over here" and the room being "over there", but quickly you can perceive that it is all "you". So, when you move your arm, you are not a person moving an arm - rather, you are patterning you-as-awareness wth the fact of "my arm is lifting" and subsequently that is unfolding as a sensory experience, with the entire sensory moment being "you".

This leads to difficulty discussing "causing change", of course. Because you don't really cause change, so much as "become" a new state or pattern which consists of the desired experience as an aspect of it or implied fact within it. And there's no "outside" to you - no separation between you and result, no "doer" and "done to" - so you (as patterned awareness) either have changed, or you have not. (Note that this "state" isn't describing just the sensory moment, it's the entire set of facts within that moment, which imply all subsequent moments - until you shift state again.)

You can't try to change state, for instance, because that would just be patterning yourself with the experience of "trying". This might be taken as a suggestion that, if you don't experience the outcome that you wanted to experience, then you did not in fact intend for the outcome, but instead intended for something else. You might have thought that you were intending for your outcome, but further investigation will show that you did not.

A mundane example: you want to improve your posture, but instead of actually intending to "have relaxed ideal posture" you instead in fact intend to "tense my neck upwards and push my shoulders back" because that is your conception of what "good posture" was. Another: you are in an arm-wrestle, but instead of intending to "have my arm be over there in the winning position" you in fact intend "to tense my muscles and thus generate a feeling of power and effort", which actually opposes the movement towards the winning position.

So, getting to the conclusion at last: one way to think of apparently lack of ability to control is that you are tending towards intending or re-implying your misconception of the world - intending your inaccurate description of experience - rather than actually intending the outcome. Which is why there are no "methods" or "mechanisms" to suggest for this, and it's ultimately actually all about exploring and unpacking one's own patterning?

But, you're actually changing a situation in your own reality right?

It's a bit of a tautology, that. If you are changing your own ongoing experience, then you are changing "your own situation in your reality" - because what is a "situation" or "reality" or "experience" anyway? They are the same thing. It is only the use of particular concepts that introduces the idea of a separation between those things. You never actually experience a separation as such.

As for whether you are "actually" switching dimensions, the thing to consider is: how would you differentiate between having an experience "as if" you switched dimensions (that is, an experience consistent with a description using the concept of "dimensions") and an experience of "actually" switching dimensions?

This is why the subreddit ends up being an exploration of both the "nature of experiencing" and also the nature of descriptions about experiencing. We take a step back from it all, and consider what we truly mean by these things.

To an extent, the name "dimensional jumping" is somewhat of a provocation. It asserts the idea of "dimensional jumping" and challenges you to have experiences consistent with that idea. If you then do have experiences consistent with that idea, does it mean you "actually" jumped dimensions? Or does it mean something else, something more fundamental? Does it perhaps imply something about your everyday notions about what "you" are, what "the world" is, and the relationship between the two (and if there is two)?

Or would you be able to plan things to happen for yourself by doing dimensional jumping?

The short answer is: there are no answers, other than just doing it (in the spirit of exploration and experimentation).

POST: Two glasses - Tell me about your experiences...

In the spirit of digging into things for increased clarity:

I actually did not intend it to make me change universes, merely re-pattern me to be better an manifestation

What's the difference between "re-patterning" and "changing universes", though?

And: how do homeopathy and "vibrational medicine" work, and how is the two glasses exercise related to that? What is "energy/intention" stuff exactly, in that context?

There's a risk, here, of bouncing phrases around without connecting them properly to the actual experience, or perhaps reusing metaphors ("universes", "energy" and so on) that are sort of "too late" when it comes to accounting for these experience. That is, assuming that concepts which are foundational in the "standard" or even "new-age" descriptions, which are not in fact foundational to our actual ongoing experience, given fresh experiments and their results here.

For example, most of those descriptions do in some sense still assume the model of being a person-object located within a world-place (where "the world" is a "stable simply-shared, spatially-extended 'place' unfolding in 'time'). I'd say that one of the first assumptions to fall under suspicion should be the "I am an object located in as space" one, and with that removed, you have to approach everything not in terms of content, but in terms of overall context.

Triumphant George, may I ask you something... If you do not want to reply on list and just to myself, that's cool. But do you believe that things can be made to change? I am talking about can into dog or Nissan into Mercedes type change (and experienced by sane people not schizo's), and not in a forward looking "my cat will die, my Nissan will be stolen but I will be given a dog and a Mercedes" kind of way, but in a reality breaking/bending/rewriting kind of way, weather it is retroactive or a "poof" there it is? Because if you are of the opinion, even covertly, that "jumping" is only good for soft or future changes, things that are not classed as paranormal and are at best unexpected, then we are talking at cross purposes. Because I can't really work out if you are so connected to conventional reality you don't think these paranormal changes are possible and your philosophy is more of an attempt to turn the practice into a therapy, or if you are totally the other way and are so disconnected from material reality that you think anything is possible. Maybe if I had read more of what you have written I could answer this clearly, except if you are being covert about it, maybe not. You have what seems like rationality that I would expect to find in a skeptic, but the view of a mystic.

Not therapy - although of course anything that clarifies might also be therapeutic as a side effect - and it's not about "believing" things. Rather, a rational investigation into the "nature of experiencing", and also the nature of descriptions about experiencing (or just "descriptions" in general). But pursued from the ground up. That is, all assumptions fall under the wary eye, be they "standard perspective" ones or "mystical" ones. Direct experience, then build out (but noting the context if experience not just face value content).

The notion that we are a person-object located within a world-place, for example, might fall under investigation sooner rather than later given some results, but it is not then replaced with another description of the same type: swapping "people and places" with "consciousness and energies", and taking them literally, is perhaps to repeat the same mistake - and so on.

The subreddit itself deliberately takes no official view. First, because it's all about personal investigation. Second, because that turns out to be a somewhat nonsensical phrase (an official view wouldn't have much to say, in a way). Instead, it adopts a "meta" perspective where nothing is taken to be fundamental - except, implicitly, the basic fact of experiencing (that there is experience). I'll try and reply to your other extended comment soon, but meanwhile: in terms of exploring the context of experience rather the content (this doesn't just mean "sensory content"), and considering where a "meta" perspective might fit in, this silly little exercise is worth playing with and then pondering. Note that actually doing it is different to thinking about it, though, and in fact that is part of the point.

Q: But how do you know it's a mistake? I appreciate it might be your philosophy, but how do you know your philosophy is correct?

But how do you know it's a mistake?

It's a mistake in a different sense than you probably mean here:

I appreciate it might be your philosophy, but how do you know your philosophy is correct?

It is not "correct". No description is.

Descriptions are merely useful. As a framework within which to discuss experiences, or they point the way to an insight or experience. Or they don't. Beware the "reification of abstraction" and all that. Descriptions aren't true. That is, beware taking concepts as external things, specifically assuming that descriptions or philosophies "get behind" experience, rather then themselves being experiences (the experience of: "thinking about experiences"). Implicitly, that would be equivalent to saying that the description "causes" the experience. For example, that "gravity" causes things to fall down, rather than being, loosely speaking, the name of a description of - a codification of observations of - "things falling down".

Now, even though it might be suggested (subject to experimentation) that adopting a description in a certain way may lead to experiences "as if" the description were true - something we might call "patterning" - those descriptions themselves never actually "explain" experiences. The description still wouldn't be "what is really happening".

I think the little exercise makes the distinction clear, as a starting point anyway. One thing that is important here is that we don't just get lost in little "castles in the sky" that lack many "observational touch-points" - that is, self-consistent thought structures which are coherent but don't actually connect to direct experience, except very minimally. We need to distinguish somewhat between models and things which are vague and therefore operate more like a narrative or language. (I'd suggest that, as generally used, concepts like "energies" falls into the latter category.)

=But you said mistake, I just asked how it was one? The point I want to make and which I would be interested to hear back from you about is that I believe that a group of people doing this together might, whether for energy/intention or psychological reasons (not feeling it is all on them alone) be more powerful than doing it alone. I also think that having the memory of when it was that way should make it easier to re-establish that pattern and shift much as I believe occurs with flip flops in the Mandela Effect where these are things that people tend to be dramatically more absolutely certain how things are and yet a shift back to how it used to be still takes place. So even in your understanding of how this works, shouldn't this be a novel and likely enhanced method?=

It's a mistake in the sense of taking a conceptual framework as being literally, independently, causally true - taking a description as being "what is really happening". (Unless I've lost the thread here. I interpreted your question as asking me why adopting "consciousness and energy" as a description would be the same mistake as adopting "objects and places". The mistake is to take either as being fundamentally actual or true.)

I agree that having a memory (or any conception really) of something can make it easier to establish or re-establish that pattern as prominent in subsequent experience. It's necessary, even - or at least, if it is no directly conceived of, it must be implicit in what is conceived of.

However, the problem with "a group of people doing this together" is that there aren't any people, and that you aren't a person either - in the sense of being a person-object having an experience. There is a person-formatted experience happening, but that is to say a different thing. Since there are no independent people in the sense of beings, and they have no separate power or intention of their own, then talking of a "group of people" doing anything - doing anything - is ultimately meaningless. Except in one sense:

It would be possible to have an experience "as if" you, as a person, get together with other people and do some sort of ritual and then experience an outcome that is much more intense than that which accompanied your experience "as if" you were a single person doing this alone.

Still, though, the entire experience of this group activity would in fact still be "awareness" just "taking on the shape of" the experience of apparently being a person in a world, with other people, doing this ritual and getting results. In actuality, the entire experience would be a "result", and all the doings and activities merely a sort of "sensory theatre".

Aside - The lesson from that exercise is that there is not "an awareness" or "the awareness" or "awarenesses". There is just "awareness" - unbounded and without inherent structure, which "takes on the shape of" situations and, therefore, moments of experience. (It is "before" division and multiplicity; those are also patterns taken on by awareness; this is why it is not solipsism.) You can notice right now, directly, that this entire moment is "made from you" and that there is no outside to it, or an inside for that matter. Furthermore, you can't find you-the-person anywhere within experience, and any thought you have about the experience or being-a-person are themselves simply further experiences, within-and-as "awareness". The ultimate point being, yes you-as-awareness might taken on the shape of being-a-person-in-a-world-with-other-people-and-doing-stuff-together, but it is a sort of "patterned image", with the all the content of the image being a "result" from the perspective of the context of it. This context is the only "cause", and even then it is more like a "self-shaping" than a cause-and-effect type cause.

But isn't that just your conceptual framework?

Not really.

First there is a direct noticing of what the fundamental fact of experiencing is - and that is primary. Everything else is just an attempt to convey the implications of that.

Which is why I take pains to say that conceptual frameworks are themselves just further experiences. Basically, you cannot think about this. It is literally unthinkable, because we are talking about "that which thinking is 'made from'" - or indeed, that which structures or patterns are "made from". You can't use conceptual structures to talk about pre-structure. However, conceptual structures can still be useful.

It is inherently the case that there are not experiencers (note the plural and the implication that there are objects having experiences). However, there are indeed experiences. There are just not simultaneous, or sequential, or parallel experiencers or experiencees. Hence ending up phrasing it as "experiencing", and so on.

Now, what difference does that make to the person-formatted experience? Mainly, it means that the patterning of that experience is not fundamental, that there is no world "out there" as such, but most importantly it means that nothing in the content of your experience is the cause of it.

And since you are trying to cause change, that may be relevant.

And what does a "persona formatted experience" really mean different to being a person? Wouldn't it be mostly the same thing?

In content terms, mostly yes. But it means that the concept of a "person", a thing located within a "world", is not an accurate representation of your actual situation, and so that ideas built upon that will also be inaccurate. You may make all sorts of "discoveries" as you have the experience adventuring about in the world, including "transformative" experiences with "other people", but you'll never be uncovering anything deep - just more experiences.

Note that I am not disparaging that! That is what it's all about!

However, since this subreddit isn't just a "self help" forum for generating happy experiences, and we tend to spend time unpacking descriptions and concepts to see how the relate to the nature of all experiences, I'm obviously going to spend some time unraveling our perspectives like this.

The whole last paragraph, you say what I can find, but honestly I have not found any of that, maybe I could, but none of it speaks to me as a self evident truth.

Well, you have to examine your experience, now, directly. Rather than either just think about it, or pay attention to the content of it. It's not an easy thing to convey, and I'm not really trying to persuade you of it - I'm just suggesting that this is something you can do and notice, and that the direct fact of your experience somewhat re-contextualises the content of it. Anyway, just put that on the back burner for now perhaps.

I am at a loss as to how any of this is proven, why it is necessary, or really why it is useful

It depends on what you're after, of course. The ultimate aim of it would be to cease to be delusional about one's circumstances. (That is not meant in a negative way!)

So while I find your ideas interesting, nothing really beats results, and there is one thing I know from fringe physics research, theories be damned when the experiments disagree!

Quite so. As mentioned regularly, success of a "jump" is to be judged by having the outcome you intended subsequently arise within your experience - nothing else counts.

However, that is the start and not the end, because typically (after some experimenting) the results seem to rather break the "standard world" model. And not just in a simple way that can be adjusted for easily - it breaks the model of there being a "you" and a "world" at all. And no fringe physics can save it.

Anyway, you'll notice that the subreddit itself doesn't really offer conclusions, it just sets up a couple of exercises to act as the starting point for personal investigation. The two exercises are designed to potentially offer (eventually, when considered and pushed) two insights into our experience (albeit ultimately two aspects of the same insight).

Let me emphasise though:

This discussion isn't meant to dissuade you from trying out "group experiments" or anything else. We're just spending some fun time unpacking the assumptions implied within that idea.

when I first arrived one guy who followed you for about a year gave up, and I have seen a few others who are frustrated.

Nobody's meant to be "following" anyone! Primarily, because this ends up being about unpacking your own experience, and noticing that the idea of independent "methods" and "techniques", or even a specific "how things work" or "mechanism", doesn't quite stack up. But that is to jump ahead: this is a forum for experimentation and discussion, the only extra bit is this tendency to be doubtful about descriptions vs experience - that "meta" perspective thing.

your philosophy is a total rewrite to reality and not just a fundamental plot twist

Everything stays exactly the same, except for a shift in context.

it says more about what it isn't than what it is

That in the nature of it. It's like:

There's a piece of paper. The paper can be folded in any shape. Now, what shape would you fold the paper into, to represent the piece of paper itself? Actually, the only way to point to the paper itself is to indicate how all the different folds one can make from the paper, are not the paper (while simultaneously they are all the paper, confusingly).

Similar metaphors include: trying to make a sandcastle which communicates the fact of both "the beach" and "sand".

It it wasn't like this, then everyone could just read a book or follow a step-by-step method and become "enlightened" (or whatever you want to call it).

it removes useful tool to talk about things and useful concepts.

No, it simply recognises those tools and concepts for what they actually are.

Side question: In your view, if someone wanted to, could they rewrite reality to the point of arbitrarily redefining the structure of the atom? Not just bending but rewriting physics to however they willed?

Well, physics is easy to rewrite: it's just a collection of descriptions, based on a subset of experiences which were abstracted into "observations". The world is not made from atoms - although "the world" (a particular idea) is made from "atoms" (a particular conceptual framework). Just have a few fresh observations, then make up some new descriptions! ;-)

You need to be more specific when you use the word "reality". It's probably laden with assumptions. Do you mean "the direct fact of this moment of experience and its content", or do you mean something like "this particular conceptual framework". Reality, I'd suggest, is this moment right now. Anything beyond that, is storytelling...

Anyway, it might be beneficial to separate out into strands: this sort of conversation and separately your own experiments and results. (Perhaps better to call them "outcomes", actually, since it's a less loaded term.) Because this stuff we're talking about can be a distraction, perhaps, if gone into too early.

Just bear in mind, though, that "getting results" doesn't necessarily confirm a "this is how things really work fundamentally". That is, the nature of the experience of the results. Always follow any apparent causal chain right down the line, right up to: "referring to my direct experience, how did I cause the raising of my hand in order to wave the magickal wand in this ritual". And keep in mind this notion of the context of all experiences.

After playing with that for a bit, this and the other conversations may not be so jarring, because there will be a better sense of where they are coming from (note: that doesn't mean you'll necessarily agree with them of course!).

POST: [THEORY] Why I think we REALLY aren't getting results

What, exactly, is the "will of nature" though?

Isn't it, ultimately, a fictional construct being used as a black box explainer for describing "why I didn't get my outcome according to my assumptions"? Isn't it essentially a replacement for the "will of God" concept. There, too, we'd end up by asking the question: what is "God"? Here, we might ask: what is "Nature" and how does it relate to "me"?

The risk, here, I guess, is that we end up proposing entities which do not exist fundamentally. We may have experiences consistent with the concepts, in a broad sense, but forget that the description itself is not existent or causal apart from that.

Similarly, what is "human intent"?

If the human experience is itself really just a particular structuring of "awareness" (or "experiencing"), then it makes no sense to talk of "human intent" - because "human" is a certain formatting of experience and a certain description of that experience. "Human" is not a being - and that which experiences and intends is itself not human. It loops back to questioning the more fundamental assumption of being a person-object located within a world-place, which the "will of nature" concept implies again.

Now, taking a step back, it is certainly true that our ongoing experience is structured. It's not just a random whirlwind of disconnected multi-sensory image fragments. What is the nature of that structure though, and to what extent is it fundamental? If one supposes that there is a thing called "Nature" and that it has a will independent of you-as-awareness, then one must consider what the nature of that "Nature" is. What it is "made from" and how it interacts. More importantly, what is the evidence of it in direct experience?

We risk swapping one (alleged) superstition with another, except labelling one description as "really what is happening" compared with the other (even though neither is more fundamental). The very idea that there is a "what is happening" behind the scenes at all, as it were, is potentially open to question. In which context I would add:

But the claim is made that we are outrageously free and in principle can have anything that we desire, that only our beliefs or the action of our subjective minds holds us back, that all possibilities are out there, and all you have to do is call them to you.

This seems more like a summary of the "law of attraction" concept and not what is being explored here, surely. That's the sort of thing that is being investigated, not claimed.

All the important questions are functional ones, having a bearing on shaping results.

The problem with sticking with functional questions, is that the very nature of "doing" is also under investigation.

So, in essence I'd still say that you are simply describing the fact that one's ongoing experience is structured, is "patterned". I would not disagree with that. That is certainly true in direct experience.

However, introducing the concept of the "Will of Nature" doesn't add anything further to that observation, I think. If the properties of the "Will of Nature" are simply identical to the observation that "experience is patterned", and that simply "wanting" something doesn't instantly modify those patterns, we aren't gaining anything in terms of insight. Except, because of the implications of the term "Will", the notion that there is an independent "power" or "purpose" which shapes our experience. This is something more than saying it is patterned.

What is the functional, the practical use of that description?

Note: I definitely agree that descriptions in and of themselves are not necessarily valuable. But it is not clear that the concept of the "Will of Nature" goes beyond that either.

I no longer think those are actually much useful as questions.

They are useful because they unpack the relationship between descriptions and the nature of (as distinct from the content of) our ongoing direct experience. More importantly, they force us to examine the relationship between ourselves and our experiences - if indeed there can be said to be a relationship, even.

You are still left with a particular structured description, implying the actual existence of something called the "Will of Nature". Now, it may not be your intention, but implied within you description is the concept of "you" being in some way embedded within some sort of a structure, a structure which is independent of you and imposes itself upon you.

Is that what is actually experienced?

In my opinion, the will of nature exists fundamentally... what I am calling the actions of nature.

In what sense, though does nature "act"? By saying the "Will of Nature" is fundamental, are you simply trying to convey the idea that some of our experiential patterning cannot be modified?

Therefore patterns act upon us which are not malleable simply by a change of notion in regular states of consciousness.

But - is this not just a restatement of the idea that you can't change the more abstract or factual patterning simply by "wanting" or "wishing" (whatever those are, exactly)?

We'd then ask: What is a "state of consciousness" in this regard and why would it make a difference? What is a "deep technique" or "remote state": deep relative to what, remote relative to what? How do these relate to the "Will of Nature"? Is it a battle of wills, a power wrestle between entities? Without asking those questions, then our concepts aren't functional, because they don't suggest anything to "do".

If you contest this, show me someone able to conduct a conversation without a heartbeat.

How does this connect to the idea of the "Will of Nature", though? That still suggests it is a black box explainer for "anything you cannot immediately do".

I think there is a false binary that we are free to change things or we are not. I think at a very deep level we may be free to do so, but I don't think that level is trivially accessible.

So, I didn't see a false binary there, because that wasn't being asserted (that we are free to change things or we are not).

What you are saying - a useful insight though it might be - still seems to be little more than "we observe that experience is patterned and we also observe that we can't simply update the broader patterning by just wanting-wishing". I think the introduction of the "Will of Nature" and the other stuff simply clouds this. Why go beyond simply saying that there is a "patterning" to experience, and that some patterns seem more easily modifiable than others?

The questions would then be:

- What is the nature of "patterns" and "patterning" (what does that concept point to)?
- What is the relationship between "patterns" and "the world" and "you", and:
- Why are some patterns seemingly more easily modified than others?

Ultimately, then, probably my main issue with your concept is that it doesn't actually explain why someone "really" doesn't get a (particular) result or finds they apparently can't change their experience instantly; it simply restates it in different language whilst potentially introducing something that implies additional entities and relationships that can't be tested (or more: aren't required or useful).

...

So, I'm struggling a little here. After all that, I still don't think you've added anything to the basic statement: "experience is apparently patterned and some patterns seem remarkably persistent". Except, perhaps, with the addition of the idea of a "cosmic agency" or "will of nature" that you must in some way be "aligned" with in order to make significant changes. But then, that itself would just seem to be a synonym for the patterning of oneself as "that which takes on the shape of states of experiences". (When I say "oneself", I of course don't mean human self, since "human" here would just mean a certain patterning of experience: "human" isn't a being, it is formatting of being, in such a description.)

Perhaps we are talking at cross purposes here, though. And so:

To try to get us on the same footing - because it may well be we are sort of talking about the same overall concepts, and I actually feel we almost are in one particular way, if I could get you to articulate it more concisely - in your description, or indeed in your experience:

- What is "the world"? What are "you"? What is the relationship between the two? And:
- What is the relationship between the "will of nature" or "cosmic agency" and that? What is the relationship between your direct experience right now and that?

Without this, to me, it feels as though there's a nice phrase, something somewhat attractively romantic even - the "will of nature" - without anything actually behind it, that we can connect usefully to direct experience.

Q: So, I'm struggling a little here. After all that, I still don't think you've added anything to the basic statement: "experience is apparently patterned and some patterns seem remarkably persistent". Except: Perhaps with the addition of an idea of a "cosmic agency" or "will of nature" that you must in some way be "aligned" with. Perhaps we are talking at cross purposes here, though.
Correct. The very reason that they are "remarkably persistent" is that they are extending from an agentic source that is not empirical "you."
To try to get us on the same footing - because it may well be we are sort of talking about the same overall concepts, and I actually feel we almost are in one particular way, if I could get you to articulate it more concisely - in your description, or indeed in your experience: What is "the world"? What are "you"? What is the relationship between the two? And: What is the relationship between the "will of nature" or "cosmic agency" and that? What is the relationship between your direct experience right now and that?
I really don't know why you would feel that asking and/or discussing questions like that are going to help you achieve results, given that I've already said that any actions we undertake from the waking state are likely to be minimally effective from the get-go. Discussing, defining, philosophizing etc are all "waking state centric" activities, and therefore, imo, the very things likely to have the least possible effect of all activities one could undertake. I sincerely believe you are likely to have more success dancing wild around a campfire at midnight dressed as a stag...and I mean this, especially if you are in an ecstatic trance. Indeed, this is not new of course. Practitioners of magick (who have been doing for hundreds of years what LOA practitioners etc appear to believe they invented recently) have said for ever and a day that altered states of consciousness are the key to the efficacy of magical action. So in OPERATIONAL or FUNCTIONAL terms (sorry to keep carping about it) your questions are literally not the right ones, or the important ones. The kind of questions that are the important ones shift register, and take on shapes such as these. Q: what can I do in a profoundly altered state to make sure that I can at least retain enough memory or control to remember my intent...without destroying the state itself and returning it towards the waking state? Q: How can I most effectively attain such a state in the first place? Q: How can I work with specificity in such a state if I appear to no longer have a "self" there"? And so on. THESE are the kind of questions that matter!

Okay, great - with that stripped down a bit, I'm now a little clearer on where you're coming from, and can probably articulate my perspective on it a little better, in way that will make more sense to you. (More later)

I'm not sure it's a case of "not making sense" to me. Many potential views about reality (or the lack of it) can "make sense" in a self-consistent way, but at the end of the day, I reckon some of them are just more likely than others. That 'empirical you' is the only source of agency is, for instance, extremely unlikely imo.

I agree about the self-consistency point, as regards descriptions. However, I really meant it more in the sense that some of your prior responses, particularly the more general responses, suggested to me that I hadn't gotten across what I had intended to. For when I pick up on this, could you clarify what you mean when you use the term "empirical you"?

Q: So I have a sense of myself as a limited being grounded in a world. That being has boundaries to its nature and its actions which I can't dispel just by wishing them dispelled. I can't point to the Empire State Building and have it take off like a rocket, for example. I can't grow another arm if I lose one in an accident. This inertia in the system is not explained if you are the only agency, and are entirely free. If I declare myself to be entirely free, and yet I still find myself NOT to be entirely free, then something acts upon me. Therefore there is something other than "me" and which might as well be called the World, or the will of nature.

So, let's pick this up again. At the outset, though, I'd suggest that your original post perhaps slightly misunderstands the nature of the subreddit and what is meant by "dimensional jumping" in this context. But that doesn't necessarily matter for digging into what we are discussing right now - we can come round to that later, since it'll follow (ahem) naturally.

In short, it is conceived of as an investigation rather than a method or literal description - which is why the demo "exercises" are labelled as such, rather than as "techniques". This is also why discussion like this are prevalent, rather than just "what is the best way" - because ultimately the very idea of there being "a way" or a "how things work" doesn't entirely hold up to scrutiny. And in fact, the very notion of a "description", and its relationship to one's experiences, falls under scrutiny too of course! (The link I included in one of the earlier responses was intended to clarify this: this isn't meant to be a "law of attraction" type of a deal.)

Anyway, on we go:

So I have a sense of myself as a limited being grounded in a world.

Can you describe that sense of yourself as a limited being more clearly? What leads you to draw the conclusion that you are a being (which I'm interpreting from your language as describing a sort aware observer or person-object located within a world that is like a place-environment)?

That being has boundaries to its nature and its actions which I can't dispel just by wishing them dispelled. I can't point to the Empire State Building and have it take off like a rocket, for example.

What do we mean by "wishing" in this context? I'm not sure that there's necessarily an expectation that "wishing" can bring about changes. Do we mean something like "wanting" or "willing"? And again we'll have to be clearer about what we mean by this. When one "wishes", what are we actually doing? (And there's the problem, too, that people tend to mean different things by words like "willing" and "intending" and so on. We'd benefit from clarifying this by articulating the actual experience of these.)

This might seem to return us to the idea of "functional" - this 'wishing" doesn't always work so what does? - but we'd have to be careful because it's not clear that any action is a cause of an experience. The experience of "wishing" - and indeed anything else that seems like an act or "altered state" experience, that you sense "me doing this" - might be just another result, another experience. While an act may or may not be followed by a desired outcome, it's not clear that the outcome and the act are causally related, other than within whatever description we have adopted. And: what causes the act, since the act is itself another outcome?

If I declare myself to be entirely free, and yet I still find myself NOT to be entirely free, then something acts upon me.

Not necessarily. That presumes that "declaring" (or what you mean by "declaring") has any causal attributes, rather than itself simply being a result, an experiential outcome, of... something.

Therefore there is something other than "me" and which might as well be called the World, or the will of nature.

My problem with this, is that when I go looking for a "me" in my actual experience, I don't really find one. For sure, there are various sensations and suchlike, and the occasional thought, and the sensations and thoughts that appear most regularly I might refer to as "me".

However, the only thing that actually persists is the fact of "experiencing" or "awareness", and not any of those sensations or thoughts. This "me" of experience seems to have no particular location, it's more like a sort of unbounded void-presence which "takes on the shape of" my experience - including the experience of a perspective, with some sensations apparently "over here" and the room apparently "over there", but all of it me-as-awareness. And so, in fact, "me" and "my" is essentially meaningless now, in this context.

And I don't find a "world" either, in the sense that it is normally conceived of, for the exact same reason. There is a "world" in the sense of a certain description or conceptual framework consisting of varies ideas about this main strand of experience, but it is itself an experience - the experience of "thinking about experience". And it is at the same level; it does not get "behind" my main strand of experience and explain it in some deeper sense.

In fact, it turns out there is no place for any "me" or "world" to be, as described in the usual standard description, because there is no "outside" to this experiencing.

Hence, to talk of an "empirical me" other than as a conceptualisation, and a "will of nature" acting upon it, whilst perhaps useful for conceiving of, say, intentional change, is not good for pointing at the nature of that change of of experience. Unless carefully understood as such (a useful pattern which might be overlaid but is not fundamental), it involves introducing fictional entities that not in fact experienced - although one might have experiences "as if" they are true. (This final point, in fact, is the real problem: adopting a certain description and intending in terms of it, tends to bring about experiences consistent with it.)

So, in case that got a little meandering, I'll bring out the key points as being:

- Direct experience does not support the idea of a "me" located within a "world" or a "will of nature" imposing upon it.
- The idea that "wishing" or "declaring" should bring about change - and that it not doing so is indicative of some external agent and/or a division in experience - is problematic unless we are clear about what "wishing" actually is, in the context of direct experience.
- Introducing the concept of "will of nature" tends to obscure the nature of experience and change rather than clarify it - unless it is simply a romantic rephrasing of the observation "some patterns seem more persistent" and is recognised as such.

Aside - You brought up "altered states of consciousness" in a previous comment too, but I've set that aside for now because I think it fall into much the same format as the above, and unravelling will tend to give insight as to the other. While we might talk of "functional" approaches, if it turns out that there is no "me" or "world" in the sense of independent objects, then the idea of an "operation" that one can perform upon the world is already "too late", at least if we are viewing it in terms of so-called tools or techniques. The meaning of "functional" will not be the same after such a shift in context. Similarly, the idea that the phrase "you create the world" is meant in a personal deliberate way also changes - removing the requirement that there be some independent external being or entity deliberately creating things because "hey, I didn't do it". The situation is more like an eternal landscape that is "made from" being and which occasionally shape-shifts into different state-topologies (all metaphorically speaking), rather than a spatiotemporal environment where objects are explicitly invented by beings.

I've come to the conclusion that "reality" is closer to how those who follow Pantheism see it. Everything comes from, goes back to, is a part of/expression of one universal creative "is-ness". And as different as we all are, we're all just bits and pieces of it...having our own experiences, viewing reality from various vantage points. So, you aren't "God"...rather, "God" (if you even want to use such terms) is you. There is an actual fundamental difference between the two ways of thinking.

So, I'd take the general idea of Pantheism but push it a little further than is normally the case. There, one tends to conceive of it suggesting a world which is still 3-dimensional and extended, containing objects, and those objects are "parts of", what you might call "God", and they are having experiences. (I know this is a matter of debate often, but I still find it to be the default impression: a half-step been panpsychism and non-duality.)

I'd take this a step further and say that it is experiences that are "made from" God (or whatever). Not objects and spaces. Again, too, this isn't quite the same way of thinking.

And then:

"God" is you and you are "God", but only in a very particular meaning of "God". We are not talking about an entity God here, not a being. Rather, simply "being". The experience of apparently being a person is "made from" God, but there is no "you" that is an object, a being, that is God, nor is God a sort of being which has taken on the shape of an object. Rather, "God" is what experiences are "made from".

And so, we end up saying best-effort things like (excuse pasting from a previous comment for efficiency) describing "God" as a sort of "non-material material":

[We might say that the] only fundamental, permanent truth is the fact of being-aware - or "awareness" - with everything else temporary patterning on an "as if" basis. Rather than a person with a subconscious who is sending out requests into the world, you are more like a "non-material material whose only inherent property is being-aware or 'awareness', and which 'takes on the shape of' states of experience, states imply and define all subsequent sensory moments". Right now, for example, you have "taken on the shape of" apparently (on an "as if" basis) being-a-person-in-a-world. Meanwhile, this means that any so-called "magick" is, despite any theatrics that go along with it, a self-shaping of oneself into a new experiential state. All apparent entities or techniques or other causes that are experienced are just aspects of that state: moments as "results".

In this case, we don't have multiple "beings" having different experiences, and nor do we have a single being having multiple experiences (the idea of a "single being" is nonsensical here anyway). The only thing that is ever "happening" is this experience right now, and we can't really talk of simultaneous experiences or sequential experiences from different perspectives, because an experience does not occur in time (time is a patterned aspect of an experience).

Interestingly, we end up here trying to construct descriptions which avoid saying things that are incorrect, rather than trying to capture the truth of the matter as such (because "non-spatial" and "non-temporal" things can't actually be conceptualised).

POST: What does this sub think of DMT?

A1: Having a lot of experience with dmt and minimal experience with 'jumping' , I thoroughly believe it could be used as a powerful tool for this purpose. How? That I can't tell you. I've been doing a lot of work/play with mirrors and psychedelics lately and I can't help but think thead experiences are related.

A2: I think it relies on the theory that consciousness is the fundamental stuff of nature. This concept has been pointed to by ancient philosophies, such as taoism and buddhism, as well as certain interpretations of modern quantum mechanics. The idea that all is made up of waves, existing at certain frequencies, isn't new. We know certain patterns of vibrations compose atoms. Further, it seems 4% of the universe is made of our periodic elements - the rest is labeled as "dark energy" and "dark matter." Which we know nothing about. If all is vibrations, frequencies, and interactions, then it would make sense that the brain is a receiver of only a narrow range of frequencies. In fact, we know this to be true in some regards: we see only a narrow range of frequencies of light, giving us our visual spectrum. From this, could it not be possible that our brains can temporarily tune into different frequencies of consciousness? This is the idea, anyway.

I think it relies on the theory that consciousness is the fundamental stuff of nature.

I think we perhaps have to delve a little deeper than that, to make the necessary connections. We need to make a distinction between a "view from nowhere" description of the world (a fictional 3rd-person picture), versus one which links to direct experience. So:

It is not so much that "consciousness is the fundamental of nature", in the sense of it being a material from which three-dimensional worlds are made. Rather, it is more that there is consciousness (or "awareness") and that this consciousness "takes on the shape of" states of experience. A state of experience being a full definition of all contribution facts and patterns to ongoing experience, all implied moments, now. A "dimensional jump" is really a change of state, not a move to another place, and you are not an object, although you might take on experiences "as if" you were.

So, "brains" don't do anything, because there is no such object really; and things are not made up from vibrations, frequencies and interactions. We might have experiences which are consistent with descriptions constructed from those concepts, but the experiences themselves are simply "consciousness". (And in fact, descriptions are themselves just experiences: the experience of "thinking about experience".)

From a previous comment in response to a post about astral projection, magick and the subconscious:

[We might say that the] only fundamental, permanent truth is the fact of being-aware - or "awareness" - with everything else temporary patterning on an "as if" basis. Rather than a person with a subconscious who is sending out requests into the world, you are more like a "non-material material whose only inherent property is being-aware or 'awareness', and which 'takes on the shape of' states of experience, states imply and define all subsequent sensory moments". Right now, for example, you have "taken on the shape of" apparently (on an "as if" basis) being-a-person-in-a-world.

Meanwhile, this means that any so-called "magick" is, despite any theatrics that go along with it, a self-shaping of oneself into a new experiential state. All apparent entities or techniques or other causes that are experienced are just aspects of that state: moments as "results".

A DMT experience, then, is simply another experience. The reason it seems noteworthy isn't to do with the experience itself as such, more that it clashes with the assumptions and properties of our usual description of "the world". That is, that we are a person-object located within a world-place, where "the world" is "stable, simply-shared, spatially-extended place unfolding in time". This, however, is never true; it's just that we are rarely drawn to notice the inadequacy of that formulation, or are dismissive of experiences that don't fit into it (because we treat the description as primary, and our experiences as secondary, even though the description is itself a sort of experience at the same level, as noted above).

None of this is intended to be dismissive of the DMT experience. It's simply to highlight that its value (other than enjoyment) is to draw attention to our flawed assumptions about everyday experience, rather than because it is, say, some sort of "higher consciousness" special experience. (It is not: consciousness doesn't have "levels".) The same can also be said of "void" experiences, "enlightenment" experiences, and the like.

Q: Off-topic but, what do you think about non-duality? let's say Advaita Zen and the like

So I'd say that most things, in some way, point to the same insight, even though the descriptions then tend to get mangled later. That is, everything is patterns of you-as-awareness, and although you might have an experience of division ("as if" there were division), experience itself is not divided. And "non-duality" is perhaps a better pointer than most, being somewhat more modern with less cultural baggage than some.

However, it sometimes seems that some strands tend to get bogged down in language contortions, particularly the "neo" stuff, in an attempt to avoid saying anything wrong. Personally, I think that embracing things like metaphor as a part of and shaping of experience, doing so knowingly, is a better approach than avoiding it. That is, as part of our investigation into the "nature of experiencing", to also tackle explicitly and head on the nature of descriptions. That frees us up, I think; it makes it more experimental and playful.

Ultimately, it's the case that there is no description or method or technique or even a "how it works", so it is in some ways pointless to feel around for the best approach, or compare approaches. I kind of like to think that the angle this subreddit takes admits this from the outset - and benefits from that by taking an explicit "meta" view on experiences and descriptions, so that no one experience or description is taken to be "it" (but rather, experiences within and as it).

But of course that, although perhaps not initially, easily becomes the very problem it is trying to avoid, if it is accepted unquestioningly.

POST: Astral projections meditation/ findings on my studies into the practice

Some brief thoughts:

the shortcuts have potential dire consequences as the forces you would be dealing with are often beyond your control.

Scare-mongering, surely? (Albeit perhaps self-scare-mongering.) What are these "forces"? If you aren't in precise control of every detail (as some sort of conscious deliberate architect of the minutia), why would that necessarily mean that the gaps filled in would be with "dire" content?

Also, your subconscious mind has to agree

What exactly is a "subconscious mind"? Where is it and what is it made from? Does it operate independently, make decisions and do things separately? I suggest it is a conceptual fiction only.

as well as rituals such as spirit cooking and concepts black vs white magick I have decided that these practices are not safe and without properly trained people in your presence can really put you in a bad spot.

More scare-mongering, surely?

This subreddit is not about "magick". Or at least, it's only about it in the sense that all such topics seek to capture something of the "nature of experiencing", aspects which our everyday assumptions and descriptions do not recognise, and draw attention to them. However, I feel that much of what you are saying is simply swapping one limited description (that the world of a "stable, simply-shared, spatially-extended place unfolding in time") with another one (the world is a "place seething with hidden forces and dangers independent of you, and you need to try and persuade your subconscious to help you out"). I'd extend this view to any romantic notions about "higher selves" and "spiritual growing" too, really.

Here, then, we're not only investigating "the nature of experiencing" (with "results" a target and excuse to do so), we're also pushing back on the nature of descriptions about experiencing. Doing so leads to a "meta" perspective that somewhat recontextualises many of the things you are talking about. In essence, it is not just the specific content of your experience which is driven by "patterning" of yourself (yourself as you-as-awareness, that which "takes on the shape of experiences", rather than you-as-person, a

particular "structuring" of experience), but the broader formatting also. All your entities and levels of mind and so on, then, are as much "results" as any event-based outcome; they are all just yet more experiences, at the same level as all other experiences, on an "as if" ("as if something were true") basis only.

The only fundamental, permanent truth is the fact of being-aware - or "awareness" - with everything else temporary patterning on an "as if" basis. Rather than a person with a subconscious who is sending out requests into the world, you are more like a "non-material material whose only inherent property is being-aware or 'awareness', and which 'takes on the shape of' states of experience, states imply and define all subsequent sensory moments". Right now, for example, you have "taken on the shape of" apparently (on an "as if" basis) being-a-person-in-a-world. Meanwhile, this means that any so-called "magick" is, despite any theatrics that go along with it, a self-shaping of oneself into a new experiential state. All apparent entities or techniques or other causes that are experienced are just aspects of that state: moments as "results".

As for the intention of the subreddit itself, this previous comment highlighting the difference between this and the LOA sub perhaps has some relevance.

Truth is that it seems much more plausible and even accurate that maybe actually we ALL (as everything else in that current moment of existence) are the state itself ?

Yes. I think you are assuming that when I say "awareness" that I'm meaning an awareness or the awareness, like it is an object or thing, or a personal awareness. That's not quite what I'm getting at. Nor am I saying that the world is "your" world, like a personal world.

Instead, it's more like "awareness" is a non-material material that is in a particular state, and that state fully defines the world. And that "world-pattern" also fully defines all the people in it. However, the people aren't beings, they are patterns. The only "being" is awareness, and that is the only thing that ever "happens" or has "experiences".

So, right now, the experience you are having isn't an experience of you-as-person. Rather, it is you-as-awareness which is experiencing being the entire eternal state or world-pattern, with one particular aspect of that unfolded, the you-as-this-person perspective. The "person" is a pattern, and when that pattern is unfolded, that corresponds to a "person experience".

But, as you say, "we are all the state" - in the sense that the state defines all of the people-patterns. However, what you truly are is always actually awareness, shaped into whatever experience you having at the moment.

So there are no "people" at all in the sense that it is usually meant: independent beings having independent experiences. However, there are of course "people" in the sense of their being experiential content that is apparently from the perspective of being-a-person. But a "person" is a patterned experience you might have, as awareness, and not something that you "are".

All the poetic phrasing tends to be required because we are usually starting from the idea that we are a person, and then trying to describe the actual situation relative to that. I think it's probably more efficient, and leads to a more coherent overall description, to step back from that from the outset, and assert the alternate perspective. Then we can avoid "higher selves" and "forces" and "entities", because we can view them in the correct context from the beginning, and see everything from the viewpoint of "awareness".

That is, there is being, but there are not beings or independent objects. When we think of the world, we shouldn't think of it as a spatially-extended place scattered with objects like a sort of sensory moment except out there somewhere - but rather as a sort of eternal non-spatial "pattern" dissolved into the background of awareness, from which we might unfold experiences, including person-perspective-formatted moments of experience, with only one experience happening at a "time".

POST: Could this be a sign? Seeing owls everywhere again

[POST]

I recently tried jumping twice for 2 separate this and I have started to see owls everywhere again. Which is a common occurrence with me and others it seems. Well anyways I saw this on Facebook and it really stood out to me, and it's just an ad so it's pretty random. Do you think this could be a sign that's saying to like choose my awareness/consciousness wisely? Part of me feels that I'm just reaching but it's too much of a coincidence and way to clear of a message to be I think.

[END OF POST]

A1: Owls are just owls, they are not signs from the universe or anything like that. The Owls of Eternity exercise is more a demonstration of patterning than anything else.

As the other commenter says, they are best not interpreted as being "signs" from anything. What could they be signs from, even? Rather, you might more usefully view it as an insight into the nature of your experience.

Ultimately, you should consider that your usual description of yourself as a person-object located within a world-place is perhaps not entirely accurate. And "the world" is not in fact, as usually assumed, a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". For example, that you-as-awareness has "taken on the shape of" an owl pattern - as if you were a landscape with "owl" scribbled all across it, with it becoming clearly visible when an appropriate context arises.

POST: The name of this subreddit annoys me.

Dimensions are a way of measuring space.

You are assuming that the specific "physics and mathematics" use of the word "dimension" supersedes other, more common and pre-existing usages. Poetic usages, you might say, which are actually more fitting for the subreddit's broader concept. Using terms like "realities" and "universes" brings baggage, a tendency towards certain specific literal interpretations, which wouldn't be as appropriate.

This is something that works both ways, of course. For example, people assuming that a "law" in physics is something like a legal law that must be "obeyed" by the universe, or that a "theory" is just an "idea" - or worse, that a physical description is an explanation of "what is really happening". This unpacking of terms and the nature of descriptions is in fact part of what this subreddit is about. So the subreddit name is in a sense a meta provocation in that regard.

POST: My final post

Well, certainly nobody should be getting obsessed with me! So I'm glad you got over that! :-)

As the sidebar emphasises, "Never believe something without personal evidence; never dismiss something without personal evidence". The main underlying idea here is, ultimately, to explore our assumptions about the "nature of experiencing" and the nature of descriptions about experiencing, and to draw our own conclusions. In particular, to be skeptical of narratives. But I'd hope that nobody approaches this as a "believer" - rather, as an investigator and philosopher.

I definitely agree with the attitude of, if you're not getting anything out of something, then explore something else instead. Particularly when it comes to this topic.

I probably disagree with quite a bit of what you've said in your post, though. Not because it is particularly "wrong" as such, on its own terms but because it perhaps - it seems to me - takes some concepts at face value that I would not, although mostly because it perhaps drifts away from the "meta" philosophical perspective that a lot of this subreddit is written from. Experience is what it is, but descriptions... less so!

Quite a few things seem to be implied responses to things that I don't think anyone has said, or at least not that I've encountered as being said, in the way you seem to be interpreting them.

For example, to pick a few, randomly:

I think "enlightenment" is an actual thing, not just an "experience."

I don't think it's been suggested that "enlightenment" is an experience. Mostly the opposite point is made, I think.

That is, that people often report having had amazing and unusual experiences, referring to them as "enlightenment" experiences - encouraging others to engage in practices in order to aim for such "transcendental" moments. But those amazing experiences are just more experiences. "Enlightenment" is not an experience; it is the recognition of the nature of all experiences. Meditation may or may not end up accidentally giving you that insight; and amazing experiences or a experience of "being a void" may trigger that; but enlightenment itself isn't any one experience. That's why it's often said that there's nothing you can really "do" to get it (and that it's not a thing you can have).

"Enlightenment" is not something one can have by just doing a two glasses exercise. It doesn't work that way.

I'm not sure anyone ever suggested that it was. However, pushing back against your assumptions, via exercises and contemplation, might lead you to an insight as to the nature of yourself and your experience. And so in that sense, it might. At the very least, doing this shines a light on your unexamined thinking up until that point, particularly if you produce experiences which conflict with your usual world picture. Again, it wouldn't be any particular experience that would be an "enlightenment" experience; it would be noticing something, perhaps as a result of breaking down an assumption.

But still, if you want to be an enlightened being, you probably do have to meditate 10+ hours a day

That kind of depends on what "enlightenment" is, and what "meditation" supposedly does. Without unpicking either, it's hard to say. What is it that doing more meditation gives us? Now, I wouldn't say that meditation is worthless in a general sense. For a start, it's not just one thing of course; there isn't a one activity called "meditation". More, the idea being challenged is that: meditation => enlightenment.

I just don't think that this world is a subjective idealist universe that one can bend to his/her will.

I'd note that this is not necessarily the "recommended" conclusion. The framework of subjective idealism suffers from similar problems to the "person-object located within a world-place" framework, simply be being a framework. A lot of this is about pushing back against all frameworks, even the notion that there is a particular "how things are" (that can be conceptualised anyway).

If you had some technological device that dramatically improved the processing power of your brain, memory capacity, concentration capability, ability to visualize, etc that would probably dramatically improve your ability to manifest things...

Of course, one might then ask what the relationship between "brains" and experiential content actually is, and why the properties of brains would have any affect on the ability to change the world... and what is a "the world" and what is "powerful" and what is a "soul" and what is "you" and what is meant by "God". And so on.

Anyway:

I'd stress, I think, that what's important here isn't necessarily any particular result (even though I think most people get something, an inkling to start them off, despite the exercises basically being everyday actions).

The quest for results is really the entry point to challenging our assumptions, our descriptions - descriptions based on concepts like the ones you are using above. It's about being very picky and very clear about how such descriptions relate to direct experience (if indeed they do). And if that amounts to "dangerous ideas", then we'd have to say how, exactly they are dangerous. The "meta" perspective, you might say; the opposite of "belief".

But I still don't view this as enlightenment... Enlightenment is realizing what we truly are.

Basically, it amounts to the same thing, I'd say.

What is there, other than experiences? You might respond: that which has experiences! But when you look for that, you can't find it, and then perhaps starting thinking that "you" and "experiences" are identical...

We might say that this recognition is really a recognition that what we are is not a thing. It is "wondrous and mysterious", but we have to be careful that the poetic words don't get in the way of what we are after, since poetic words do tend to imply types of experiences, when what we are after is what is "beyond" any particular experience. The sense in which it is "mysterious" is that it cannot be conceptualised, therefore cannot be understood - it can only be known. And it's "wondrous" because it is not of any particular structure, while being all structures, etc.

But that there, that's getting caught up in a description about it, which is a distraction of the thing itself, of course! Anyway, I think you get the idea.

But I basically think that all of this is a simulation.

If the brain is the material manifestation of the mind, then what is "the brain" made from, and what is "the mind" made from? Where are they located relative to one another? And if they are of different types of material, how does one cause the other? Etc.

Now, we can dig away at the simulation-style approach for ages, picking apart its different aspects, but ultimately I suggest:

If you follow it all the way through, you'll eventually be forced into drawing the conclusion that: there is only one type of "stuff"; this that "stuff" is non-material and has no inherent structure; its only inherent property is being-aware or "awareness"; it "takes on the shape of" states of experience; it is self-shaping and self-causing; nothing ever "happens" other than this self-shifting; this "stuff" is what you actually are and you've just "taken on the shape of" the experience of apparently "being a person-object located within a world-place".

That is, you'll end up throwing away the whole notion of a simulation, because after you realise there can't be any boundaries of type, it all collapses into one idea, the idea of "patterned awareness". Which isn't of course an entirely accurate concept either, however it is the description which has the "least wrong" about it. And, in fact, that's mostly what we end up doing here I suppose: removing what is "wrong" until we're left with the most basic, self-consistent, version.

I am still not convinced that we can do absolutely anything and everything we want in this reality just by intending it.

And that would be fine, right? You're not meant to be convinced by reading stuff other people write. Although, it's still worth digging into why, exactly we might not be convinced - and then picking apart that explanation too, until we get right back to the fundamentals (of the self, perhaps?). I would say that the devil's in the details here. For example, if for simplicity's sake we say that "the world is made from mind", does that mean we should expect to simply flap our arms and fly? Why so or why not? (Noting that, mostly, people who say things like "why can't I just fly?" have never actually attempted it when you ask.)

In your post, you mention things like "rules". We could rephrase that as, our experiences are certainly structured. In other words, we are not coming to this as a void; we are already "patterned". Otherwise, of course, all we'd be experiencing are random disconnected sensory image fragments or the like.

The real question, then, is: is that structure fundamental?

And from that: can pre-existing patterning be modified?

I'd suggest that it is "interesting" to pursue the answers as "no" and "yes", respectively.

Now, since "intending" is essentially just a synonym for "self-shaping" (following on from the description of the self above), we might want to be careful with phrasing like "just by intending", because it might be obscuring quite a bit of detail, I feel. For example, if you "intend" for your arm to be in the air, you'll typically have the experience unfold of your arm moving from down here to up there. Why doesn't it just "appear" up there? How does the "just" play into this?

But then, does this apply to situational outcomes successfully, which are not so obviously "reality-breaking"? If someone has had outcomes arise in that area - repeatedly, of course, to confirm there is "something going on" or not - then what's the difference? Having explored that, can one apply what was done there, now in a "meta" way, such that we can feed the experiment back in on itself?

Those are the sorts of things I'd tend to ponder, anyway. (And "pondering" and "investigating" are definitely the right words to describe the appropriate approach, I feel.)

> As I said TG, I will not be spamming your sub with my skepticism. So I will contain all of my doubts in this thread.

It's a good thread. Unpacking this stuff is partly the point. I should add that it's not "my" sub in the sense of being intended to promote a particular worldview of which I'm a proponent; it's more meant to be a place where things are picked apart, with my contributions just being one particular angle, perhaps somewhat variably. The exception to this being, the general "meta" approach of it.

> I think there are still rules, that can perhaps be overridden...

If they can be overridden, then they aren't rules in any meaningful sense; they are malleable patterns...

> Surely we are meant to be continuously learning?

Learning what, exactly? And about what? (Putting aside the idea of being "meant" to be anything or doing anything.)

We are continuously having different experiences, and that includes different thoughts and ideas about experiences. That's endless. But the "meta" point would be that none of those experiences ever actually get any "deeper" into experience itself. Just like (cheesy metaphor incoming) how it doesn't matter how complex the ripple pattern, it doesn't really tell you anything more about the nature of "water" or "ripples" in general.

So you might have "in-world" learning, as experiences, but that doesn't apply to the "meta" insight, which you have been calling "enlightenment". Not getting this, is perhaps why people become endless seekers, looking for the experience or the understanding, but...

> Surely the human mind/brain cannot understand all the answers to existence.

Setting aside the assumptions implicit in "human mind/brain", this also assumes that existence is structured in a question-answer format. Actually, "questions" and "answers" are "made from" existence. Existence, if you like, "is" mystery in that sense. There's nothing at all to understand about existence, because it's not a thing, and has no inherent structure, it can't be "explained". Mostly what you end up doing (what we've ended up doing) is picking apart how various understandings fail to capture existence, rather than how they explain it.

> But more and more, you seem to be saying the same thing over and over again.

Bah, such is the way of things, really. Well, the metaphors change and evolve and suchlike, but ultimately we're all just saying the same things repeatedly in slightly different ways. I'm not sure what you expect. The answer is - the idea is, really - to make up your own stuff.

I'd stress again, though, if my angle on things isn't helpful, then don't waste your time with it. It's not remotely "special". There are plenty other ways of describing and exploring available; and I'm not even pushing my own approaches as particularly great! Remember, too, it's not about it being "true". Experience is true, but descriptions are like parallel experiences: they used to point at other experiences and provide ways to talk about them. If they're not doing that for you, then pick another one. You should be synthesising your own ones, of course - after all, the idea is that this is your own exploration of yourself.

It should also be noted that other people's anecdotes really don't matter. They might give you ideas for things to try, or different ways to think, but beyond that they're largely irrelevant.

> but I am not sure if the results were mere coincidences and I have not been able to replicate them.

Replication is definitely the key, as you say. Repeated "coincidence", across different situations, with a particular approach (not quite the right word) being the common factor. "Results" may not always be quite the same as "successful outcomes" in the manner of a pass/fail format, though.

As I've linked before, there is a slightly difference in concept between the LOA sub versus this one. That is, this subreddit isn't focus around getting results as such. Not about leveraging any supposed "mechanism" or law, anyway.

But, definitely, the two exercises are intentionally structured to "encourage" experiences which illustrate two main principles (which actually turn out to be the same principle really), from which one can extend outwards. Definitely in terms of philosophy, and hopefully experientially. In either case, "doubts" shouldn't matter (if we're interpreting that as a form of passive "belief"). If, that is, there is "something going on".

What does matter, I think, is that the these things aren't viewed as "techniques" or "methods". Better as, perhaps, "exploratory strategies" structured around patterns. In terms of how far that goes, it's deliberately left open-ended, as is what constitutes "success". It kind of has to be that way, because (as we were saying), this really amounts to an exploration of the structure of self. Otherwise the sidebar and intro stuff would be written in a quite different way, of course. (It's quite specifically written how it is, to distinguish it from a LOA or magick or psychonaut type thing.)

All of which can sound a bit vague, but I think that comes with the territory a little. How do you even talk about the idea of reformatting your perspective, for example? You can't really describe "how" to play with "becoming the background space", for instance... because there isn't really a "how". You just have to get a couple of hints of a similar experience (e.g. owls type experiments), and then dig into it.

> In your words, what do you think would the best and most efficient way to maximize the possibility of getting the specific result you are intending? It seems that too much of this stuff is being left to chance. We're all just hoping to get lucky. What is your success rate? Does 50% of the things you intend, come about? 70%? 100%?

When you say that stuff is being left to chance, what do you mean by that?

> When I intend, it seems that whether or not the result I'm intending for actually happens is left to chance, like a lottery. You play and you have chances to win, but the chances are very low. It seems like that a lot of times.

So, as I said above, I think you have to be wary of thinking of things in terms of them being a "method" or "technique", and there being some sort of "mechanism" that you are tapping into. Although the structure of language can be a bit confusing on this sometimes, "intending" isn't an act, remember, it is not something that "you" are doing to "the world" - it is itself the change in state.

In that sense, then, there is no ultimate "way". The "ways" are themselves aspects of your state.

So, very specifically, the two exercises in the sidebar (for example) aren't described as methods, bar the occasional slip of the tongue. For that reason. There are always "results" from intention, but that's not necessarily the same as immediately "getting the exact outcome I planned for", because you are pre-patterned, and intention is an adjustment, not a reset. This means that the outcomes of intention shouldn't be viewed through the perspective of "pass/fail", but rather as information - feedback on your current state. You are probing your own shape. There's "luck" involved only in the sense of "mystery": that you don't know your previous condition, specifically and explicitly, except by how it adjusts with intention.

This prior condition (the fact that you are not in a void state) means that "owls" and "two glasses" don't lead you to suddenly appear on Mars or whatever. However, the principles involved in the structure of those two exercises, tell you all you need to know about intention (which is the only true cause). And they also tell you that "mechanisms" are themselves patterns which can be intended. So that's where you start in your investigation to "get better": you might say can go go "meta" and experiment with "voiding" patterning and/or intending "formatting", and also not re-implying patterns by intending outcomes that are based on them for their structure.

You can see, though, why this "meta" aspect means that nobody else can really tell someone what or "how" to do, because that's the exact thing that's being unpacked: your own condition. This isn't about a specific technique that's promoted or even a specific description to believe in. And that's why this isn't LOA or a subreddit of that type.

But of course, this is just my way of talking about it. The subreddit frames itself as a starting point for investigation, not as the result of that!

> And lastly, what is "meta"?

Heh, that a completely fair question, right enough! Generally, something is considered to be "meta" if it is about the subject, one step removed. For example, "metadata" is additional data about the data: metadata within a photograph is data which describes aspects of the image. A "meta" reddit post in a subreddit is a post about the subreddit itself. In this conversation, if we were talking about "content patterns" of experience, then a "meta" perspective might be one which applies to all content patterns, a pattern about all patterns.

In the context of our discussions, keeping a "meta perspective" would mean that as we discuss the world and ourselves and so on, we remain aware of the nature of our discussion: that is, we are exploring "ideas" and remain mindful of what ideas are, what "discussion" actually is, and don't conflate ideas and discussion with somehow getting "behind" our experiences.

> ["mechanisms" are patterns too] Is that, for example, how things like rituals come about?

If you think about the Two Glasses exercise, its "mechanism" is basically an invoking of existing patterns of experience, such as "level", "intensity", "transition", "transformation", "translation", "identification", "association". They are abstract generalised patterns, to which one attaches other content, and thereby (or so the theory would do) alters it.

But this is really just a version of everyday life stuff, I'd say. When you intend to have your arm wave in the air, then you are bringing the extended pattern associated with "arm in the air", the meaning of that idea, into experience. When pouring water from one glass to another, you are similarly bringing into experience the entire meaning of "moving stuff". So we're basically talking about meaning and metaphor, realised. The distinction between literal and metaphorical collapses!

> "voiding" patterning and/or intending "formatting"

Well, it's just the idea that - according to our little Patterning Model here - all that there is, is awareness in a particular "shape" or overall pattern or "state", which itself consists of all possible patterns eternally, just at different levels or "intensities" of contribution.

Now, it's patterns all the way down, but some patterns would be "facts" (like: the red ball is on the lawn) and others would be "formatting" (like: the senses, spatial extension, moment sequences, etc), and so on. Although these categories are just for convenience when discussing this, of course; they aren't organised that way particularly.

The idea of "voiding" a pattern would be reducing its intensity of contribution to an effective zero. The idea of intending "formatting" would be to change the apparent structure or perspective of moments, rather than just the factual content. It's "meta" all over again!

For example, right now you probably feel as if you are sort of located in an area somewhere in your head, looking out. This moment of experience has a formatting of apparently being "over here" and the room being "over there". Note that this is different from the perspective of the experience; I'm talking about the sense of "being this part of the experience, not that part".

However, you could instead adopt a change in the formatting of this, such that you are the "background space within which the whole scene arises". If you do this, you feel that you are "everywhere", as a sort of observer-container, rather than being identified with just that one sensation in your head area. (The next step one could take would be to identify with "experiencing", that is you would be "that which the experience is made from": identifying with awareness. That is a change from "observing" to "being".)

As always, of course, these descriptions are just alternative thinking-structures, in parallel to the main strand of experience. Experience remains what it is: experience, not "patterns" or "formatting" or whatever. The fact of experience is true; the descriptions themselves are only true as that: descriptions (or: the experience of thinking descriptions). However, by seeking the most fundamental description that can capture the basic structure of a "1st-person" experience, we're freed up creatively in terms of what can be conceived of and discussed, and what can be experimented with.

...

> Life can easily pass one by while waiting for miracles to happen.

Definitely, I think one should never do this. Particularly if one is prone to:

> I am thinking that serious meditation is one way one can improve's one life. So it's a win-win situation, assuming one meditates correctly, and seriously.

That sort of thinking, if not done cautiously.

Which is, thinking that if you are just "logical" or do something "correctly" or "seriously", it'll work out. That can be a version of "hoping", just with with some broader more plausible sounding words swapped in. It can be a bit like, "this next thing sounds good, particularly while I don't know much about it yet and can project my hopes upon it - all I need to do, is do it 'right'". That's how people spend their whole lives being "seekers". Putting their hope into the unknown, checking it out superficially and perhaps being disappointed that it's ultimately a bit boring and a slog after the initial excitement - too much like homework, surely not what they real things would be like! - and moving on. So that's the second thing to never do, I suppose: waste life by always just looking to the horizon.

> serious meditation is one way one can improve's one life.

Perhaps it might (there are certainly nice effects, depending on what exact meditation and so on, and the possibility of insight), but it's important to be more specific in the doing, otherwise it'll just be making the same error again. If the aim is to "improve life", it might, but actually if done "properly" it might also result in some grim experiences as things unfold, just as even the "daily releasing exercise" does (where you are lying on the floor in the constructive rest position, letting go). That is, that looking for the "magic action" that'll make everything great, rather than treating things as an experiment, usually leads to superficial experiences and possible endless seeking. If the outcome is judged simply on whether it feels good that time, or a "pass/fail" outcome, then one never really changes. Particularly because, the ideal outcome being sought is, I'd say, not a particular experience or feeling or whatever (although those can be good), but a change of perspective. That improves life most, I reckon. So it comes back to that thing of approaching things as an "investigation", without really having a fixed expectation as to the outcomes, or even the type of outcome. You might then find out useful things for improving life, but that's unproven until you've really dug in - so in the meantime, it's important to improve life using the tools you've already got, rather than waiting for some new amazing-super-tools which you may or may not get a grasp on.

Six months meditating (in a specific way, etc) does sound like an interesting experiment to try.

...

Q: One can also meditate for decades with no results at all, or, can even go psychotic during the process, so I agree with you that this mode of thinking can also be dangerous if not approached carefully. This is why I'd only be willing to try it for six months to a few years. But, really, what do you think of the Jhanas and the Siddhis u/triumphantgeorge. I have done loads of research on this, spoken to many people with actual attainments. They've showered me with love, and some have even read my mind (although somehow, they manage to leave room for "plausible deniability.") But it was very impressive nonetheless! And they no longer need to sleep or eat, because they have advanced through the various jhanas, which provide joy and bliss that is thousands of times more pleasurable than one can experience through orgasms or drugs like heroin-----all through meditation. Of course, one can meditate for decades without experiencing the first Jhana. This is why I am approaching this in a logical, result based manner. One guy I've communicated with also strongly hinted to me that he has recollected his past life memories, and possess all kinds of abilities that one would consider as supernatural. He just never go into detail about them because he asserts the most important thing is enlightenment and transcending the human realm of existence. So to me, right now, it seems that the serious meditators have more "clout." I don't think anyone has attained these abilities through dimensionaljumping or lawofattraction. Most people don't know if they can experience a bliss 1000x more pleasurable than heroin/sex just by sitting somewhere. And more and more, it seems to me that existence is hierarchical. I started to believe that there were no such thing as higher beings, and higher realities, but I'm starting to think this is just untrue. The angels, demons, gods, extraterrastials, etc all exist. The universe teems with life. These beings aren't illusory. Just as humans will probably this century, create conscious artificial computers that are vastly smarter than humans, it makes sense that perhaps in our own universe or a higher reality, there are beings that are vastly smarter than us. And some of the accomplished meditators have had genuine communication with these entities. There was even a redditor here on reddit, u/absolutus, who seemed to have attained some of the Jhanas. He would probably be very confused to know that all of the hard work he spent meditating and working hard was entirely unnecessary. All he had to do to have

the life he has right now was merely intend it, if what this subreddit is about, is true. So, I'm really curious on your thoughts on all this. Have you experienced the Jhanas? Do you think they aren't worthwhile? If you cannot read my mind in this very moment, why not? And why can another guy read my mind and not you? One person has told me things about myself, that I didn't know. Do you still sleep at nightt? Why do you do so, when another guy doesn't need to sleep? Why eat? I know you don't like talking about your personal life, but you will find a lot of people on youtube describing how they no longer need to eat or drink water. And they have their face and voice on camera. I am not trying to put you down u/triumphantgeorge. I am just curious.

So, this sounds like you're somewhat falling into the "gurus and teachings" narrative template (or "pattern"). And the way you use the term "intention" - or "just" intention and its use in contrast to "hard work"- suggests that we're not referring to the same ideas here (intention is not an "act" and it is not in-world). I feel that this applies also to many of the concepts in your original post, and to the way you are using the term "universe" - and "existence" and "entities" and "meditation" - in this post. That is, you are talking from a position that is already "too late" in the discussion, so we are talking at cross purposes. Meanwhile, you might consider that there is a reason why, in your research, you'll have heard the siddhis referred to as a "distraction". This reason is to do with the context within which all of these concepts and experiences reside - that is, the "meta" perspective for all of this stuff. Ultimately, it's the same reason that the subreddit isn't about a "teaching", but an unpacking of "teachings" and descriptions - and it's not about any particular experience, but an unpacking of experiences and the conceptualising of them. Similarly, the sidebar deliberately refers to "exercises" rather than "techniques" or "methods", and in discussions we talk of experiences being "as if" something is true rather than at face value, and so on. All because it's trying to shoot straight for the insight - rather than there being a "path" with a "teacher" and developing "powers" or whatever, all of which can turn out to be slightly nonsensical later (other than being an experience). So, rather than tug at one piece and then another here and never really get to the foundation of this, I think later I'm going to write a response from a "ground up" perspective, and then you can pick at that.

I would still like to know why you can't read my mind, but some of the "gurus" can.

It's potentially a quite meaningless question. A more appropriate formulation of the question would be: why are you having an experience of this person "reading your mind", and not that person "reading your mind", and so on? From which we have:

It's completely up to you...

Oh well, perhaps not then! :-p

If I may just say - you seem sort of weirdly "offended" somehow. Like you were promised something in particular, and you weren't given it by this subreddit? Or that me, as a moderator here, has taken on the role of a guru or teacher, and not delivered to you what you aspire to? That's not really the setup though, and this subreddit isn't founded on a promise of quite what you seem to be assuming - for a reason. Which is, that none of that stuff matters much, when it comes to the underlying thrust of this, about examining the nature of "experiencing" (and of descriptions about experiencing). In fact, it's more likely to make you fall into a little dream instead. Anyway: Now, when I say "guru and teachings" pattern, I might equally have said it was a "journey of discovery" pattern, or similar. It amounts to the same thing. By saying this, I'm not disparaging such experiences at all; there is nothing remotely wrong with having these experiences. I'm just trying to articulate a wider point, which encompasses all of this. Which is that they are "just" experiences. It's like looking at the forms made by ripples in a puddle. And then imagining that there is some "world" behind those forms, going off on a big adventure where you discover the meaning of those forms and that world, encountering fascinating characters along the way, learning new powers, battling with entities, maybe being able to summon objects and circumstances, reaching great heights of achievement - and then:

You notice that all of that was still just differently shaped ripples. And: You are the water and the ripples. And even the experience of apparently being a person-object in a world-place at all, is just a particular ripple within you - and actual-you are not an object or indeed anything particular, other than having the property being-aware (that is, having the experience of however you are "rippled"). Basically, the thing I feel that you are missing, is that it doesn't really matter what experiences you have, including all these experiences of "flowing love" or meeting "people with amazing powers" and so on. That's just more ripples, just yet more experiential content. It's all that the same level, with no one experience actually being more special or getting behind things than any other experience. What actually matters, I'm suggesting, is to notice the context of the experiences. That is, to notice "that which 'takes on the shape of' all these experiences", the nature of all experiences rather than the content of any particular one. The "material" of experience, if you like - that actual, non-personal "you" which becomes those moments of apparently being a person in a situation ("as if" it were true; consistent with the idea of it, but not actually the true nature of it). This is what things like that Feeling Out Exercise are trying to offer a way into, and what the experiences triggered by the two demo exercises are intended to point to, - drawing attention to a couple of the key counter-intuitive aspects of actual experience (it ain't about "powers" as such), leading to an appreciation of this context. Keeping it simple and stripped down, too, by carefully noting that any descriptions are themselves just further experiences. Thereby hopefully avoiding falling into a self-perpetuating dream based on one (related: if you haven't already, check out the Kirby Surprise interview linked in the introduction post, as a nice illustration).

I hope that helped clarify somewhat where I'm coming from here. Elsewhere, you seem to muddle up the idea of "intention" with being a sort of in-world personal "action", and have a notion that an intended outcome would mean there would be no subsequent experience of bodily action - no "hard work" or "effort" - but I think if you think of that from the perspective above, it should be clear how this arises from a misunderstanding of what is meant by those terms.

Are you really a puppet master of the physical dream world?

I think that was probably a joke reference, actually! :-) Especially if it was in amongst some Nefandi-related banter. I'm actually fairly careful to avoid doing anything other that facilitate discussion or unpack descriptions and ideas, because (as the sidebar says here) it's not meant to be about any particular person and their experiences - ideally, "no teachers or teachings". (And there's this basic issue with that anyway, as I've pointed out, and which we'll cover again below.)

But reality doesn't work that way.

Your response there is full of assumptions, though. In fact, the exact assumptions that are being pushed back against and explored. In particular, the idea there are individual people which have minds, that all exist as objects within a shared place, and have intent as some sort of "power" which varies in strength, with a struggle to win. In short, it's based on the description structured around you being a person-object located within a world-place, with "the world" being a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". I suggest to you that this description is not accurate. Or at least, it is not fundamental. In particular, experience is not personal (even though it can be "formatted" in a way "as if" it was from a personal perspective). Basically, you've answered with "reality doesn't work that way" to a suggestion that you are currently making incorrect assumptions about what "reality" is (you're using those assumptions to structure your response). I'd also add: "intention" as some sort of personal willpower is not the sense in which that term is being used. It's not an act, or a wish, or a want, or a willing, because those would be things done as a person, an object. How could that even work? How could such a thing influence the world? Rather, it's supposed to indicate something more like a self-shifting of state, a "becoming".

As you say, experiences are meaningless.

They are not meaningless as experiences. Results are not meaningless as experiences. They are only meaningless in terms of some sort of aspirational descriptive framework where you "win the game" in a fundamental sense. However, experiencing is in and of itself meaningful, as a fact, independent of specific content. This same thing arises when the question is asked, "if it's all just awareness, then what's the point"? But that dry wording belies the fact that the only aliveness that there is, is awareness. All experiences being "made from" awareness, whatever you thought was the meaning of an experience in terms of a description about an experience, it was actually awareness itself that was meaningful. You might even consider that our desire for apparent goals, including your inclination towards amazing powers and control, is actual a desire to resolve our patterning such that we have a clearer experience of simple awareness! So the very thing you are suggesting would make life meaningless, is actually the thing you are implicitly seeking now, that which is giving meaning to your actions!

You might ask yourself: so, what happens when you have an experience of being "all powerful"? Then what? Just more experiences. You don't "achieve" anything, ultimately. But that is fine.

EDIT: I suppose what you might take from this, is that no matter what adventures you have, you've already won. Right now.

Q: I've got a problem with the idea of not valuing some experiences above others. I have memories - I mean my best memories - places' I've been, emotionally intense times with friends - beautiful walks - those memories stand out to me as diamonds in my life, like, the times that showed me what life is all about, what it means.. I feel like there's ..some kind of meaning behind life that's..a glimpse of the higher dimension we come from maybe? I feel like ...there's levels -
Bottom level - unhappy times, fights with family, failures, times I felt bad, or bored and meaningless. I feel cut off from meaning, separate from this indefinable substance.

Medium level - just taking pleasure or contentment in the day to day routine of life - walking to work on a sunny morning hearing the birds sing, joking with colleagues as I work, singing along to a song on the radio, just peace in feeling the sensation of doing something I'm competent in, getting lost in my body movements and focus (not necessarily intentionally - I did this before I'd heard "mindfullness" was a thing)
Top Special Level - the most intensely enjoyable or peaceful times - walks with people I love in a beautiful place, meetups with friends I love the company of, days when everything went right for me - I bought a book I was excited about, the sun shone as I read it in the park, intense romantic dates, amazing vacations to places with powerful energy (can't explain in scientific terms but felt it). I feel that some of these top experiences just shine out as..times I felt most connected to the meaning of life, times I knew what life was all about or who God was - that these people and places, these interactions, here now, are what life is supposed to be (even though the same people and places could feel commonplace in other contexts). Like they were times and places where the veil between me and God/meaning were pulled down. Having said that, I have a few problems (mild Autism, anxiety, and having grown up in a close-knit church community) that mean I've had more problems making connections than the average person, so maybe a person with average social skills would be more used to friendships and relationships - maybe some of this intensity was just me, as an animal, with instincts for human contact, hyper-focusing on the contact I did have because I had less of it than the average person. Maybe a person with the regular/average amount of friendships and romance wouldn't value some of the times I've had like I do.

Really enjoyed your comment. Some thoughts:

I've got a problem with the idea of not valuing some experiences above others.

That's not necessarily what I'm getting at, in this conversation. It's not about not valuing some experiences more than others. Some experiences are certainly more enjoyable, and experiences have different in-world meanings in the context of personal history and worldview. But that "pleasure" or "meaning" is part of the experience. (When I say "experience" I don't just mean the sounds and visuals of the moment.)

Rather, it's about recognising that all experiences are of the same type or nature: that is, they are all "shapes" taken on by awareness. Or metaphorically, you might say that they are all like ripple formations in a puddle of water. Now, some ripple formations may be more pleasing to the eye due to their association with other ripple formations, but from the perspective of the water/puddle, no ripple formation is "special". Now, since when we are talking about "enlightenment" or at least recognising the "nature of experiences", we are really talking about that recognition that "all ripples formations are 'puddle' no matter what their shape", we can say that no experience is "special" in that context - hence, the idea of an "enlightenment experience" is flawed. The insight is not to be found in any particular experience, since the insight isn't about content, it's about context. I'd add that the urge we all have to create descriptions involving hierarchies can sometimes make grasping this sort of idea quite difficult. Really, it has to be a sort of direct intuition as a result, rather than conceptual. (The problem with all conceptual thinking is it requires a division of things into objects, and relating them in "mental space" - even if not strictly a 3D space because there is "feeling-sensing" thinking - but here we are talk about something that is "before" division and relation.)

Your description of "Top Special Experiences", then, is interesting, because it moves towards that sort of "direct knowing" experience. I'd suggest, perhaps, that one way to understand why those experiences stand out isn't exact due to their content as such, but that in a way they are less cluttered, less rippled, and for a moment you are closer to experiencing (really: being) just the open water, or the implicit state of the water, unopposed. This means that those experiences can be the most instructive (since they tip you off that your usual assumptions about the nature of "the world" and "you" may not be accurate), but I'd still suggest that they are not special in type. And it's not necessarily true that the experience => insight, so those who chase those experiences thinking they can lead to something, are potentially getting distracted, thinking of it the wrong way around.

...maybe some of this intensity was just me, as an animal, with instincts for human contact, hyper-focusing on the contact...

Maybe your tendency to hyper-focus, in this area and in others, actually works to your benefit - since unlike other people whose ongoing experience is a big splash-around of ripples and responses, you are narrowed down on a specific set of ripples at any one moment. And so when what you are focused upon just "clicks", becomes direct with no interference, then you're just there.

Now, that may not be "special" in the sense I've been talking about above - but it's certainly pretty damn good! :-)

POST: Do not doubt yourself

[POST]

I have been lurking here for fun for quite sometime. Whenever someone expresses their doubt, I am excited that at least some people here have some semblance of rationality left in their mind. However it does not last. Often the same people who express doubt quickly go back to trusting the words of the cult leader, Mr. George. Do not doubt yourself. If you started doubting, keep doubting. I don't know what motivates this man. Maybe he's running some sort of strange psychological experiment on you all. Frankly, anyone who takes these ideas here seriously needs to go see a psychiatrist. I have seen far too much madness here. From people claiming to "jump" to pokemon universes to people claiming to have changed their gender. People desperate to change their lives are often "easy targets" for religious conversion. This sub is no different from a religion such as scientology. Only difference is that you get your mind brainwashed here for free. You don't have to pay for it. Please, get on with your life. Spend less time on the Internet. Breathe some fresh air, get some exercise, and spend more time interacting in the real world. Your mind will thank you for it.

[END OF POST]

Well, I'd like to point out that the sidebar does specifically say: *An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience. Never believe something without personal evidence; never dismiss something without personal evidence.*

If you've read any of the more detailed discussions, you should realise it's about the exact opposite of something you're are meant to just "believe" in. The general idea, in fact, is about investigating the nature of experience, and also the nature of descriptions about experience - ultimately without taking any description as being "what is happening" (that is, avoiding the "the reification of abstraction"). Of course, beyond that "meta" perspective, there's lots to discuss, and many different views to explore. And so: You'll also notice that the sidebar mentions the concept of "active metaphors", which should suggest something about the overall idea. (Hint: the "dimensions" of the subreddit name aren't "places", although one should note that "the world" isn't necessarily a place either, etc.)

Now, a lot of this should actually be relatively trivial as a perspective, for anyone who has considered the relationship between experiences and descriptions, be they everyday assumptions or scientific models (with the latter the idea that a description was "true" was traditionally seen as nonsense). But, here, we have fun knowingly exploring the implications of it - and perhaps finding out some interesting things along the way, maybe something more than that. Anyway - given that it's summertime, I definitely concur with your suggestion to live life, breath fresh air, maybe some exercise, and thoroughly explore interaction with "the real world" - whatever that is, exactly. And as moderator, I am grateful for you taking the time to create a user account on a Friday evening specifically to post this PSA; it should be a good seed for weekend conversation.

TL;DR: Do doubt yourself, **but doubt everything else too**, or at least don't not-doubt it.

If we're going to conversate, you will have to address the actual content of my arguments.

Hmm, I didn't notice any arguments.

Where is the evidence for believing that you can change your sex or go into a cartoon universe by looking into a mirror?

That's a bit of a misrepresentation of the setup of the subreddit, I'd suggest. It's an inversion of it, in fact. I think you are arguing against your own concept of this, based perhaps on the subreddit name, rather than the actual idea. As noted above, there is no encouragement to "believe" anything. Generally, the idea is that there are a couple of activities one might try out, and then contemplate the experience of doing so, from various different perspectives. Beyond that, there's no particular viewpoint advocated by the subreddit - except the "meta" perspective again noted above, of course.

This works both ways, though: although no particular "esoteric" view is specified, neither is the "standard description" pushed as some sort of corrective response. (Note that you have to make a distinction here between the content of the comments that myself or anyone else might make, the ideas that appeal to them and are being explored, and the "official view" of the subreddit.)

In fact:

If you do have an argument, it seems to be that, contrary to your rallying call to "do not doubt yourself", you are condescendingly suggesting that people exactly should doubt themselves! That is, they should doubt their ability to use their own critical thinking to assess experiences and information. Also implicit within this, is that it is somehow dangerous to explore interesting ideas, as if one might be somehow captured by them. That seems to ignore the possibility that one can play with conceptual frameworks - try them on and even have fun with them, see how they play out - without having to "believe" in them. This subreddit is meant to be the start of personal creativity, not the end of it.

EDIT:

I notice you added an extra bit about an "insult to your intelligence" after I'd already replied, so I'll append this:

I know it's a metaphor. But the metaphors stop there.

They don't, though. The metaphors don't stop there. Whatever a "metaphor" is, exactly. Which is one of the points, as regards the nature of descriptions and their relationship to ongoing experience.

Why not tell them it's all just psychological tricks that have no bearing on reality?

Because it's not a psychological trick. And it exactly does have a bearing on "reality". Again, what ever that is, exactly. And so on.

I'm not quite sure what you are angry about here - other than perhaps the idea that some people might not agree with you, or aren't to be trusted with reflecting on their assumptions, or something like that. Regardless, it does seem a bit patronising, and not based on a close reading of the subreddit.

You are consciously evading my questions. Why do you allow people to place their hope on changing their lives with these "exercises" that have no effect on reality? This is no different from the secret. "The secret" does not work. This also does not work. The only difference is the woman who wrote the secret got rich off of it, while you are selling people hope for free. If you know very well that no one will change their sex through these exercises or actualize whatever else they want, why encourage them to do it? You know it will have no effect on reality, except maybe having them think something weird is going on by experiencing mild "synchronicities" through confirmation bias.

You are consciously asking questions which are disconnected from the topic at hand, it seems. For example, in discussions there is a clear framing in terms of "exercises", "experiments", "investigations" rather than "methods" or "techniques". It is regularly pointed out that an apparent link between an act and a subsequent experience is problematic, and cannot be assumed. ("Confirmation bias" has a specific meaning which doesn't quite apply to this sort of thing, but I know what you are getting at.) And so on.

In fact, the conversations are very much focused on the deconstruction of experiences and descriptions of experiences - in both directions - rather than believing that this or that, or what could or should or did happen. I say the content of the subreddit is mainly in the discussions, actually, and intentionally. In the case of your comment there, there are lots of hidden assumptions to pick apart - your use of the word "reality", for instance. What is that? And without having conducted the experiment, you have no idea whether such a silly little exercise might lead to an interesting experience, or not. (And "or not" is a result too: if nothing at all happens, there's something to conclude from that. Even if something seems to happen, then you have to check you aren't misreading it, or in what context you are interpreting it, etc.)

Otherwise all you have is a default description of the world, perhaps not one you've really thought about very deeply, and if you have so much faith in it - well, that is a belief in an unexamined conceptual framework, a bunch of thoughts, surely exactly what you are opposed to!

I don't see how the ideas and exercises here are different from the exercises that are in the book "The Secret." Mind you, I read that book and couldn't stop laughing for days. Just as I don't need to try the exercises in the secret to know that it's fictional, there is no need for me to try the exercises here. Again, you are still being very evasive. You don't sound too different from a "the secret" or "law of attraction" teacher. When faced with tough questions, they find endless ways to explain why it does not work.

A1: Just as I don't need to try the exercises in the secret to know that it's fictional
This might be the funniest thing I've read the past month. Thanks.

A self-styled asker of the "tough questions", eh?

So, apart from the idea that one can conclude something from not doing an experiment, especially one which requires zero effort - although it is of course perfectly fine to consider something ridiculous-seeming and therefore have no conclusion beyond that - you are also discounting that just the fact of participating and discussing the subsequent experiences is in and of itself valuable and leads somewhere. However, it's not just that you are assuming that you know the nature of the experiment and therefore don't have to do it in order to comment; you are also implicitly assuming that you know... everything.

This potentially makes you a "believer" of the worst sort: a believer in an unexamined and vague concept (of "reality"), with a belief that it doesn't even need to be examined. You "do not doubt yourself", I suppose. Which, in turn, is probably also responsible for you holding a view of the nature of the subreddit without having really followed it. Perhaps, again, you feel you "don't need to" in order to draw conclusions. To hold beliefs about it. Perhaps that makes you a "free thinker"?

Again, I'll emphasis: this isn't about a method or belief, and in fact those two concepts would be held suspect also. You are perhaps confusing this with a "law of attraction" subreddit. Or confusing your own concept with the-thing-itself.

Anyway, there you go.

I tried magic when I was a kid. It never worked. I matured and grew out of it. Why would I go back to having imaginary friends as an adult? If it never worked when I was a kid who did not have any "strong beliefs," why would it work now with my mindset?

Magic, imaginary friends, strong beliefs, mindsets - not really related to this, I'd say, although some might sometimes draw connections (which should then be picked apart of course).

You seem to think someone's trying to persuade you of something in particular, but they're not. In fact, what "it" is, is what is under investigation. You can join in with that, or not - either is fine!

I do like your writing style. It''s very "refined." But thanks but no thanks. I came here to set people free. Can't allow myself to be swallowed up by madness. I have compassion for you. Increasingly, it seems that you are the one that needs help more than any other person here.

Oh well. Thanks for your well-meant comments all the same. Cheers for now.

POST: Has anyone used dimensional jumping against somone else?

[POST]

Like used it to manifest somone dying or something like that?

[END OF POST]

Intention is quite powerful so it could be possible to negatively affect someone's life, however there's a karmic debt created that has to be accounted for.

Really? What makes you say that? Who or what does the accounting, how is payment enforced, and why would it operate in terms of our human conception of goodness or badness? Is there some external intelligence at work in this? So:

The notion of "karma" as some sort of ongoing tally of "goodness" shouldn't be taken for granted, I think. For instance, it might make more sense to conceive of it more like "the persistence of intentional patterns". So, if you intend an outcome of "bad things" for someone, then you may experience the general pattern of "bad things" in your ongoing experience thereafter (similar to how the "owl" pattern arises in a general way in the Owls of Eternity exercise). However, the solution to that would be to be more specific in your intention, to deliberately structure it with this in mind, thereby avoiding a generalised "bad stuff" patterning.

I think we have to be careful not to end up simply repeating things in a superstitious way - e.g. karma payback, magick is evil, all that - without digging deeper into the actual structure of those ideas. Personally, I'd say that there is nothing necessarily stopping you from harming "other people", no necessary reason why you suffer as a result of doing so. However, it's obviously not a very "nice" thing to do!

There's also the additional aspect that "other people" might be best interpreted as being aspects of you-as-awareness - your own extended pattern! - so you are really mangling your own state by doing things like this. If such power is available to you, then surely there are better ways to tackle whatever issue one is seeking to address.

Q: Really? What makes you say that?
My ability to track the path that energy takes was helped along by a near death experience I had last year.
Energy transfers mediums as easily as wind getting converted to sound when a breeze hits some wind chimes. There are no gaps or wasted space between the wind/sound even though they are two distinct separate paths of energetic travel.
Who or what does the accounting, how is payment enforced, and why would it operate in terms of our human conception of goodness or badness?
Human energy in the form of life and emotion transfers just as easily as wind on the chimes, without any gaps or wasted space between the energetic forms. For example, if I angrily honk at someone sitting at a green light absent-mindedly and it frightens them, my anger was transferred from me, to heat when my muscles hit the horn, to an electrical connection which created sound waves, which transferred to the person hearing them, resulting in another emotion of momentary fear. If you freeze frame that scenario, my emotional energy of anger still exists in the form of their fear, minus the heat lost in the transfer of that energy.
When I refer to "karmic debt," I'm specifically talking about the human energetic value that is present when a person initiates harm and causes some sort of distress, discomfort, pain, suffering, or the like to someone else. Just as water seeks its own level, energy will balance its self depending on the positive or negative charges surrounding the energy. That's not to suggest that the do-er of bad things will have bad things happen to them; I'm simply saying that somewhere down the line, that harm will be neutralized.
be more specific in your intention, to deliberately structure it with this in mind, thereby avoiding a generalised "bad stuff" patterning of your experience.
I think I understand where you're going with this, but the karmic debt I was talking about wasn't based on any superstition. It simply aligns with the laws of energy. There's no belief required.
Personally, I'd say that there is nothing necessarily stopping you from harming "other people", no necessary reason why you suffer as a result of doing so.
I completely agree. That's a thin line though. One could indeed manifest harm to other people without harming themselves, but that does not mean the karmic debt doesn't exist, it simply transfers to something else down the line. Nor does it mean that the creator of that harm won't have to experience an energetically-equal amount of emotional accountability when they face death. Does that make sense? Edit: When I say an "energetically-equal amount of emotional accountability" I mean that someone who manifested harm for society would be required to feel emotions in equal measure to the emotions they created in other people. The fear surrounding their own death, or the accumulation of guilt, etc.

Okay, so if I'm understanding correctly, what you are going for here is less like the general "negative energy" spiritual accounting concept, and more along the lines of a physics style "conservation of energy" principle.

However, aren't you muddling two different things here? That is, the abstract concept of "emotional energy" and the concepts of "kinetic and potential energy" as used in physics (as well as, perhaps, difference ideas of "charge")?

Regardless, we're left with the issue of tying such a model back to our actual ongoing direct experience. In physics, for example, "energy" isn't a real thing as such: it isn't observed and it doesn't do anything, it's pretty much an accounting principle which carries across different types of observations, as a handy connecting concept. It is used because it helps the sums work out - and the sums can be tested against actual (if somewhat constrained) observations, and the models tweaked accordingly. In this case, though, how can we tie this description to our direct experience? What specific observations can be made, to ensure that this description is worthwhile, and that we should be using it to judge whether there is actually a "karmic" issue to worry about? What would convince someone to follow it? While we might say that there is "no belief required" within the description, there is still some level of belief involved in the very assertion that this description is accurate!

To some extent, of course, this last part isn't really a problem: no description should really be taken too seriously, as "what is really happening". However, if we are going to assert a description is useful at all, it's appropriate to push back on it and ask in what way exactly they should be deemed as worthwhile or useful. (For example, the "meta" model of "experiential patterning" is useful because it can be directly experimented with and offers a simple conceptual connection to direct experience, even though of course it is not "true" as such.)

In terms of OP's post, it still remains open I think: in what way does the concept of "karma" actually matter to someone who wants to intend (what they interpret to be) a harmful outcome?

(It's just good to really dig into this, rather than to perhaps skip over our assumptions.)

Aside - I suppose it's worth us reminding ourselves that physical models aren't "what is really happening" either, of course; they are useful metaphors only. For example: the world isn't made from atoms, only "the world" (an idea) is made from "atoms" (a conceptual framework). So what in fact matters most about a "karmic" model is whether it is useful, rather than true, because it is inherently not possible for it to be true. At the moment, though, I'm not sure we've got much further than the idea that "intending bad outcomes might produce unpleasant penalties", which I think we have cast doubt on now, or "taking action always implies resultant change", which is a tautology.

Tautology is an excellent explanation.

Actually, to some extent this is the key point that we keep coming back to. That is, the nature of descriptions themselves.

All descriptions are to a certain extent "castles in the sky": the manner in which they are "true" is mostly in the sense of "conceptual truth", which is really just another way of saying their are internally consistent. This, as distinct from what we might call "direct truth", the actual experience that is present, now (although this is not just limited to the "sensory moment" that is now). The link between the two, we might term "observational touchpoints" - the ropes that link the content one experience (the experience of "thinking about concepts") to another (the experience of "this main strand of sensory unfolding"). So, my issue with the theory of karma outlined above - aside from my reservations of mixing different concepts of "energy", although I do get what you are going for there, which is that all experience must have a counterpart in the physical model if they are to share a conceptual space - would be that it is tautological in the sense of being primarily "conceptually true" (self-consistent) without sufficient "observational touchpoints" in order to make it useful as a pointer towards "direct truth". Basically, that it might ultimately be more of a narrative than it is a model, I suppose.

I don't see how they're two different concepts. Emotional energy is every bit the same energy identified in physics.

I think that "emotional energy" is generally used as a metaphor to describe a particular subjective sensation associated with an emotional state. Whereas in physics "energy" is an accounting principle associated with (loosely speaking) the position of particles in a particular context. These are two different conceptual frameworks, really. "Emotional energy" doesn't translate to a "physical world" energy unless we explicitly redefine it. Which we might be able to do, of course - but we can't just hand-wave it.

Where would emotional energy come from if not from physical energy?

That rather presupposes that the two conceptual frameworks are compatible, and/or that one of them (physical energy) is somehow "real" and foundational. The proper answer is probably that "emotional energy" doesn't come from anywhere in terms of "physical energy". And to some extent, from anywhere at all! Again, unless we redefine "emotional energy", to have a version of it in a physical model. This sounds picky, but:

The term "energy" is vague...

Not if we choose to be specific in how we are using the term, and in the mechanics of how it is being applied in our descriptions!

This presupposes that one must worry about their karmic issues at all.

Perhaps, but:

Even if we didn't worry about them; even if we just stomped along blindly without regard to the benefits or harm we're creating, the energy and its correlating effects can still be mapped out from start to finish.

This rather presupposes that there is such a thing as karmic energy at all! The effects are "only mapped out from start to finish" if there truly is such a thing, and right now its existence is what we are debating. If it doesn't exist, then there is no "mapped out".

In the end, all of it must be accounted for, energetically speaking.

Must it? Even if we translate "emotional energy" into a physical model, and say that energy must be accounted for (which is really just a way of saying that energy is never created or destroyed, standard stuff), there's still no reason to suppose that concepts of "harm" or "benefit" are connected to this. Now, one might say something along the lines of: "if you take an action, then that corresponds to a change in the form of energy, be that kinetic or potential, as heat or gravitational, or whatever". But that doesn't really mean anything for us, in terms of "harmful" or "beneficial" actions or outcomes. That sort of thing - moral judgement or interpretation - lies outside of such a framework.

If we ARE aware of the energetic balance in our lives, it still shakes out to even money. Either the individual had a net benefit or a net cost to humanity.

So far, though, this idea of "energetic balance" has no link to "goodness" or "badness", or other human conceptions of different types of events or situations.

I totally agree with pushing back on these concepts to determine their usefulness, but we can only tally the energetic profit/loss after everything is accounted for.

I'm still not (based just on this description we're digging into) convinced there even is such an energetic profit/loss, in the sense of one that matters in terms of good or bad behaviour, and good or bad experiential outcomes. There still seems to be a muddling between the concept of "energy" as used to describe configurations of matter with that used to describe subjective experiences of situations, which hasn't been overcome.

All that aside, though, there is perhaps a more important aspect of this as regards "dimensional jumping", which is:

- Why would intention - that is, a direct update to the facts of the world - incur any sort of karmic aspect, since it is “before” the sort of energy we’re talking about here?

In other words, since intentional change is not an action, surely it is in any case outside of a personal causality-based karmic framework, no matter how it is conceived of, and particularly in the case of a "physical" model like we've been discussing?

Instead, intentional change would perhaps be more like the reshaping of the whole landscape simultaneously, via the incorporation of a new fact or pattern. We might have a "karmic debt" in the sense that this pattern would now be a part of the landscape of ongoing experience until it was reversed, directly or by implication, but that wouldn't be related any notion of "good/bad" or even "physical propagation" type concepts, surely. I'd say that "karma", as the word is commonly used, probably wouldn't be an appropriate term for this.

But then, what type of "karma" would there be for such intentional (rather than physical) change, that would be a meaningful guide when selecting intentions and outcomes? That is, other than as a narrative that never really shows itself in actual experience. Is it, as you suggested earlier, perhaps just something that be ignored, since it doesn't actually manifest other than as a sort of story?

POST: Header Change Thought/Question

I'd move away from the concept of a "dimension" as a "place", and instead view it as a "state of experience" (that is, a particular set of facts and patterns from which your ongoing sensory moment arises). And the "you" who experiences this "dimension" isn't a you-as-person, but rather you-as-awareness.

That way, you can view yourself as having taken on a "person-in-a-world experience", but you never actually go anywhere, it's just that the content of the experience arising within you changes (like a 3D multi-sensory thought unfolding within an open aware space). Given this, it makes no sense to talk of what "other people" would be experiencing, because "people" don't experience anything at all. Rather, "people" are patterns which are experienced - by you-as-awareness. You can easily recognise that any thoughts you have about other people, or any other sort of external environment, are in fact just further experiences within you.

For example, note where your thoughts about other people and other dimensions-as-places appear if you do this:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

POST: An Experiment I'm Doing

[POST]

I doubt I'm the first person to do this experiment, though at least in my explanation, doing it will serve a dual purpose. For the past 16 or so hours, I haven't looked in any mirror/reflective surface. I'm doing this so I forget what I look like so I can only experience my ideal appearance (in thought) without any "this is how things actually are" image conflicting with that. I also thought this would be helpful for getting rid of the idea of viewing my body as the "center" of my experience. Even after having realizations of there being no separation in experience, the old perspective of your body being who you are can still come back. I figure with not remembering what you look like as much will help loosen the idea of "being a body" because that idea relies heavily on having a clear mental image. As someone who usually looks in the mirror 20+ times a day, due to being rather preoccupied with appearance, I already feel the effectiveness of doing this for just the short time I've done it so far - there's almost no resistance to feeling as though my ideal is true, because the opposite has no fuel to run off of. I will keep doing this experiment, though I don't know for how long.

[END OF POST]

One possible approach to this - or maybe something to use in addition - is, rather than to try to forget the mirror image, instead recontextualise it.

For example, shift your attention to the idea of a "background space" within which a "sensory moment" of experience is unfolding. From that perspective, an image in the mirror becomes simply a part of this overall 3D-multi-sensory moment-image, and belongs to it rather than to you. In fact, what you are is that within which all of it appears. (Note that when I say "the idea of" I don't mean to think about it; I mean to seek out that background space directly in your actual experience, now.)

To further emphasise this, you should include the "direction you are looking out from" in your attention. That is, if you were to be stood looking at a mirror, your attention is in the direction of the mirror. Now, in addition, extend your attention into the opposite direction, to the space which you are apparently looking out from. You'll typically perceive this to be a sort of "void" that has no end, and then you'll realise that this void is in all directions - again leading to the experience of a void/space with an image floating in it, with you as that void/space and also the image. (This was Douglas Harding's old trick for noticing your actual relationship to experiential content, mirror images included. His books On Having No Head and particularly Head Off Stress are still worth checking out.)

A version of this approach is described in the Feeling Out Exercise, which seeks to recontextualise both your sensory experience and your thoughts about sensory experience, and dispel the notion of anything being "behind" or "outside" them.

Even when I looked at "myself" in the mirror without being in the midst of a realization type experience, I didn't feel very much ownership of what I saw, because it didn't seem like me.

Somewhat like the image in the mirror is part of the "visual wallpaper" of the room; the images of your body parts as you move through the day are part of the "visual wallpaper" of the scene. Just because those images aren't "you", though, doesn't mean we can't want to adjust them. After all, our main strand of experience unfolds "as if" we are that body in that world. If the wallpaper in our house is looking a bit rough, we don't just go "never mind, that wallpaper is not me" and sit in squalor!

(The irony being that, in a particular way, the wallpaper in your house and the mirror image are in fact you - just not in the way we would normally think of it, and not in a way that is burdensome.)

POST: Letting go

So, it's perhaps useful to see that "letting go" isn't something you actually do - although language tends to imply that. There's no technique. If you look for a method, you'll end up doing something else instead but calling it "letting go". First, I'd think of it more like a not interfering after having intended an outcome. The idea being that when you have made a change, then it becomes "true now that this happens then" and any further tinkering amounts to counter-intending. That's why the final instruction of the Two Glasses exercise is as it is. Second, there's "letting go" in the sense of non-attachment. Now, sometimes people say "detachment" but I feel that can get us muddled up with the idea of trying to be separate from what's happening somehow, which would actually be a sort of interfering or holding - the opposite of what you want. "Non-attachment", then, would correspond to allowing the ongoing moment to unfold without obstruction no matter what its content - as above - but also means not trying to "make" things happen when intending. Intention has no inherent sensory component, after all - sensory experiences are always "results". Attempts to force or manipulate experience in order to "experience doing the intending" is basically an intention to create a particular sensation, and if that sensation is associated with your current state, you are effectively re-intending that instead of your target outcome. Generally, it is probably useful to conceive of your current patterned state as the full definition of your world. That "world-pattern" consists of all the current active facts, and therefore fully determines the sequence of sensory moments that will follow. And so, if you successfully shift this via a "jump", then from that point onwards the new target fact has been incorporated and taken into account - even if you have experiences which aren't filled with joy or whatever afterwards, or passing doubtful thoughts or whatever (simply leave those alone). For sure, you might experience synchronicities afterwards, just as a side effect of "patterning" your experience, but there is no reason why you must experience any indications of success prior to experiencing that actual outcome. Basically, this isn't a "signs form the universe" type deal. (In fact, in this view, there is no independent "universe" as we usually conceive of it.) "Letting go", then, becomes somewhat a matter of trust, acceptance, belief, faith and so on - but only in the sense that those tend to lead to you not interfering; they are not in and of themselves a cause of results.

You don't even know how much you've helped me George, thank you! This may sound like a stupid question, but now that I realize that I've been interfering with my intention big time, should I redo my jump minus tinkering?

Why not? Decide to have a clean slate, and begin your experiment again. You can also play with carrying this over into everyday life: for example, lots of people move their bodies by straining and controlling their muscles, instead of, say, intending an outcome then allowing their body movements to arise spontaneously. After all, "body movement" is another experience like any other, the nature of it and its relationship to intention is identical, so that's a good way to practice. For example, sit down in a chair and then intend to be standing up - or to be standing over there by the door, whatever - but don't do anything about it, nor obstruct any movements that arise. By doing this you'll become aware of whether you are, for instance, habitually intending your current position and then having to strain to overcome it, or whether you are intending muscle tension (for "doing") as well as the outcome. (Which would be like intending "stay still" and "move freely" simultaneously, producing the experience of effort and strain.)

One might consider, then, that to intend these unhelpful ways is actually to regularly re-intend your current state, in preference to your target state. "Resistance" to change isn't necessarily about fighting back in obvious ways; it can be more like returning to an overall extended or postural pattern by unwittingly re-intending a part of it. (I don't mean to overstate this though: you are not undoing all your good intentions every time you struggle to get out of a chair!)

Don't get too hung up on that last bit though; there's nothing to be done about them, it's more about recognising the benefit of, and experimenting with, "ceasing to interfere" and allowing the moments between now and the outcome to unfold without obstructing.

Thanks, George! I really needed to read this. I've noticed that it can be hard to perfect the "detachment values" as I call them (I'm a programmer, I usually discuss this all like it's a program, makes it easier to understand). But I've compared it to hypnosis. If you are thinking to yourself "Okay, now I will be hypnotized", then it won't work. You have to just relax and allow to happen. It's not much different here. I wasn't able to get hypnotized for the first time until I was really tired and not really focusing on it. This is when it actually happened. Thanks for this thread, I really needed to read this!

Yeah, I sometimes think viewing things in programming terms - or other mechanistic analogies - can be a hurdle, perhaps, because it tends to imply that there are processes and mechanisms whereby one thing operates on another, which is not the case when we are talking about the nature experience (whether that is unobstructed experience or intentional shifting) rather than its content.

(Further thoughts:)

I do keep returning to a model whereby we have ourselves-as-world as a single patterned landscape which self-shifts, and is static in between such shifts. The only thing that "happens", then, is intention - and that is not a process nor does it have a mechanism. Your ongoing "unfolding moment" appears to be changing, happening, but really it is static from an overall perspective (we could say that "time passing" is a static pattern in our landscape). Which is why you can't do anything in order to be non-attached [1], because any attempt to do so is actually an intention, a deformation or obstruction of the situation which was already there, an example of interference we are supposedly trying to avoid!

Actually, I suppose part of the problem with getting a handle on this is that people assume that in their daily lives they are always "doing" their movements and thoughts and so on, and this means they just don't have the concept of experience just happening "by itself". But if you pay attention to your everyday life, you'll find that this is very much what happens (and that's why doing silly little experiments with body movement can be quite helpful, to dispel incorrect assumptions).

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[1] Again, I used "non-attached" instead of "detached" there to emphasise that there is no attempt to somehow separate ourselves from experience involved. That's what "detached" seems to imply for some people, even though it is meant to indicate detachment in the sense of "being okay with and non-resistant to whatever arises", rather than putting distance between the (apparent, supposed) experiencer and their experience. Having said that, I do tend to use those terms somewhat interchangeably myself.

POST: Which method to use to achieve future goal?

Just for super clarity, I'd probably highlight issues with the use of "unconsciously" with the word "choosing", because of how loaded that term is, and how varied its uses. It's

easier, I think, to reserve "choices" for intentions, where "intending" means deliberate selection and intensification of a pattern to make it relatively more prominent in our experience ("the intention"). I'd perhaps strip it back to simply: we can intend outcomes or facts - shift ourselves - but sometimes the extended pattern implied by those intentions is not anticipated. For example, you might react to an encounter with someone you like but are shy of by intending them to "go away"; and they do. You could say that you "unconsciously chose" to make it so you never have a relationship with that person, but I think that doesn't really capture what's actually going on. "The unconscious" is a problem because people tend to think of it as both a place and a process, somehow separate from ongoing experience, but which has a mind of its own and does things - whereas it's really just a way of saying "aspects of your current patterning which are not unpacked into this expanded sensory moment", like Bohm's ink droplet analogy. **You are the only mind**, and the state of your world is a static landscape that cannot shift unless you shift it/yourself. You are the only thing that "happens". So, "unconscious" in the sense of not being explicitly aware of what we have done - not having a thought about that - but not in the sense of there being something "happening" behind the scenes. But then, of course, our entire state right now is of that "unpacked" type. Our current patterning is, other than this current "sensory moment", in the background rather then unfolded into explicit knowing (=experience). Only the current "sensory moment" or an explicitly chosen intention, while being intended or recalled, are not of that type.

Perhaps it's a better term to use overall, but it only makes sense if you truly know what you're doing.

The problem is, when we begin with these terms we've already created a hurdle for understanding it properly. "Conscious-unconscious", given that people tend to conceive of these things as "happening" independently in some sense, is already built upon an error and rich with unhelpful associations, some of which are very difficult to point out, to the extent that it's better to put them aside. Of course, in casual conversation, unlike here, then we start with whatever way in might be easiest, and then try to lead things around. But at some point, inevitably, you have to just assert the viewpoint - either by asserting that there is such a thing as "intention" and building out, or by leading them through an exercise like Feeling Out and so on - and build out from that, as a parallel picture of things. In these conversations, naturally, we're all about digging into these things, and I'm not particularly aiming at generating snappy few-liner descriptions that can be given to people without establishing a background first. However, a side effect of this tends to be the generation of new metaphors which can be helpful in that area.

Why would negative feelings arise if that's not what I'm focusing on anymore?

They are aspects of your current state, which will always have some patterning from previous intentions and implications - which typically become less conspicuous over time. (Remember, here, that the state is static, so more accurately they don't "become" less conspicuous, it's just true now that the pattern is less dominant across the static set of moments.)

With passing thoughts and feelings, then, just let them be and they'll just be left behind. Wrestling with the content of every moment is a sure way to get into trouble. If a thought or feeling persists, then intend the desired feeling. And, again, let it be too. You are not meant to be managing your ongoing experience in some sort of constant maintenance mode.

so it does seem like this could improve drastically as I keep putting more focus into it.

I'd say it's not necessarily about "putting focus into" so much as "do not subsequently interfere" - depending on what is meant by that ("putting focus"). This is something to experiment with a bit, but since your intentional reactions to surroundings can be in terms of a depressed state, you can end up recreating it. After which, when you notice this has occurred, you can re-intend feeling good again of course - but: I'd like to caution against "keeping focused on" in some sort of ongoing sense, like a "forcing" more than simple one-hit "decisions". This can become another version of holding yourself in a fixed position in opposition to the moments that you have defined in your state previously. Intention can best be considered as as "redirection" or "assertion", not as a process that needs maintenance, otherwise you are in fact holding a moment, rather than modifying your state while avoiding obstructing the unfolding of your sensory experience. "Putting focus into" in the sense of "intending when I notice that I have counter-intended" is perfectly fine, of course. It's fine to invoke any concept, but we just have to be more careful than we would when discussing other topics - because in this case the thing we are discussing is also about the nature of concepts (or descriptions). Every concept comes with baggage, and accumulates more over time. Worse - "God" being a classic one, but "consciousness" too - many concepts turn out to be sort of meaningless, because we tend not to take the time to define them. (For example, reading "consciousness explained" type articles is often fascinating, because usually - inevitably - the article turns out to be about this other thing, but with it being labeled "consciousness".)

As you pointed out earlier, though, this just means we need to engage in a dialogue to whittle down what exactly we mean by the terms we are using. And I do think that, if we introduce the "meta" idea of "experiencing" as being independent of, the context to, any content, then we've always got a platform we can retreat to in order to regain our footing.

Anyway - There's probably an interesting point to be made about whether or not to treat any content as "important" (or as "signs"). It's best to treat them just as they are actually experienced: multi-sensory 3D imagery, within awareness, with a feeling of "meaning" with it. Any further interpretation is itself a further experience: the experience of "thinking about" that experience. Meanwhile, if you don't regularly re-imply something, then the pattern tends to fade, simply because other intentions towards desired "fact-patterns" will tend to imply the reduced contribution of that something, simply as part of the world-experience being fairly consistent. As I say, though, there's nothing wrong with regularly intending "being happy" or whatever, but this is not the same as manipulating or maintaining the ongoing sensory moment. It is more like "asserting a fact" into the background of experience, such that subsequent sensory moments arise in alignment with that, later. The total simplicity of this does, ironically, lead to lots of verbiage in an attempt to capture it. Ultimately, we are talking about an undivided non-thing - but since words and concepts require division (that is, the breaking up of things into "parts" and then relating them within a "conceptual space"), we immediately create an error even in the attempt to capture it (if we are talking in terms of divisions, we are already not talking about the undivided thing), and flip from zero complexity to endless complexity. Trying to talk about "awareness" suffers from this. It's not a thing at all, and nor is it even the material that things are made from, although that's still a useful metaphor. The concept "awareness" is immediately inaccurate, because simply the fact of dealing with a concept means we aren't talking about awareness-as-it-is, which is "before" concepts. And talking about "intention" suffers from the same issue. Intention is not about entertaining thoughts or feelings or whatever. Intention is the reshaping of oneself, by oneself. "Entertaining thoughts" is a result - an experience. So it cannot be a cause. Experiences are results of intention, so if we find ourselves talking about something to "do", we are already talking about something other than intention. It's actually better to start with the concept of a "state" and have intention simply be a modification of the state, with sensory experiences being aspects of the current state. That way, you have a nice clear model:

You are "awareness". The only inherent property of "awareness" is being-aware. Awareness contains all possible patterns, eternally. Awareness can be in a "state" where some patterns are more prominent than others. Your ongoing sensory experience is the sensory aspect of that "state". "Intending" is the name given to increasing the relative prominence of a pattern ("the intention") in your state, such that ongoing sensory experience reflects that (because it just is an aspect of that patterned state). All experiences are results. The only cause is the state/intention. Of course, this inherently means that neither "awareness" nor "intending" can be described, since descriptions are themselves experiential patterns, and are "made from" awareness. Just like you can't build a sandcastle which is the shape of "the beach" and "sand", even though the sandcastle is both "the beach" and "sand". (And if you make sandcastles and label them "the beach" and "sand", they are still not those things, although it is likely we will get confused and start treating them as such. Which loops back to where we came in, with our unpicking of terms in order to be certain we meant what we think we meant.)

It's not really passive, though, although I get that the language seems to suggest it. Saying that the only inherent property is being-aware is just to say that the "shape" of it is always inherently an experience. It can then causelessly shape-shift itself into any experience (but don't conflate experience with the current "expanded sensory moment" only; something I keep accidentally implying I must admit). Sometimes, as a brief mental image even though it slightly misleads, I refer to "awareness" as:

- "The non-material material whose only inherent property is being-aware and which 'takes on the shape of' states and experiences; right now it has 'taken on the shape of' apparently being-a-person-object-in-a-world-place".

Which is more suggestive of the complete idea. Implicit in this description is that all possible patterns are present eternally, are always available, and it's a matter of the "relative intensity of contribution" rather than their existence as such. Following from that, then: "intending" is the reshaping of you-as-awareness such that a given pattern ("the intention") becomes more prominent in its contribution to ongoing experience; "volition" would be a little bit of experiential or imagination theatre whereby you browse patterns and select one to then adopt more fully.

As always, we should highlight that experience just is and there's nothing "behind" is - and that includes this description, which is itself just an experience (an experience of "thinking about experience"). So, the description doesn't get "behind" experience or "explain" experience, however it provides a framework for thinking about the essence of a structured experience independent of specific content - it is closer to the "basic experience" - and is useful as a platform for formulating intentions "as if" it were true (which

of course intensifies the apparent truth of the description, because whatever patterns an intention is asserted in terms of, is also brought into prominence, as part of its extended pattern).

To avoid going astray, though, so that we don't start thinking that this is "how it really works" or gives us a method or mechanism, we keep re-iterating that the only fundamental truth is the fact of "awareness", and all other aspects of experience are relatively true (patterning, temporarily) only.

The shape-shifting metaphor makes passivity go away, but the adverb "causelessly" seems to bring it back.

The issue here is one of language, again. Language requires that there be a "doer", a "doing", a "done". You can't really describe "movement" without it sounding passive unless you invoke a "mover" - but in this case we are talking about self-shaping or self-movement, with no "mover" distinct from the "movement", because of course you are the entirety of the experience.

As an attempt to illustrate this: move your arm. Attend to the experience. Do "you" actually "move" your arm, or does the experience of "my arm moving' simply arise? In what sense do you "cause" your arm to move? If you have an experience of "doing" the movement, then what causes that experience? Is it not itself a causeless experience, in terms of there being something within your experience that makes the arm move? Is it not the case that the entirety of your ongoing experience is a "result" and not a "cause"? Something to play with, anyway.

So, there's nothing "behind" it, but maybe there is something inside it.

Again, this is perhaps best viewed as an issue with language and conceptual thinking - which always involves arranging object-ideas within a conceptual space, almost like as sort of imaginary "thinking room". There are in fact no hierarchies or locations in what we're talking about here, but there's actually no way to talk about this, since thinking requires division and relation, which is "after" this.

So, really, we must simply accept that we are using metaphors to point to aspects of our experience, and sometimes those metaphors will apparently even clash or contradict one another in the details because they are all "wrong" to an extent. The descriptions we are using aren't "explanations" for our experience, they are our best attempts to communicate insights that are observed. "How things are" is never captured by the description, never are them; the descriptions merely point to them.

The implicate/explicate orders are one useful image, certainly. But: the implicate order is not actually intended to be spatially located at all, since it is "before" even the formatting pattern of "spatiality". It is useful to refer to it as "enfolded within" our experience, because it gives a sense of the relationship, but the spatial metaphor is not really accurate (since only spatially-extended experiential content has spatial extent and this is not that).

Similarly, the "patterning" model tries to use the concept of patterns or ripples, all existing simultaneously and summing up to a state. A bit like Moire fringes. The idea here is to use the minimum required concepts to represent a structured experience, whilst avoiding invoking spatial or temporal metaphors as much as possible. The "sensory aspect" is the current "unfolded" part of that total image, in this description: sensory experience is spatial, but patterns themselves are not. But again, that description is not "true" because no description can be; it is simply an attempt to capture certain aspects of experience such that they can be discussed and, then, used as formulations for intentions.

The summary, then:

Experience is as it is and is primary; descriptions are pointers to that and are themselves experiences, so it is not possible to have a model which is experience. There is actually no "how things are" or "mechanism" or "structure" which is inherent. Models are meant to be "effective" (that is: useful) rather than "true", so arguing about the models can sometimes be a distraction, and that's why the sidebar encourages conducting experiments.

Aside - Models are never "true" even outside of this more "meta" analysis, although unfortunately they are often presented as such at the moment by many people who really should know better. Even in the standard description, the world is not actually, say, made from "atoms". That model was never intended to capture "what is really happening"; it is simply a useful - "effective" - description for many purposes. "The atomic world" (a certain conceptual framework) is made from "atoms", but the-world-as-it-is, experience, is not. See, for example, two handy articles: The mental universe [https://henry.pha.jhu.edu/The.mental.universe.pdf] and What's bad about this habit [https://www.ehu.eus/aitor/irakas/mes/Reference/mermin.pdf].

When seeing this, it seems kind of pointless trying to meddle with whatever you're experiencing, because it's not seen so much as an impediment to get somewhere else.

Another way to say this is: If all things already exist, and they are brought into experience by intensifying them, then trying to tinker with the content of the moment is misguided, or at the very least it is limiting. There is no need to "transform" the current experience into the desired one; one simply needs to assert the desired pattern into relative prominence.

Furthermore, the very idea of trying to operate upon the "image" is (in this context) really in error, because the current experience is a result or sensory aspect, and is not the fact itself. That is, if the sensory aspect is the flames atop a stack of glowing coals, their shape reflecting the arrangement of the stones from which the flames arise and are a part, then trying to modify the flames, while it may adjust their position slightly, does not tackle the pattern of which the flames are merely a visual aspect.

You needn't be parroting positive things to yourself all day, but if it arises for a while, then go ahead. If negative stuff like "I look like crap" arises, then let that be there, just don't be interested in it. Does that sound accurate?

That sounds accurate.

The notion that one must always be "feeling good" or "thinking the right thoughts" - as passing aspects of experience - in order for the desired outcome to arise, is flawed. There are two aspects to that:

First, those feelings or thoughts are results. Like the flames above. Altering the flames does not alter the facts or the state, beyond perhaps a little intentional extended patterning. The flames are not casual. One moment does not cause the next moment: they are both images arising from one's state, which is a static definition which fully determines the sequence of moments (that is, between occasional intentions/shifts of course).

Second, it you intend a particular outcome, then at the moment of intending the state is shifted (because intention is the shifting of state) such that the new fact-pattern ("the intention") is incorporated. At that moment, it becomes "true now that this happens then", with the series of moments between now and then being fully defined by implication. But:

There is no reason why all those intermediate moments will be filled with "loveliness" and "joy" or "signs of success".

A silly example: If I intend to bump into someone I am attracted to, this may actually come about because I wake up one morning feeling depressed and hopeless, this lasts for a week, eventually I decide to take a walk and go for a coffee in that new coffee shop that's opened even thought it's not my sort of place and shake myself out of it, and they happen to be in the coffee shop.

You could say everything falls under that rule, since there is no division...

That's where the idea of this all being paradoxical comes in. It isn't really, though - the paradoxes lie in our attempt to construct a conceptual framework for it, not in "the thing itself". It's generally convenient to have "awareness" as indescribable, but notionally something like:

- "The non-material material whose only inherent property if being-aware but which 'takes on the shape of' states and experiences - and which has presently 'taken on the shape of' apparently being a person-object in a world-place".

but is it fair to say that you wouldn't be entertaining those thoughts unless you already intended the outcome in which the thoughts are related

I'd suggest that it's better to side-step this because it implicitly suggests a deliberate causation that isn't necessarily so, plus a notion of an initial starting point which doesn't exist.

If "awareness" is eternal, and all possible patterns exist eternally, then there is no time (in fact: no time!) where there wasn't a patterned awareness. In that context, saying that our experience (of "the world" or of "thoughts", the same really) is only because we intended the outcome is misleading, potentially.

If we reserve "intention" to refer to our deliberate intensification of a pattern, we're on better ground, and our current state is a the sum of all intentions and their implications (their implications given that the intention is a modification of an existing state). These intentions may not be about outcome events as such, though. If you intend the experience of the image of an owl in front of you, then that is an intention (bringing into prominence the experience of "an owl image" and also the extended pattern of "owl") but it is not necessarily a selected outcome. You have shifted your state, but the results are not so clearly defined as having intended an event.

Intentions, then, can be really quite abstract, and not necessarily structured as events or objects or world-facts - that's why I use the concept of "patterns", since it does not assume a spatial or temporal aspect.

From here, we can loop back to the idea that because there is no division, because the "world-pattern" is continuous and undivided, then if there is any "world-fact" at all, then there is immediately, by implication, an entire world. That is, if the world-pattern was a metaphorical landscape, then as soon as there is anything other than uniformity, any slight hill or valley, then there is immediately a full topology. This is why we can't say that it is the sum of deliberate choices, but we can say that it is the (effective) sum of all intentions and implications, even if those intentions are not in the form of "choosing world-events or world-facts" or whatever.

If the above explanation has any weight, then intention is the cause of you letting go of another pattern, right?

So, if the world-experience is to be a self-consistent thing, then bringing one pattern into relative prominence will, simply from the property of a continuous pattern, mean that contradictory patterns will be relatively reduced. If you select "happiness" into prominence, then that is also a reduction in "depression". You don't "detach" from anything, though. I think I know what you mean by "attaching" to a sensory experience, but for clarity it's better to say that you increase the prominence of a pattern, and that pattern implies a particular sensory experience, subsequently. There's also a bit of exploration to be done in terms of what something like "depression" is. If the way we change our state is by, essentially, "leafing through" potential patterns by a sort of "associative browsing" of the eternal memory of all possible patterns, there's an interesting issue to ponder. That is, there's perhaps a difference between identifying and increasing or decreasing the pattern which is associated with the word or concept "depression" (following the word!), versus identifying the patterns associated with your actual experience, and increasing or decreasing that (following the direct feeling!). They may overlap, but it isn't necessarily the case. Because experience and intention are "direct' (that is, there is no intermediary), it's important to actually attend to the pattern itself, rather than just a proxy, or at least ensure the proxy means-that you are addressing the pattern itself. Aside - I'd like to highlight here that none of this is an "explanation" in the sense of explaining "how things really work". The overall insight is that there is no "how things work", no mechanism or method. What it does instead, is propose a conceptual structure which is the minimum required for discussing a structured experience without specifying any particular instance of content. And then, it is also a structure which can be used to formulate intentions and conceive of their potential impact, while avoiding the associations usually implicit in more content-based descriptions (of which this is the "meta" perspective).

TriumphantGeorge Compendium - Part 13

POST: The world does not seem like a private dream

But I can't deny that this "world" does not feel like a private, subjective dream.

The sense in which it is a private reality or view, though, is not in the sense of it being a personal view. That is, it is not you-as-person who "owns" the experience, it is you-as-awareness who has "taken on the shape of" the experience of apparently being-a-person-in-a-world. This world which is patterned, typically, as an apparently "stable, simply-shared, spatially-extended place unfolding in time". The thing we explore is the extent to which that apparent default corresponds to some solid independent thing, as we tend to assume. This can get tricky, though, because we are always investigating in terms of a perspective (a world view, plus a desire or lack thereof). For example, if you were to intend something from the perspective of a person, then the ongoing experience of a personal viewpoint is implied within your intention, because you have intended in terms of it. This includes intentions which try to wrestle with it, to transform it (since those are also in terms of it; they re-imply the pattern) rather than intentions which detach from it. We have to keep this in mind, then when we are investigating whether you can have experiences "as if" it were a shared world and/or "as if" it was a private view. The main possible outcome is that there is nothing actually "behind" your experience (or rather: behind "experiencing"). Experience is patterned that-which-experiences; patterned awareness, you might say. So the only fundamental truth is that there is a property of "awareness"; all content is relative. You can't experience that lack of such a thing directly, though; you can only have experiences so varied versus your initial assumptions that it becomes obvious, by deduction or direct intuition, that it must be the case. And so, we might conclude that there is no persistent "how things are", and...

My attempt to understand why and how it works is probably making it harder for me to find success in this, so I'm going to try to stop caring about how and why it works.

...there is also no "how things work".

Here, the notion of "patterning" is an attempt to have description which doesn't end up assuming or implying some sort of "mechanism", because apparent "mechanisms" and "how things work" are themselves simply patterning of experience.

One implication of this is that if you focus on a particular idea of "how things work" - whether you are seeking evidence for it or seeking evidence against it or simply thinking in terms of it, implicitly - then you tend to get experiences patterned accordingly, to some extent. (Making investigating somewhat difficult.)

And since it is all "you" (as in you-as-awareness), you can't really deliberately make yourself intend an experience that you don't commit to, don't really think is possible, or don't actually really like the notion of. It's hard to fool yourself into something you don't want, when there is no "outside" of you that you can use to fool.

"People as patterns" is one such unattractive idea, for many. Although it doesn't actually end up as solipsism, people often anticipate that it will, and that's an unattractive idea: that there is only "me". (Even though it is not that "me" that we are referring to.) The idea of an unstable, non-"location" world is also pretty unattractive idea for many, also.

To return:

But I can't deny that this "world" does not feel like a private, subjective dream.

Then it isn't (currently, in your understanding of the concept).

It is not ever "really" that anyway, of course, I suggest, but you can have experiences "as if" it were that (corresponding to your notion or description of such a situation). Doing so reveals the more important observation that, fundamentally, "the world" and "you" are not "really" any-thing, other than the experiencing of those apparent things. This is always true, and your descriptions and concepts about the world and you are "parallel constructions in thought".

Although - it would be good to ponder what it would "feel like", in your view, if it were a private, subjective dream. Are you anticipating that a simple wish would bend the world accordingly and instantly? What would be the signs of a private, subjective dream, for you? Because it might be that you are really thinking about something else, here. That is, a private, subjective dream where there is no stability - basically just a dim and transitory thought - rather than a stable one, that is like a bright and persistent thought.

Have you ever had a lucid dream where characters seem independent, have their own will?

This is a catch 22.

Somewhat, it may seem.

However, it is possible to commit to something without regard to belief or disbelieve, liking or disliking. So it's about no longer indulging in thinking about possibilities or lack of possibilities, wheher something makes sense or not, is appropriate or not. Instead, it's about treating it - as we might say - as a "dumb patterning system".

In a dumb patterning system, holding a pattern in mind - we might saying "thinking it" or "intending it" or "imagining-that it is true" or "thinking the fact that something is true" or "shifting state", although there's really no way to describe it - intensifies its relative contribution while, simply because there is only "one thing", intensifying its extended logical pattern while diminishing anything contradictory to it. It doesn't matter whether you "believe" in it or your view of it in moral or potential terms, therefore, so long as you don't spend a lot of time holding a contradictory pattern in mind (during the intention, or subsequently). An example of this would be, not so much believing, but resisting the urge to indulge in "doubting", in the form of imagining-that something contradictory to the outcome, or fact, is true. (Which is a sort of faith, really, I suppose; or a willingness to allow. Mentioned again below.)

This does lead to something else important, though. That is, that the exact pattern that you are holding, its form or content, does make a difference. You might say to me that, for instance, you have been "intending to win the competition" - but the thing you are actually doing may in fact not really be that, not in the sense meant above. The structuring you are using needs to correspond to the structuring of your conception of experience, in some way, in terms of meaning.

Just simply summoning a picture of you on a winning podium for example, probably won't do much, probably bringing about some coincidences in the same way that the owl exercise brings about the extended pattern of "owls" in a sort of general overlay.

[private, subjective dream] But I do think reality would be a lot more responsive to my intentions, and nothing would be outside of my control.

I suggest that a private, subjective dream does not have any specific inherent properties, because any content could fit into that description (including that of apparently being in a physical shared world). There is no difference in nature between a flexible lucid dream and everyday life; what's different is the level of inertia, the depth of the patterning (metaphorically speaking). However, that "depth" or "inertia" is itself patterning of experience, and one can experiment with it.

But it does take some commitment, which isn't necessarily easy to come by when the world seems "so obviously" a stable and external place (except when it suddenly isn't for a moment). I guess that's why people talk about needing "faith", since there often isn't any sensory experience corresponding to an outcome - until there is. (It's also why this subreddit, for example, uses the perspective of this being an "investigation", where nobody else's ideas, including mine, should be taken on trust.)

[lucid dream characters] as soon as I became lucid... and they were no longer autonomous as they were when I wasn't lucid, so it ruined the fun.

Well, there is something of a lesson in there, perhaps. It is however possible to create (or should I say, summon the patterns into experience of) autonomous populated worlds: "persistent realms" standard link, and so on. Basically the same as this current experience.

As I mentioned before, though, it's important to note that the dream comparison/observation isn't saying that "you are the only real person and it's all under your control". Rather, it's that you aren't real either. (Where by "real" I mean independent and external to direct experience, separate and solid and "out there".)

The only thing that is "real" - which is to say, unchanging and therefore always true - is the fact of the property of being-aware, or "awareness". This is something you could conclude from noticing the content of everyday mundane experience, of course.

I can't tell if I ever actually successfully intended something.

You can sort of "know" you are intending, but unless the result of the intention overlaps with the sensory aspect of the current moment, then there's no "experience" of intending as such. There is no "doing" involved; it's a sort of "shapeshifting" or "becoming".

This is true even of things like deliberately moving your arm: you intend the fact that your arm is going to move, a short time later the experience of your arm moving is encountered in the senses. As an exercise: move your arm, and try to find yourself "doing" it, find the "cause". (If you then ascribe it to you having a thought of "lift my arm", then take a step back and try to find the cause of that thought. And so on.)

Aside - To reemphasise, here, "intending" means "to increase the contribution of a fact or pattern to ongoing experience" and "the intention" is "the fact or pattern whose contribution is to be increased". (And the pattern or fact already exists, eternally.) There really isn't any good way to describe it in words, to be honest. It just is. Language tends to divide things into a "thing", a "thing doing" and a "thing done". Here, though, they are all the same. This problem also arises when trying to describe the nature of "you" (you are that-which-experiences and the content of the experience and its context).

POST: Base Patterns... "Shared?" patterns

I see /u/Scew has helpfully replied already, but I'm not going to read his response before writing mine, and that way we'll get a couple of angles on the same topic, and maybe even something to enjoy disagreeing about! Here goes -

Scene Setting

I think I'll begin by just layout out the bare-bones description of our situation, so that we're all talking in the same terms, and then I'll focus on the points your raise in your post. So, we have something like:

- "Awareness" is the non-material "material" whose only inherent property is being-aware. This fact is the only thing that is fundamentally - that is, unchangingly - true.
- Because awareness is "before" division and multiplicity and change, awareness is not an object; it is not a thing. Awareness itself has no edges, and it makes no sense to talk about "an awareness" or "the awareness" or "my awareness"; it is simply "awareness".
- Awareness can take on the shape the 1st-person experience of apparently being a particular thing, however it is always actually all of the experience.
- All possible facts, patterns and experiences already exist - and can be thought of as being "dissolved" into this awareness.
- What you actually are, is awareness.
- Your current experience corresponds to the distribution of intensities of these patterns, their relative contribution to your overall state.

To illustrate this to themselves simply, anyone can close their eyes right now and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

What you discover is that, although you are apparently "over here" and the screen with these words on is "over there", actually you discover that you are "everywhere". Upon closer inspection you recognise that the whole experience is "made from you", and that there are no edges to this experience/you; there is no "outside" to your experience.

It's worth emphasising here that the sense in which awareness "takes on the shape of" an experience is in the sense of a 1st person experience. This is not saying that "the world is made from awareness" in the same sense as one might say "the world is made from atoms" - as a spatially-extended place "out there" with "you" in it. Rather, awareness takes on the shape of "sensory moments" which are aspects of a state, a state which corresponds to a particular dissolved "definition" of the world - a "world-pattern".

Therefore, it is meaningless to talk about space and time outside of experiences. And, in fact, your thoughts about such things are themselves experiences formatted in terms of spatial and temporal patterns. If you are imagining an outside of awareness or experience, you are immediately "wrong" and that imagining is "inside" awareness/experience.

Patterns & Pals

For this next bit, I'm not exactly sure what you were asking, to be honest - hopefully the outline above will help tease out any hidden assumptions there might have been, and we can better pinpoint where there might be a misunderstanding. In the meantime, though -

it seems like there is a point where "base" patterns are defined and are not quite as easily controlled/altered/influenced via intent.

I think it can be helpful to outline some groupings, perhaps. The patterns that contribute to your current experience would include: base formatting (spatial extent, change), world formatting, general world facts, perceptual formatting, outcomes and event patterns, abstract patterns overlays, and so on - all giving one single resultant pattern or state.

Here, the base formatting could be viewed as being the most intense or deepest of the patterns - we're basically talking about the abstract patterns that mean there is such a thing as apparent "division" and hence "objects". To stop having an experience in terms of that is difficult - a void experience - because everything you intend as an action will tend to further imply those patterns! Which leads us to an important point:

Patterns become more dominant because either we intend them, or because our intention implies them. If you intend walking to the door, then that intention already implies the pattern of the room, the door, a body, plus spatial extent and temporal structure. In fact, one might say that every intention implies a whole world, because for an intention to have meaning at all, it must be part of an extended pattern, an entire context.

This is important to realise, because it flips our usual thinking around. It is not for us to examine the current world and then work out the best intention given that world - all we are doing, then, is re-asserting the current world. Rather, we select an outcome and implicit within that intention will be a world that has that outcome as part of its extended pattern.

It seems that it would make sense that the base pattern is a composite/aggregation of the many shapes/experiences/patterns from awareness.

From the above, we have that all possible patterns already exist, and any state is an aggregate of every pattern, just at different levels of contribution.

I don't think each pattern (me/you/others) would independently render/create all the content of experience for its entire private copy of the "universe".

First, "me/you/others" doesn't make sense in this context; there are no independent people at all. No person ever does anything. There is only "awareness" and it is the only power - which is, to reshape itself.

Secondly, that sentence implies that the world is "designed" - that facts are deliberately chosen. This is not the case. From a single intention, a whole apparent could be implied - that is, a sequence of experiential moments "as if" a world existed and you were a person in it. "Creation" is already done, remember; everything already exists. What is happening might be better termed as "recall" from a memory block, or associative thinking in the form of a strand of 3D-formatted multi-sensory thought. Meanwhile,

there is no "mechanism" involved in this; nothing is "rendered". Intention is the only "mechanism" and is the only thing that ever truly happens. (See also: The Hall of Records for a metaphor of this type.)

Take the case of direct-entry lucid dreaming. You lie down comfortably, allow you body and mind and attention to release, wait patiently and passively until hypnagogic imagery begins: sparkles, shapes, image fragments, visual objects, eventually a scene appears, and then that scene pops into a 3D-immersive environment. From that single scene, that single 3D-immersive multi-sensory "frame" or "moment", an entire world is implied! For sure, it is based on the current relative distribution of abstract patterns active as your state, however the dream world, in terms of its "facts", was never deliberately chosen or designed. And yet no matter how far you seemingly wander, that world will have no gaps or edges.

So it is, I suggest, with this experience you are having right now - this experience taking place "as if" you were a person in a world reading words on a screen.

My question is centered around how these "infinite" shapes of experiences might contribute to the formatting (patterning) of one another.

So, I would suggest that they don't, as such, but just as you say, it can be tricky to keep our terms in line, and I think what you are getting at towards the end of your post corresponds to how I'm thinking of it. But to be super-clear, let's pick out a couple of things below.

Note: because of the nature of the topic, it's sometimes difficult to pick out what is being assumed, so sometimes we might say things that seem obvious, and sometimes it may seem we miss an obvious point. In other words: just pick away at whatever doesn't make sense, and obviously my own description might actually be inconsistent anyway!

World, Context, Division

Should I call this world level pattern a context, a stage?

I'd call it a state, because I feel that "context" or "stage" implies that something is happening inside of that pattern. I'd say that awareness is the context of all experience, which adopts a state corresponding to a particular relative distribution or intensity of all possible patterns, and that everything else is best considered as content. Between a intentional shifts, the state is completely static, and fully defines all the moments of experience. Even "time is passing" is a static pattern.

I take Awareness dividing (achieving multiplicity) to mean it is taking on ALL the possible shapes of experience.

Okay, but to be clear: when I talk of (apparent) multiplicity, I don't mean that it is splitting up into separate perspectives which are all "happening" at the same time. I mean it in the sense of you apparently being "over here" while the screen is "over there", even though upon inspection you realise that "you" are actually everywhere and all of it.

And: the only thing that is "happening" is your experience right now. "Time passing" is an aspect of the current experience, and does not exist outside of it. So there is nothing happening "at the same time" as this experience of the pattern being-a-world-from-the-perspective-of-a-person.

The State of George Washington

There is a shape of an experience of a George Washington who founded the United States.

There is, implicitly, and there is every other type of experience too, just dissolved into the background, ready to be intended into relative prominence, such that it becomes the current state/experience.

This is also a 1st-person perspective experience unfolding in time in "a world".

But it is not "unfolding in time" right now. And the 1st-person perspective isn't "in" a world. It is a state that you could switch to, and if you switched to it, then that experience would become what is "happening" now. At the moment, though, it is just an eternal pattern sat in the background.

That shape of an experience is only one of ALL possible experiences but is still "just" Awareness.

Right. So let's summarise this model so far:

- There is "awareness"
- Dissolve within awareness are all possible patterns, and those are eternal.
- By selecting a particular combination of patterns, awareness becomes a "state".
- That "state" might be conceptualised as corresponding to a certain list of facts - a combination of a particular set of patterns, at different levels of contribution - which define a world and a perspective upon that world, and therefore defines a certain experience.
- One such state/experience might be being-a-world-in-1790-from-the-perspective-of-George-Washington.
- Another such state/experience might be being-a-world-in-2016-from-the-perspective-of-djdu982.
- If a state is not activated, then it is not "happening".
- The "happening" of an experience amounts to, you might say, "scanning one's attention" across the moments defined by that particular state, basically unfolding it moment-by-moment into the senses.

So there could be a "me" state that has a world aggregation pattern that involved a George Washington pattern contribution.

So, if what you mean there is that there exists a state (an aggregate pattern) which corresponds to the experience of being George Washington, then yes that would be correct. In order to (apparently) be George Washington, awareness would "take on the shape of" that state, instead of the current state. From this we see that you-as-awareness has no permanent "me"-ness about it, other than being-aware and being able to adopt any state/experience "as if" it were true.

"George Washington" doesn't contribute anything, though, because he is not a being and doesn't create anything. There there is no "shared" aspect to the different patterns as such - they don't contribute, they just are and can be - but all such patterns are available to adopt as a (logically self-consistent) experience.

Aside - There's a whole tangle we can get into about "other people" and "other perspectives. The convenient placeholder for that is to point out that the world is not a "shared spatially-extended place unfolding in time" and instead is more like a "shared toy box of potential patterns and experiences". The benefit to this isn't that it is fundamentally correct (because awareness is "before" all time and space notions anyway), but that it avoids making the usual errors of thinking - e.g. that things are happening at the same time in parallel, or one after the other in sequence, when both of those descriptions are actually meaningless rather than wrong.

The "Moments" Metaphor

My assumption I guess is that all of these states are active.

To give ourselves a simpler way to conceive of this, we could temporarily move away from the abstraction of "patterns" and take a subset of the idea. Let's consider it as all possible "moments" being present, now - a "moment" being a 3D multi-sensory 1st-person frame of experience - but at different levels of intensity.

So, right now, both the moment of "I am sat here looking at this screen" and the moment of "I am in the kitchen holding a mug of coffee" are present, however the former is turned up to full brightness and the latter is dim. Similarly, "I am George Washington chopping down a cherry tree" is also present, but dim.

Would not all possible pattern combinations have actually been experienced by awareness, meaning activated and happens?

The problem here, is that you are still referring to things based on some sort of external reference time, which doesn't exist. Awareness doesn't have a record of history beyond its current state, as the eternal Now, and all so-called memories of apparent recollections of "past" experiences are themselves actually "moments", now (experiences of "remembering the past").

Imagine a landscape with a particular set of contours. I am a gardener who has no memory capacity. I modify the landscape. Where is the old set of contours? Perhaps I call hills in one region of the landscape "the past" and other hills in another region "now" - but actually the entire landscape is Now, and if it changes without leaving a trace in the region I've labelled "the past", then there is no record of it. Note: Even this description is incorrect, because its construction is based on a notion of an 'outside' time perspective.

Eternity vs Forever

Same question different wording: Would not all possible pattern combinations have actually been experienced by awareness, meaning activated and happens?

We might be tempted to say that, given eternity, all possible experiences must have been experienced. However, this confuses "eternity" with "forever". The latter has an implied time components; eternity has no time component, it is outside of, or "before" time.

Maybe this is where "dissolved" comes into play?

Right. So, referring now to the top of this comment, we have a better way to conceive of things. Rather than talking of the experience of all possible combinations occurring sequentially or in parallel, in time, we instead take on the notion that all possible "moments" (and patterns) are always being experienced, Now. At this moment, which is actually the only moment, you are experience everything, just with a different relative distribution of intensities or "brightnesses". All "moments" are Now, as This Moment, and it is eternal. Every "moment" is the experience of everything.

[Dissolved] I do not fully get this meaning.

The use of the "dissolved" metaphor in general is meant to be an accessible way of conveying that you can be experiencing something, now even though it has not been "unpacked" or "unfolded" into sensory objects. In fact, if you pay attention to your direct experience more, you'll discover that there is this felt-knowing which is like the "global summary" sense of your state, and it is that which is your "knowing" of your current moment, more than the visual and auditory aspects of the experience.

Dissolving & Divisions

Are the "dissolved" patterns like the many many colors on a painter's palette? can be combined in any combination or intensity. All of these colors are available to be experienced in any final "state", but does not become "active", or a state, or experienced, until the colors end up on the canvas?

That's a good metaphor - except that we want to avoid there being an implication of division or process. By this, I mean we don't want to depict the colours being "over there" and then we select them and paint a result "over here".

You'll notice that with metaphors such as the "imagination room", they are at pains to try to remove the separation between the "components", the "scene" and the "experiencer". Hence all that stuff about being "an awareness which 'takes on the shape of' experiences"; the shape-shifter as metaphor removes all sense of separation. However, we always end up having to introduce something of that sort because we need to convey that there is a potential within the shape-shifter, even though it is not his present shape.

Another approach to this is David Bohm's idea of the implicate and explicate orders, as described in his book Wholeness and the Implicate Order. He uses the physical example of a column of glycerine. From that Wikipedia entry:

Ink droplet analogy
Bohm also used the term unfoldment to characterise processes in which the explicate order becomes relevant (or "relevated"). Bohm likens unfoldment also to the decoding of a television signal to produce a sensible image on a screen. The signal, screen, and television electronics in this analogy represent the implicate order whilst the image produced represents the explicate order. He also uses an example in which an ink droplet can be introduced into a highly viscous substance (such as glycerine), and the substance rotated very slowly such that there is negligible diffusion of the substance. In this example, the droplet becomes a thread which, in turn, eventually becomes invisible. However, by rotating the substance in the reverse direction, the droplet can essentially reform. When it is invisible, according to Bohm, the order of the ink droplet as a pattern can be said to be implicate within the substance. In another analogy, Bohm asks us to consider a pattern produced by making small cuts in a folded piece of paper and then, literally, unfolding it. Widely separated elements of the pattern are, in actuality, produced by the same original cut in the folded piece of paper. Here the cuts in the folded paper represent the implicate order and the unfolded pattern represents the explicate order.

No analogy is perfect for this - it is inherently impossible to have a metaphor which is complete here, because as soon as we make a division we are "wrong", which basically means as soon as we think about it we are "wrong". So the best approach is to consider lots of different metaphors which are "wrong" is slightly different, non-overlapping ways, and we eventually build up a direct intuition for the situation - like that felt-sense I was talking about - which does not need to be unpacked into mental objects; it is "immediate".

So same question a 3rd way, has awareness painted all the possible paintings?

Hopefully the exploration above has covered that in a way that makes sense: all possible paintings are here, now; it is not meaningful to talk of paintings in history, because awareness is "before" time.

Can there only be one shape or state that awareness has active?

Yes, but that state is infinitely complex of course - and yet totally simple: because it has no inherent division. Which leads us to...

The Simplicity of Experience

Once again, it is important to emphasise that what we are discussing above is a description, a metaphor, a "parallel construction in thought". It is not "how things really are" or "how things really work", because there is no "how things really are" or "how things really work". Actually, the only thing that is fundamentally true is being-aware. Everything else is relatively true only - that is, we can have experiences "as if" they are true, by intending the formatting of experience or intending outcomes which imply a particular formatting of experience. So, what we are trying to do in the above is produce a description which is the more flexible coherent model which makes sense - which can be used to describe any experience as a sort of general narrative, and which can be used to formulate intentions without implying a restrictive world-view. This is only one side of our explorations into "the nature of experiencing"; the other, primary one, is to attend to experience as it actually is, and therefore directly realise our situation, rather than just think about it.

From a previous comment:

Experience-Of vs Thinking-About

Awareness doesn't have a location - it is that which takes on the shape of experiences. Everything you are experience right now is it, and it is what you are. The body is an object of experience, awareness is the subject of experience. You don't need a body to experience, however experience requires a context for its content. Awareness is that context, and all experiential content arises within (and as) that context.

You can think about this forever, but it's really something that is directly realise. For example as in the comment above, say, where you close your eyes and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

and:

- c) investigate what your current is experience is "made from".

Those observations are the facts. Everything else must adhere to those facts.

The only thing that is "real" (unchanging) is "awareness" - otherwise known as being-aware, since it has no inherent structure beyond that property. Everything else is temporary, which is to say relatively real/true only.

You still seem to be reaching for a "realness" which is "behind" experience, but there is no such thing. That is the meaning of phrases such as "what is seen is seen". It's trying to convey that what is seen is what is seen - and there's no more to it than that.

Narratives and the like are just a way to formulate descriptions of what has been observed so far, of what is currently observed as part of the present state, and to formulate intentions. Beyond that, though, there's nothing "insightful" about them at a fundamental level. Fundamentally, there's just being-aware and whatever is currently being-aware-of. If you want to experience something, the only way is to think about it, intend it, in the 1st person, "as if" it were happening, until it becomes intense and stable, so that the "as if" persists. You don't do this - rather you become it, until it is fixed as (relatively) true. This is, in fact, your current situation, in aftermath.

basically keep pretending until it happens
this involves persuading myself
but who am i persuading?

No, not pretending or persuading like that. You keep splitting things in two!

Pause this moment. Now, think of a red car. Really, this is better phrased is "think a red car into existence within your perception, albeit a low-intensity one" - or "think a red car" for short. So, now you have a red car. Did "you" think of a "red car"? Where, exactly, in your experience, is this "you" that did the thinking? It is nowhere/everywhere. It turns out that "you" do not think the red car, in the sense of being a separate thinker. Rather, the red car is within you, you as a subject or context (and not an object). If you were to keep "thinking a red car" it would become more stable and persistent as an image. Now, instead of "thinking a red car", you do "thinking being inside a red car". That is, you are not just seeing a red car from some outside vantage point, rather you are experiencing a full multi-sensory 1st-person frame of being in a red car. Consider what it would be like to hold that "being inside a red car" thought until it became stable, persistent, intense, brighter than your apparent present surroundings!

That is what is meant by intention until it is fixed. No persuasion, no pretending in the sense of a separate subject and object. It is a becoming-asserting or "thinking the experience something-being-true". (Language forces upon us a subject/object division here; we are forced to get creative in order to indicate that's not what is meant.)

it would require me to do some things to acquire the experience of being in a red car

Do some things - how? You "shift" yourself, there is no "doing", which means one "part" operating on another "part". And even then, language makes it sound like some sort of action, when it is not really. There's a risk, here, that you are being distracted into wrestling with conceptual shadows, both modern and old, which are intended to point to things, rather than be things you spend time manipulating.

i do things like go to the car rental place and rent a red car

Not necessarily. Yes, if you just set it as a fact. But if you truly stayed with the image until it replaced the current one, you would actually be in that situation. Of course, this might take a while, but that would be up to you, whether you'd persist with the experiment or not.

right but i can't do something that doesn't exist

Everything exists already. If you can think it, it exists. There is no other sort of existence. If you can think about or of something (from a 3rd-person perspective, like imagining a car over there, as a normal thought), then you can think it (from a 1st-person perspective, as we were just discussing). There is nothing more to it.

Again: to think of something is to experience it - in the 3rd person. All that remains is to think of it in the 1st person, and then you are "living it" rather than "thinking about it". It is identical in nature: intensifying imagery within awareness. (This applies to more abstract facts and patterns too; it's not just restricted to having an expanded audio-visual-texture thought, although it gets harder to describe beyond that.)

ok well i just want to focus on meeting radha

As in, because it would be a cool experience? Fair enough! :-)

POST: Repetition vs Detachment

I think one of the problems we have with this topic, is a lack of clarity as to what "detachment" means. What are we detaching from? Is it our desire? Well what exactly is a "desire", and what does it meant to be attached to it? Similarly, if we repeat an intention until it takes hold, we are led to ask what is an "intention" precisely, and what does repetition do that helps it to persist? And why would that result in an outcome anyway?

Without having answers to these questions, we end up having all these concerns about maybe undoing our intention inadvertently, perhaps worrying that accidentally thinking about our desire is spoiling our "forgetting" - all basically a type of superstition due to the absence of a definite model to refer to. (I'd say that the LOA stuff particularly suffers from this.)

It does seem a little simple that repetition might be a replacement for intensity...

So, increasing the intensity of a pattern could happen all at once or in stages, that seems fair enough. But where "detachment" comes in, would be not re-intending the old pattern, or intending something which implies the old pattern, or intending something which logically conflicts with the new pattern - such that the relative intensity of the pattern never reaches a threshold beyond which it becomes the dominant "fact". For things which "matter" more to us, or are related to things we experience all the time, I think it can be harder to not do this - because we're often continually re-asserting our current position all the time, and implying the larger state connected with it. For a mundane example, say you've developed a slightly offset habitual posture, and you compensate for that by constantly, lightly intending against it with an upright tension as you move around. By doing this, two things are happening: firstly, you are preventing that habitual posture releasing and following though, but secondly you are re-intending the entire pattern of experience that is associatively linked to that upright posture - in effect, fixing a large part of your world into that state. In other words, because the world is a single continuous pattern, holding onto or continually re-asserting one aspect can mean you are preventing the shifting of the state as a whole. Your habitual handling of even your body sensations can have an effect. This is why doing a daily releasing exercise is a good idea, I think: it lets your accumulated patterning unfold, but also it gets you used to the idea of allowing things to happen spontaneously and only occasionally re-directing things via intention. So your idea of initially experimenting with something that is an "easier" goal sounds like a good move. If it is less bound up with your core moment-to-moment experience, it is much easier to not interfere with the new state while just going about your daily life.

Additional thoughts:

Trying to really intensify a pattern could also trigger a problem in this area. If we have an idea that intensifying something requires "effort", we will tend to bring about the "feeling of doing" when we are intensifying it - but that "feeling of doing" actually has nothing to do with this process! However, that "doing" experiencewill perhaps trigger all sorts of stuff associated with your current state. The intention itself should feel like nothing. An intention has no sensory component of its own, after all - it only has the sensory aspect of the target pattern, since that's all an intention is. If the target pattern has a component that corresponds to the expanded senses in the current moment, then you will experience that component growing. (For instance, the intention "it is true now that I am getting very relaxed" will obviously produce a sensory experience right now.) If it is about some future event or a more generalised fact, though, then you might experience nothing other than an abstract "knowing that your are intending" - or maybe a shift in the background felt-sense of experience (since of course, the entire world forever is here, now). So, the intention "it is true now that I will will next week's competition" will perhaps not generate any sensation in the current moment - although it might bringing a shift in the sense of a lightness and anticipation and confidence that wasn't there before, or similar. It is a challenge to not tinker with something since by definition you have no evidence for it in advance of it happening. Maybe simple doubt is at the root of a lot of this, the doubt that surrendering to "spontaneous unfolding" after our intention can lead to our desired outcome?

POST: Thoughts becoming actions

It's how things work anyway, and it applies to everything. I'm going to have a bash at expanding on that (just as an excuse to riff on the topic): Until now, you have been moving your body by trying to "grip the sensations" while intending the arm to move. This is like commanding yourself to stay still and move at the same time - i.e. asserting you current position at the same time as asserting a new position. Instead, while meditating, you imagined (asserted) just the movement while not asserting you current position to the same extent - therefore allowing experience to shift towards it. If you really ceased asserting your current position more completely, I suggest the movement would have been more immediate - simply bringing the movement to mind would have resulted in a shift towards that position.

The relationship between this and "jumping"?

Well, your body is as much the environment as anything else. There is no difference between the process of changing your body's position and change your world's position. In truth, you do not actually move your arm directly at all! What you do is you "assert the fact" of your arm being in the air, at which moment the facts-of-the-world are immediately updated (perhaps with a time component), after which your experiences arise constantly with that new fact. This is exactly the same thing that happens with updating any other fact.

The essence of this:

- THE FORMULA - Act + Intention + Detachment = Shift
- Any "act", mental or physical, means what you have decided that it means, knowingly or unknowingly. This is the "intention", a subtle thought pattern that is a shadow of the desired end-state. (The "act" can be a thought, a physical movement, anything.)
- Your experience unfolds in accordance with the sum of these "intentions". (Meanwhile, the less you are continually re-intending your current state, the more time-efficient the shift to the target state will be.)

So maybe we can categorise things a bit:

- Usual Movements - If you grip your arm mentally (with the implicit intention that this means your arm will move), then the gripping is the act, but unfortunately it also opposes the movement to some extent (as well as generating tension).
- Efficient Movements - If you imagine your arm moving (with the implicit intention that this means that your arm will move), then the imagining is the act. You are going straight for the end-state here, and letting your experience shift freely, so there's no conflict.
- World Movements - If you pour a glass of water (with the implicit intention that this means a fact of the world will change), or imagine a scene vividly (with the implicit intention), either will result in a shift. A result is guaranteed, however its level of contribution to your experience depends on detachment and your intentions so far.

This is where the phrase "The Act is The Fact" comes from, suggesting that all acts are arbitrary and their meanings are flexible:

- RULE 1A - Assigning a meaning to an act is what gives it causal power.

Note also that the assignment of meaning accumulates (that's why you live in an apparently stable world) and can be broadened beyond deliberate acts. You can play with things like "the next time I see a red car, it means-that I will have a great day". And what is an act, other than the experience of an act?

So the more generalised version of this is:

- RULE 1B - Assigning a meaning to an experience gives it causal power.

As a sidenote, I have tried the glasses trick twice, the first time earlier this month as a test, with 'single' and 'girlfriend' as the subject. I chose this mainly because it would be the easiest thing I thought to see a change in, not because I was desperate for a girlfriend. When I did it, I did actually feel a shift, although I haven't seen any overtly massive changes since. The second test, last week, was 'low attention span' and 'complete focus', I didn't feel a shift at the time, but last Tuesday night, I felt a complete shift away from heavily valuing inherently useless acts and suddenly became overtly motivated to improve myself, and since then have felt extremely liberated and with a sense of peace and calm. Maybe I meant 'complete focus' in a different way that I intended?

The "complete focus" one is interesting.

Related perhaps: often we tend to assume that being "focused" towards a goal means "concentrating" - i.e. narrowing our attention. But actually, such a narrowing of your attention just deforms your experience and builds stress, opposing movement and preventing change. It's like the thing of trying to stand up while holding onto being-sat-down. It's better, I think, to consider "focus" as *intentional focus", meaning that you have an intention and you don't interfere with it. There's no effort involved in this. So I'd consider "feeling liberated with a sense of peace and calm" to be very much a symptom of being focused in the intentional sense: wide-open attention, clarity, effortlessness, clear direction.

As to the mirror technique, I'm not a fan particularly. I'd be more inclined to do the equivalent of your meditation-arm-movement - get into a relaxed state and summon imagery which means-that your desired state will be activated into your experience. It's fun to play with all approaches though, and see what works best for you.

So, I'll start off by saying there is no "creative intelligence" other than you, and nothing ever "happens" other than the movement of your attention. For simplicity let's think of the world as a 3D landscape (a current overall pattern), and your unfolding experience is like your attention traversing that landscape, section by section.

Okay, so how is this landscape formed?

Pattern by pattern. Think of each intention as triggering a new pattern across the whole landscape, such that it is added to the current world, to form a resultant pattern which is novel (note: negative patterns can undo the contribution of positive ones). So we have something like this picture of Moire fringes. With that model in place, let's apply the following interpretation:

- Each pattern corresponds to a fact-of-the-world.
  And let's have some facts, which were created implicitly through combinations of previous patterns leading to the current landscape:
- (General:) "SP is a good person who finds happiness from friendship. All those friends live in SP's city."
- (General:) "SP is an ambitious person who wants success."
- (General:) "Events tend to unfold such that SP will be happier overall."
- (Event:) "SP's company is diversifying globally and will open an new branch in Alaska in June 2016."
- (Event:) "Another company suited to SP's skills will open in SP's city in October 2016 with great opportunities for experienced talent."

All of these can be "subconscious" in the sense that they have not been experienced as expanded into the senses yet, but they are all true at this moment. But let's say you have previously explicitly thought about your ambition, but not the friendship aspect.

So how does this play out?

If you were completely non-attached and allowed experience to simply flow, then in June 2016 would hear about the Alaskan branch, circumstances would be such that you either didn't go for the promotion or didn't get it, you'd hear about the new company in October 2016, get a job there and be very successful and love life with all your friends. If instead you hear about the Alaskan branch in 2016 and try to push yourself towards that because you have already though about ambition, you will feel yourself intending in that direction against the momentum of the pattern, you may even encounter lots of "signs" about not doing it, nagging thoughts and feelings, events arising as hurdles, but you ignore it and push through. You spend the rest of your days in an icy landscape, the boss of the branch but all alone. In no case is there an "intelligence" operating behind the scenes. It's simply a case of a patterned landscape being set up with biases in certain directions, and you later intending against it and experiencing the results of that. It is equally possible to have a "subconscious" which is setup against you and leads you to self-destruction (although most people have a default "survival pattern" I would say).

Just to preamble:

Fundamentally Wrong, Relatively Right

> In my limited understanding of your model...

We have to be a little careful here, because (of course) every model we use is a metaphor, not the actual situation. To think about something, we necessarily have to cut it into parts, and then relate those parts in space, because our thinking is basically a "shadow-sensory experience". In this discussion we are talking about the thing that even thoughts are made of, it is "before" division and relation, before "space" and "time". In other words:

- As soon as we talk about this-thing and that-thing interacting, we are already wrong in a fundamental sense, but we can be right in a relative sense.

This is why we tend to end up with a few metaphors, each of which might seem to slightly conflict in terms of how it chops things up, but capture a different slice of meaning, if that makes sense. They are judged on their usefulness, rather than their correctness.

Okay, with that out of the way:

One Thing, Many Patterns, Varying Contributions

> you immediately get the thing (and a cascade of its related patterns) but the "landing site" on the landscape may be closer or further away from the spotlight.

That's a really nice way to put it, yes. Inevitably, I'll expand a bit on it...

Another way to think about things is: in the daytime sky, all the stars are there, at their usual brightness, however one star (the sun) dominates them with its intensity.

> Either this is the ultimate AnswerToTheLifeTheUniverseAndEverything or some top-secret viral mind-screwing meme you're developing and weaponizing for MI5

Why not both? ;-)

Okay, so this is much harder to describe than to actually play with. The main purpose of the "patterning" model is to break free of the idea of the world being "really like" your sensory experience, in such a way that it makes sense that you can use your imagination to make change, and assign meaning to acts, and have results "as if" there was a world out there that was being updated by them. But really this is philosophy and metaphysics and you don't need to understand anything in order to use the conclusions, it just means you can answer questions about "why do this and not that?" and don't end up talking hand-waving new-age vagueness.

> So, if I can control the dials of this cool Reality Mixing Console, what prevented me ("after" all this "eternity") from pumping up all the pleasurable patterns and turning down all the painful ones?

You've probably noticed already that pleasure is temporary, because experiential content is relative and changes. Pleasure and pain, I suggest, arise from how things are separated, the tension between one state and another when you resist the shifting of your world, not their content as such. The only way you can have eternal bliss is by dissolving all division, and therefore all content. But then, after a while, you probably have a thought and the whole thing kicks off again. (You can, however, feel contentment all the time, but that's a bit different.)

There's also that thing of: if you knew it was "all a dream", then you wouldn't mind so much what suffering happened in your adventures, because it would "all turn out alright in the end".

> The classic "simple but not easy", to the extreme...

Well, it's "the thing", this, isn't it?

So, practically speaking, have you had the experience of being an "open aware space" yet? That's the first thing to go for. What we're after is to build the bridge between thinking-about and direct-knowing. After that, it becomes more obvious how things work. Right now, you are literally experiencing all possible patterns. All that changes is their level of contribution to your experience. The combination is what's giving you the form of this present moment. As some of the patterns fade, their contribution becomes less, and the total pattern apparently shifts into a new form. Like the Moire fringes I linked to above. The fading of one pattern is the equivalent to a pattern moving across another in Moire fringes - see here. A nice way to imagine this is as a stack of transparent projector slides, each with a different pattern. But rather than a light shining through, each slide has its own inherent glow; it is self-illuminating. You can turn up or down the intensity of the contribution of each pattern to the overall stack. Each slide corresponds to a particular formatting or "fact" and some of them can be quite abstract facts. For instance, one "fact" might be the pattern called "time". That activation of that pattern will then structure the the total experience as if there was a sequence. Another "fact" might be pattern called "distance". Another, "colour", and so on. This means:

- The "gloop" and your "experience" are actually the same thing - and that "dark zone" is present too, at all times, since it is just our name for the more prominent contributing patterns.

In normal life, we have what you might call a "passing time" pattern. This is a static pattern, but it has the effect of producing the movement and change effect that the video above showed. Since what we truly are is the stuff all this is made of - the infinite gloop is us - we can also intentionally shift the levels of contribution, and thereby pick out and adjust things we might call "the future" or "the past", and indeed adjust anything that might be called a "fact", either a general principle or a specific event. We can select a particular slide and modify the extent to which that is going to be a fact in our world, in effect swap one fact for another, and so on. So, I'm not sure how clear that was, but you can see that fundamentally there is no particular structure. And even given the total pattern (distribution of contributions) you are experiencing right now, there are many ways we can slice that up conceptually when we are thinking about it. This is why we can say that the world-pattern is both static and eternal and moving and temporary, and so on.

> I perhaps should have written 'intentional complete focus', but I knew what I meant.

That's all that matters. This isn't a message to some external "entity god"; we're not making requests of Father Christmas. The words are just a way to capture the essence of the idea you have in mind, create a form for it temporarily so that you can work with it. There is nothing external to you, "doing" anything. This is a "dumb" process: the moment you perform the act is the moment the update happens - it's just that you encounter what you've done later, like an architect exploring a building they have designed, seeing the finished product for the first time.

In case it's useful, when I first started the "spontaneous movement" thing, in my mind I thought of the initial step as deciding to "cease" or "stop generating", such that I was in what I thought of as my current "rest state". From there, since I was not intending any particular state, I could just create an imaginary cause and have it move my body.

> So, I'm not honestly sure if I anything shifted, and by saying/thinking that, it more than likely hasn't, but even the act of typing this out shows evidence to me and makes me more inclined to believe. Which I know is a paradox, but oh well.

Yeah, well, you might as well get used to that! :-)

> I actually migrated to this subbreddit through the Oneirosophy one, so I'm well aware of the nature of paradoxes, I just didn't want to get too cocky and say something to pretend like I have any idea :P

Haha, "migrated", I like it! Well, you know roughly where I'm coming from then (although I don't always quite agree with the content there). So don't hold back on "pretending like you have any idea". ;-)

Just a thought: remember, for this particular stuff you don't need to "visually-visualise"; you can just "feel-visualise". This is easy because it's actually what you use to direct your body anyway, even though you might be also gripping and manipulating in other ways. (If you weren't doing this, by which I mean the "feel", you would never be able to change state in terms of body position.) For instance, expanding "the feeling of you" into the room around you, including your body space, is usually pretty fulfilling (excuse pun), and good practice for everything else.

It's quite fun and exciting, isn't it?

Something else to do. For everyday living, it's nice to be open and spacious, but expanding out can imply some level of maintenance and an edge. So, imagine for a moment that there is already a background space which is infinite in all directions and passes through everything in all directions, and that this is the "openness" in which all experiences arise. Any one point is instantly the whole thing, in a similar way to how, if you put a drop of special purple dye into a pool of water, the water would immediately be purple. "Purple" would be everywhere. That's what this unbounded space is: the context, everywhere. To be part of this space, is to instantly become the whole of this space.

Now, just decide to be that background space.

When you say summoning imagery that means the same thing as the two glasses trick, what exactly do you mean? How do I imbue 'visualisations' with any of the same intent? Do I go 'I'm visualising the aftermath of what I wish to happen?' will it so, and then leave it?

Not exactly sure on the question, but... I'm saying that any act - mental or physical - means what you decide that it means, or takes on the power implied by its extended pattern. So when visualising an end state while implicitly deciding that doing so means-that it will happen (the default for most people): the act of visualisation = the content is true. Or pouring water which implicitly means-that the situation is being shifted from one state to another: the act of pouring = the situation is updated.

So visualising something and knowing it to be true is all that is needed, I think I get it.

Yeah, that's the essence of it - your world is literally solidified imagination; to visualise something and imagine-that it has certain properties is to literally create a "soft" object with those properties.

You can always simply assert a fact, which is basically to increase the intensity of the abstract pattern that is that fact. But because that is direct and there's not necessarily a sensory component to that, it's: a) impossible to describe, b) has no technique associated with it. So it's easier to assign properties to intermediate objects or events. (The visualising of an image is, of course, an assertion of its existence, but because we are focused on the content of the image we tend not to worry too much about how it is coming into being. Answer: it just is.)

POST: Thoughts Become Actions II

how thoughts can directly affect reality

I'd add to this a little and say, they are part of reality. A thought is a literal tugging-on or activating-of that part of reality, so that it becomes more prominent in experience. Seeing that the difference between senses and thought is a matter of stability and intensity of content, rather than a difference of type, really helps I think. Related, then: definitely, if you have accepted some "facts" which correspond to you always being a lucky guy, "hey things always work out for me", then - even though those are more abstract notions - they tend to result in lucky-shaped experiences just as much as contemplating owls tends to bring about owl-shaped experiences. On top of that, there's the whole thing of not being able to die, in the sense that experiencing must always continue in some form.

It's funny, everyone hates when I say I'm lucky in that way, because they think it will jinx it. Now I know it will do the opposite!

Definitely embrace it. However...

The important thing is to match that with also allowing events and actions to arise without interference. Because if you go about the place saying "I'm lucky" but resist the "lucky movements" that are arising the world, you're just left with arrogance. This is where "pride before a fall" comes in. You can be confident, but the confidence is actually in the form of faith - faith and trust in the flow of the world within you. So it is not a personal confidence in ability in the sense that it's not something you do deliberately, moment to moment. There is no skill on your part: you get to "ask", but then you must do what you are told (in the sense of letting yourself be moved as part of the world) like a good and humble disciple, in order to "receive".

Q1: I should note that it's something I'll say maybe once every year, and then forget about it until the next time it arises in conversation, which is rare. So, I guess I've used it accidentally similarly to the last step in the two glasses, release it and forget it. It's not like I plan these life changing events :P. It's just something I have to be mindful of (or not) from now on. I've always had that inherent trust, I guess that's what optimism ultimately is.

I don't mean you'd plan the events, more that some people screw up these things by imposing their will on moment-to-moment experiences - opposing their own luck. Now that's unlucky! Yeah, it really is about being mindful as you say, as in understanding how the current state of the world is being revealed to you, and how your every intention updates this, without caring whether it's to the moral good, to the better experience, etc.

Inherent trust = optimism or ignorance, depending! :-) What you can trust that the world will naturally flow in alignment with its current state, which corresponds to the sum of your intentions. Unfortunately, that applies to good world-states and bad. You actually do have to become lucky in order to have lucky experiences. As you say though, the occasional unopposed assertion of luck pretty much does the trick.

I hadn't heard that, it sounds very interesting, and it should work as well. If you say something out loud, and attach intent to it, I would have thought that should be an especially strong way to shift reality.

Right, it's just triggering a pattern like anything else. The only problem with words is that they are not very specific, they have a larger "extended pattern". But if your intent is narrow - you are defining the exact meaning of the words as you use them, rather than simply giving power to the words - then that can be fun to play with as another "act + fact". I came across a blog post ages ago where someone was playing with saying "I command..." to get ad hoc results. I quite liked that idea, explicitly taking on the "God" role and just taking control of the situation.

POST: Jumped once. Haven't been able to jump since.

No matter how hard I try, I can't jump.

Isn't this perhaps the problem? Trying to make it happen?

Jumping involves detaching from your present surroundings and the situational patterns you are holding onto, to let them shift. If you are gripping them and trying to make them change, then you are preventing change. Decide your purpose. Lie down. Give up to gravity completely and absolutely. Let everything dissolve.

A little mind boggling to think about jumping to a dimension without a purpose therefore no true destination.

Yeah. Well, we call it "dimensional jumping" but it's more like you stay where you are and the world within your mind falls into alignment, maybe changing who else it apparently overlaps with. Even if you don't specifically think of wanting something, you do have background intentions that you are holding onto. (If you weren't holding on to them, they'd already have manifested.)

So if you don't have a destination, but let go, it's like the world will just resynchronise with all your current "held" intentions even if you're unaware of them. That's why I say you don't need to "try" and in fact "trying" will stop shifts happening. If you concentrate on something you want with effort, you are still "holding onto" that pattern in thought and not releasing it to sink down and get absorbed into your world.

So Korrin has the right idea:

- Optionally: If there's something specific you want, you can summon the feeling of that thing, deciding it is true, bringing it into mind. That pattern is held within you at that point; as are any other non-released patterns.

- Definitely: To have any changes occur, you have to completely and totally give up, detach from the experience around you and your feeling of the world. This releases patterns from being held in thought, to shifting into experience.

Hopefully that makes sense: it needs to be the opposite of trying. Letting go is what allows your world to shift. (Not just esoterically speaking; it's true of physical skills, solving intellectual problems, all that everyday stuff too. Letting go of an intention is what enables it to turn into an experience.)

we need to NOT have a purpose?

Not quite. And I'm going to emphasise "conscious purpose":

In order to get specific results that you have consciously decided upon, you must release them. Summon them fully, then release them. If you are content simply to have your world realign with your current "backlog" or your current "true will" then you can just do the releasing part. It's similar to magickal approaches like this, where you decide what's going to happen, and then don't interfere. If you lived every moment completely open and allowing, you wouldn't need to do the jumping process (letting go). However, that's pretty rare, so summoning the feeling-of-truth ("this <insert fact here> is true") and then releasing it is the next best thing.

What exactly do you mean by letting it go? You tell yourself something is true, then just stop thinking about it?

The general idea for a particular desire: You generate the feeling of something being a fact, really feel that it is true, and then release holding onto that feeling-thought, so that it takes effect, and go about your business as normal. It's like problem solving, where you think about the problem in detail intending to solve it, then leave it be, and later you find the problem-thought has evolved into the solution-thought. If you keep pondering the problem, you never let it turn into the solution. Doing a "jump" is basically an extreme version, where you are releasing your hold on your entire world, which increases the "available routes for manifestation", and lets the whole thing shift. Practically speaking, the more relaxed you are, the deeper you settle, the more like a wide-open space without obstructions you become, the better.

POST: Questions about Jumping & Jumpers (Serious & Respectful)

A1: When you jump, the other you enters the dimension you were in, because there was something the other you found better in the dimension you were in. My thoughts on escaping death are that your consciousness merges with one of yours from whatever dimension is most similar to the one you are in where you did escape, and if there isn't one similar enough, you will probably just die.

That truly answers my questions in that regard quite well. Thank you!

An alternative is to view it as shifting your attention.

If you imagine a grid containing all possible experiences, all possible moments you could have, the experience you're apparently having now is the one your attention is on. Meanwhile, your apparent life history is the trajectory, the sequence of moments, you follow across the grid. In daily life, just because your attention isn't on something doesn't mean it's not a part of you. As you focus on these words, you're probably unaware of your feet. But now you are aware of your feet. They didn't stop being part of you just because you were distracted. So if you think of "all the possibilities" as being you, then you are always all the variations of yourself - they amount to your extended "body" - it's just that you are only focusing on one part. Until you realise what's happening and make a change, or the trajectory you're on hits an experience which doesn't have a next-moment. Imagine if the screen went blank right now and these words disappeared. You would suddenly be "thrown out" of the experience of reading my comment, back into your body and the room around you. Having a near-miss experience is like that: You are in a car crash, there is no escape, there is therefore no naturally continuous "next moment" for you to experience after this - the screen goes blank, and you are thrown out of that experience, that part of you, and your attention has to shift to another part of you. So you experience a discontinuity, as you are shunted to the nearest available moment where the path continues.

That is a very concise and readily understandable explanation. My maze through Wikipedia from the initial Third Man reference ended on Jim B. Tucker and his, as well as his mentors/colleagues', work with children who remember "past lives". I have to say, his explanation, which expands on previous theories using quantum physics, as to how consciousness transfers from one body to another is the by far the best I read to date. That may not be saying much though, considering how little I've read on the topic.

Ah right, interesting. If you haven't already, you might want to sift through the two or three AskReddit creepiest things children have said threads. There are a few past-lives or similar curious things there. Also, a few people remembering "beginning" at a later age. Which makes sense, perhaps: it is not necessarily true that you-that-is-awareness was always looking through a "human moment".

POST: What is jumping?

A1: Essentially, it is switching places with yourself in a different dimension.

Yea i mean thats pretty much as simple as it gets.

That's a way to imagine it, but I'm not sure that's what it is though, right?

Most people do agree that is what it is. It isn't fully understood yet, so we may find out in the future that this is incorrect but as of now, that's the most accepted theory (that I have found anyway).

The difference is probably just in wording, to be honest, in what we mean by "me".

I tend to think of it more as a shifting of attention, so that I am now looking "through" this experience rather than that experience - which assumes the "me" is that-which-has-experiences, and the rest of it (the body and the environment, which are the things that shift) is what-I-am-experiencing. This view fits better if you accept the idea that our bodies and thoughts happen spontaneously; we don't need to constantly be "looking through" them and managing them.

POST: [Serious] Share your stories with me?

Q: Deleted

Everyone's in the other dimension now...

In which dimension? Should we start keeping track of the dimensions? You could number them, name the changes and then try jumping again... This way you could have proof for yourself, since no one in the new dimension would know any differently, since in theory, they have always been in that dimension.

Tricky to keep track, I suppose, since not everyone who does this will see themselves as "jumping dimensions", so much as altering their personal universe or shifting their personal attention. The identification might fall apart with that, since it isn't actually dimension-dependent reliably.

POST: Is this place for real or are all you guys full of shit?

A1: "...actively trying to perceive things differently..." An interesting and insightful comment. One of the quirks of human perception is that we do not process perception to a fine level of detail; instead we pick up enough points of reference to identify a pattern, then mentally fill in the rest of the pattern. This is often called "selective perception" and accounts for a number of things, such as not being able to proofread your own writing (your brain keeps you seeing what you know is there, because you wrote it, rather than what is there), odd blind spots in perception (as in this image that people read as "Paris in the spring"), and wonderful actual mental editing of contradictory perceptions like the McGurk effect. So perhaps actively trying to perceive things differently is a lot more of an interesting empirical investigation than it would initially seem. Personally, I do believe the effect is real, that under conditions we can control our reality changes, however I do not at this point accept the idea of dimensional jumping for a number of reasons.

Yes on perception: [http://www.reddit.com/r/Glitch_in_the_Matrix/comments/2kvdfc/darkroom_vision_chef_hats_dreams/]

Had never heard (or lip read) of McGurk - excellent. What are your number of reasons?

You are just begging to be bored to tears asking me that. Perhaps it would be more useful for me to say the number one reason is that I think there are better explanations for the effect.

A1: You are just begging to be bored to tears asking me that. Perhaps it would be more useful for me to say the number one reason is that I think there are better explanations for the effect. A lot of the posts here I tend to not take as serious evidence when they are easily explained by other mechanisms. For example I think a lot of the stories about things seeming different, things being different than people remember and many other accounts with a single observer do not offer any prima facie evidence for the existence of all these multiple dimensions. But there are many that intrigue me that seem to have no other rational possible explanation, aside from just plain old being made up. However having said that, there is a long tradition in many of the mystical schools, even ones associated with the mainstream religions (Yogic traditions in Hinduism, Sufi in Islam, Hermetic/gnosticism in Christianity and others) that reality is not objective. The idea here is that everything exists as potential, and it is brought into a specific form (reality) by conciousness. There are not infinitely many dimensions in which you exist but rather infinitely many potential dimensions existing in you. Many of these traditions talk about reality being a dream and we are the dreamers, and sometimes when you are aware you are dreaming, you can change the dream. Dimensional jumping might be considered then an editing of reality through intent. Now that is a really intriguing question to me even though I personally love the idea of infinite realities, I think it is more likely that there is one reality with an infinite number of manifestations. I once spoke to someone I knew who had seen someone essentially teleport, one minute they were on the phone miles away to this person, and the next this person literally appeared in front of them. (Not sure if it was as described but that is not the point). When asked "how did you do that?" the alleged teleporter said "You see the reasons why it is impossible, I see the reasons why it is possible. That makes all the difference."

You are just begging to be bored to tears asking me that.

Not at all. This is my main area of investigation - not "jumping", but what you might call the "direct application of metaphor to create plausible routes for experiential change". Very interested in your ideas! My thoughts in response:

Single observers and dimensions

The single observer is always going to be a problem, because although that is what you would expect from the concept (if you jump alone, you'll be the only one to remember the "old ways"), it leaves nobody with evidence. Other stories (several in /r/Glitch_in_the_Matrix for instance) where two or more people share the experience, are more persuasive. Assuming again, of course, that they are sincere.

There are not infinitely many dimensions in which you exist but rather infinitely many potential dimensions existing in you.

This is more the model I'm inclined to adopt (an edited-down version of this here). If we consider ourself an "awareness" within which all possible moments are dissolved or enfolded, then "jumping" or any other sort of intentional change is simply a case of unfolding a particular moment. Since there is no solid underlying, then absolutely anything is possible - however...

Your mind becomes "formatted with habits" over time, which funnels and limits subsequent experiences. As I've said elsewhere:

1. Experiences leave traces which in-form subsequent experiences.
2. Thinking is an experience, and so has the same paterning effect.

It is this second part which allows us to create "plausible routes" by which novel change might occur (and also to dissolve restrictive patterns).

[Teleport] You see the reasons why it is impossible, I see the reasons why it is possible. That makes all the difference."

There's a book by Jeffrey Mishlove called The PK Man, where he describes spending time with one Ted Owens.

Ted Owens claimed to be in touch with 'other entities' - but that aside, the main thing was that by interacting with them he could (this is documented in the book but we must make our own minds up of course!) affect the weather, various other circumstances. Mishlove seems to be a fairly balanced reporter on this (he delayed publication so as not to ruin his serious career at the time, he was pretty non-trusting of Owens but got to know him). Anyway, he finishes with some other thoughts, one of which was about the Zulus. They had said that they'd tried to teach Westerners about their ability to directly change the weather, make it rain and so on. The most important thing, they said when asked, is that you have to believe it is possible.

In short, you have to know that there is a plausible route by which the event can occur. Your intentions are always responded to, I think, but given that most of us have fairly restrictive worldviews, the routes and results are fairly limited. (For instance, we often dream of the result rather than obtain in in waking life. At least in the first wave of response.)

...

ok how about this follow the instructions but think of the biggest jump you possibly can like a dimension where your the president and than tell us if ts fake or not

He won't be here to tell us.

The version of him that is no longer President will be though. And he will be convinced.

Jump to a dimension where you are The God Of All Dimensions, and give the heads-up to everyone.

POST: Jumping and Parallel Worlds

I realize that it is our minds that jump around from one dimension to another. Not us, but our minds.

I think of it as our minds (which are just open spaces of awareness) sort of connecting to different viewports, such that the experience of that particular "person" arises within us. (A little bit like this [POST: Why did the devs implement dreams?].)

Worlds are not spatially located, or in fact spatial at all. I like to think that the entire world(s) and all history are 'dissolved' into the background here, right now. Switching from one situation to another is simply a case of packing this moment away, and unfolding a moment somewhere else on The Grid Of Infinite Possibilities. Have you read Robert Monroe's Journeys Out of the Body? In it, he speaks of different "Locales". One of which, Locale III I think, has him finding himself in an alternate world, looking through the experience of a particular person. The world is like ours, except it runs more on very clever steam engine innovations, and there are other changes. Technology is fully realised, but different. He revisits this world/person multiple times at different point of his (the target's) life).

Ah, here's an excerpt:

Locale III... proved to be a physical-matter world almost identical to our own. The natural environment is the same. There are trees, houses, cities, people, artifacts, and all the appurtenances of a reasonably civilised society. There are homes, families, businesses, and people work for a living. There are roads on which vehicles travel. There are railroads and trains... However, more careful study showed that it can be neither the present nor the past of our physical-matter world
-- Out of Body Experiences: Journey to Other Worlds, Jim Dekorne

Do you mind - broadly, vaguely speaking - saying what sort of things you are going to try and fix? Have you taken account of the fact that your friends, etc, might also change during this process? Or are you going to go "full parallel", as it were?

Q: You are one of the first individuals I have seen relate this view here, and it is a viewpoint of the nature of reality (or at least a very similar view) that I have come upon independently as well (both through personal experience, logic, and reading). To answer OP, my view is that every time you imagine, you are in essence perceiving an alternate state of events (i.e. a reality). With mine and /u/TriumphantGeorge view of the nature of existence, the idea of a primary timeline is a little illogical. To extrapolate that further, the idea of a timeline is actually worth very little except in the storytelling sense. Every possible moment you experience connects because you perceive them to be related by cause and effect, the real relationship between any given moment at any point in the universe of probable moments is probability. I also dis-prefer to use the word "mind" and prefer to use "consciousness" when I refer to the experiencing entity (i.e. me) because, in essense, I believe that we are but a tendril of a larger collective.

I usually use the term "awareness" to indicate what we are, but it needs a bit of background explaining for context, so I do skip it. ("Consciousness" can be a confusing term, since there is consciousness, consciousness-of and self-consciousness, with different people arguing about different versions, claiming they have "explained" this or that.)

Yes, there is no fundamental timeline, there is only the trajectory that you have gone through (which may or may not be all in one world), in terms of sequence of moments - and the 'personal' memory associated with that. The "world timeline" is merely inferred by a lot of participants in a world (by which I mean, the collection of moments corresponding to viewports within a particular common area) having had a similar experience, and therefore similar personal memories. The important thing is - all possible moments are available, and there is not necessarily a restriction that says they must be continuous (e.g. in principle, you could teleport or time-jump or world-jump, without an intermediary stage). The question then is - what is it that dictates which moment is next, and our overall trajectories? We do not seem to actively choose moment by moment, so what dictates the path and how can it be modified?

*Q: Indeed, that would be the million dollar question wouldn't it :)?

My current framework supposes that the moment to moment jumps are determined mostly by internalized beliefs, intent, and desire - with the magnitude of effect decreasing in that order. For example, if one did not believe that "long range" jumps were possible, then it would be unlikely for such a jump to happen from any given moment to moment, meaning that the probabilities that determine the likelihood that any given moment follows the present moment are determined primarily by the beliefs one has about how things would likely proceed. This extends beyond beliefs in natural laws, for example, as beliefs about one's personal predilections have probabilistic effects on outcomes. This works even on a practical level as one's beliefs about oneself and the nature of the situation affect one's responses to that situation (therefore affecting outcome). Intent and desires factor in less in determining the probability of a particular moment following another. A good example would be that most people would love to win the lottery, and some even focus their intent to shift to probable worlds in which this is the case. However, given the internalized beliefs that many hold that such an occurrence is unlikely (due to a "rational" measure of the probability that any single ticket would win), the internalized belief wins out on the effect of the probability of jumping to an event where one wins. Furthermore, beliefs such as that are hard to undo as they are buttressed by a myriad of internalized beliefs regarding how the world should "work."
The only reason, members of this sub are able to jump to seemingly incongrous moments is because we are able to shed enough internalized beliefs to allow it. The question I might propose is if there is even a level of agency to all of this, even when we "jump" ...*

Not agency as such. More that we are changed, and the world flows in line with our new understanding/expectations. Working on ourselves, we change the world, because they are the same.

In fact, "world = random raw creative noise + habitual channels". In other words, the structure of mind is a filter that shapes infinity into a stable world.

...the idea that jumping entails some concept of switching places ...

I think it comes from a misunderstanding of what "we" are. People are imagining themselves to be a "person" that physically goes somewhere, and that there are other "thems".

...growing consensus here that jumping operates akin to the show Sliders...

Sliders at the moment, Parallels tomorrow. The problem is that fiction tends to imply a 3rd-person view, and people tend to imagine their own events in the 3rd person. We would be better off reading something like Replay or Philip K Dick's Flow My Tears the Policeman Said and The Electric Ant for a model, and fostering the sense of 'through-your-own-eyes' that such fiction can bring.

POST: Personal experience, long time ago.

we are unchangeable awareness...

Very nicely put. And we are not in anything (e.g. a body), rather experiences arise within us. The way in which we jump dimensions is that we jump experiences.

And got me thinking...

In an OBE we can end up temporarily 'jumping' to someone other than us, in a different world (see Robert Monroe's Journeys Out of the Body and his description of 'Locale III' - mentioned before but it's a nice illustration); a so-called 'Dimensional Jump' is really a jump to someone else who has a resemblance to our previously-inhabited perspective. Or one could say that really happens is that we disconnect from this dream and connect to (or create?) an alternative. The similarities between the two are based on expectation and habit and "holding on", perhaps?

So - in an OBE situation, we deliberately let go (almost) completely to the 'dream' we are having is free to reform completely. We don't completely jump there forever, though, because we keep a bit of "holding on" to the original world.

Aside: This holding-on is metaphorically represented in tradition by the notion of the 'silver cord', which keeps a connection between this body and displaced body. Really though, it is a visual representation of an idea, and lots of people don't actually experience this. "Cutting the cord means death", it is said. Which is true, in the sense of no longer being attached to this dream, and snapping-to whatever dream experience you've tuned into instead.

POST: I consciously jumped.. and it sucks.

Firstly, it's important to realise that so-called 'jumping' is not causal. As in, jumping doesn't make things happen, so if something is different it isn't your "fault". You should read an old explanation I've used based on the Infinite Grid Of All Possible Moments. Highlights:

Imagine a vast grid extending in all directions... Imagine that each square in the grid is a particular experience, a particular static moment, as seen through the eyes of a particular person... [...some details omitted...] In this model: From a 1st person perspective 'what you are' is a consciousness that is looking through the "viewport" of a certain square on the grid. There is no solidity to the experience, it is a dream-like experience. Everyone is having the experience of looking through a certain "viewport" at a certain time. From a 3rd person perspective, everyone is essentially an "extended person", since they appear as characters the experiences of many moments.
In other words, when you make a 'jump' what you are doing is subjectively 'tuning into' a new grid position. There is no physical jump involved. You do not so much change solid reality as have a discontinuity in your experience. It is possible that only you will remember how things were previously, although at other times you may elect to bring another character through the change with you.

So your sister and baby have many aspects, they are "extended persons". Unfortunately, the path you are on involves experiencing those less pleasant aspects. But it is important to realise they are "experiences for you" and not for them.

I thought I did everything correctly and really concentrated on a BETTER version of my life, although my life was pretty good to begin with.

You have to be careful because it probably doesn't work quite as you think (literally). Now, how exactly did you approach this, both physically and mentally? (I have an idea of where things went astray, but I don't want to speak the magic word in case I influence what you're going to say.)

You can't return to the previous 'universe' because this isn't really about universes, it's about experiential paths, and discontinuities between moments (which is what 'jumping' is about) are limited somewhat by your beliefs. Your habitual inferences about people, worlds, bodies, universes are all without 'solid substrate'. Theoretically, it is possible to have a discontinuity which appears like time-travel, for instance, but could you ever really persuade yourself that tonight you'll go to bed in 2015, and tomorrow you'll have up in 2013 - Live. Die. Repeat? It's much easier to have the world 'shift' more subtly.

EDIT: As an aside, I thoroughly recommend that everyone read and watch as much fictional virtual reality, time-travel, and other reality-is-not-what-you-think-it-is material as possible, to give you some "mind formatting" which is more open to unusual routes of change.

POST: [THEORY] According to quantum mechanics, we're jumping all the time without even trying.

[POST]

The Many Worlds Interpretation [https://en.wikipedia.org/wiki/Many-worlds_interpretation] of quantum mechanics posits that for every situation in which there are multiple probable outcomes, every outcome does happen simultaneously, each within their own parallel universe.
For instance, you wake up one morning and open your sock drawer to find you have two pairs of socks -- one white pair, and one black pair.
When you decide which socks you want to put on, you are only deciding which outcome you would like to experience. But there are simultaneous versions of you putting on all the other possible combinations.
You choose to put on white socks. An alternate you puts on black socks. Another alternate decides on no socks. Another alternate decides to mix it up with a white on the left foot and a black on the right food. Another alternate puts a white on the right food and a black on the left foot. Another decides its cold out and wears white socks over top of the black socks. Another decides to put black socks over top of the white socks.
NOW: Every single day every person is confronted with countless situations in which they can have an effect on the outcome. So our universe is splitting into parallel universes far more times than you can ever count.
Within the multiverse, there exists every possible version of you, some better, some worse.
So, if it is possible to jump to an alternate universe, into an alternate version of yourself, you might run into some problems.
Suppose you grew up poor, and you jump into a version of yourself who grew up rich, you would have a serious problem. Your family will have gone on vacations that you don't recall. They would have gotten you gifts that you don't remember. Sources of stress and tension in your lives would be based entirely on other things. In essence, they will not know you and you will not know them. From their perspective, you must be suffering from a stroke or something.
And what happened to the alternate you who's place you've taken over? Did they simply jump over to your dimension? Or do all of your alternate selves all shift position? If it's the latter, you cannot jump universes without seriously screwing over all of your alternate selves.

[END OF POST]

There is no universe in which I choose the white socks. ;-)

A1: Look at the post by /u/triumphantgeorge
There is no entity to switch with. You are just switching perception.

I don't know if I agree. Each alternate you in each parallel universe has their own first-person experience of their own world. Suppose Person A from Universe A does the mirror trick and finds themselves in Universe B. Universe B existed just as long as Universe A existed, and during most of that time, an alternate you known as Person B existed within Universe B. So what happened to Person B when Person A decided to jump over to Universe B? If you're only "switching perception" as you put it, does that mean that Person A's body is lying lifeless while they mentally inhabit Person B's body, meanwhile Person B is not even aware that they're being piloted by Person A? I don't believe that there was no Person B, because if you jumped to a universe where there was no Person B, you'd have no one to switch perspectives with.

I think you are making the mistake of assuming that there are lots of time tracks actively "running" in parallel, and that there are people inside the time tracks, having experiences or piloting bodies. This is not the case: you are not a person in that sense. The trick to realising this is that from a higher level view: there is no time, and all moments from all perspectives are present simultaneously and in parallel. You are more like an "awareness" that "tunes into" a particular experience, moment, trajectory.

I understand that from an objective standpoint, time is a block and that our linear experience of it is only a trick of perspective. But I fail to see how this negates the existence of parallel versions of people in parallel universes.

It negates it in the sense that there are no physical universes that are "running" to worry about because there is no passage of time or timeline independent of an experiencer. And there aren't any people (in the sense we think of it usually), there are only perspectives and experiences. The benefit here is that we don't need to worry about bodies not being occupied and falling down, or a body already being occupied when we try to jump. We don't even need to worry about multiple perspectives experiencing a single moment simultaneously, if we start going to that level. In short, multiverses are another "you can experience it as-if" situation. It's an artificial restriction applied to a setup that has no fundamental restriction. (This isn't to say that it's not a useful concept, one that can't generate ideas for desires, but it isn't "real" in the sense of limitation.)

EDIT: To emphasise: there is no such thing as a spatially-extended universe outwith experience, and all moments of body-world-type experiences are "already" available.

In short, multiverses are another "you can experience it as-if" situation.

That is completely contrary to everything about multiverse theory. All other parallel universes ARE really occurring simultaneously. There is another you having their own subjective experience in another universe that you do not have direct access to. There are many other yous currently experiencing other things in other places, concurrently. The you that is here now is not the only one who is self aware and real.

They are not "occurring", all moments have already occurred in effect, in terms of a static pattern of potential experience. This matters. It also matters what is meant by a "you currently experiencing", because you have to be clear what is meant by a "you". We also have to be clear what is meant by a "universe" and where those reside.

Because fundamentally, it's all non-temporal and non-spatial. I use the phrase "as if" because the mechanics of shifting experience don't require you invoke an actual multiverse-based process, however you can use the model as a map for your intention.. It's a descriptive scheme.

EDIT: Trimmed the rest. Not currently relevant. Replaced with:

It is better to think of you as experiencing all possible moments right now, however only one particular moment is "unpacked" into the senses. You might think of yourself as an "Extended Person" in this picture. Remember, though, that since the overall picture is atemporal it doesn't matter "when" you do this.

Remember that in physics the Many Worlds Theory is really just an interpretative, unfalsifiable dodge to avoid having to deal with a non-determinsitic, probabilistic picture of the universe given to us by the mathematics of quantum mechanics - treating possible paths as "really happening somewhere, physically" rather than as structural patterns describing (say) possible experiences that maybe could be accessed.

POST: Does "jumping" mean swapping souls? My thoughts lately on the idea of jumping. Feedback appreciated.

Your soul is trading realities (and bodies) with another you

I'm going to say... no.

It's more a case of shifting your perspective to another experience. You are simultaneously everywhere (all possible moments), it's just that you are focussed on a particular moment or trajectory across moments. This works because although we think of ourselves as 'inside a body looking out', our actual experience is one of 'being a conscious space' and having thoughts, body sensations and an environment arising within that. A bit like connecting to a particular instance of a video game or shifting your attention

across a grid of all moments. In your terms, it would be like your one 'soul' is actually spread across all possible experiences - all experiences are 'dissolved' within it - but it is 'concentrated' on one particular possibility at a time, bringing it into the senses. Everyday Example: Focus your attention on the sensations of one hand. Now focus on the other. When you shift your attention from one hand to another - attend to one and not the other - you don't have to "swap souls" with your hands in order to do this. You are always both hands (and indeed, your whole body), it's just that you are only bringing one hand into sensory experience at a time.

Thanks for your response, but how would this explain the story of the guy who jumped to mars? His other self was put into this reality, without any memories from this reality. Meanwhile, he shifted to the mars one reality. That story especially makes it seem like you are switching bodies/realities with another you, and when you do, you carry your memories over but you don't "take in" the memories from the body you've jumped into. Does that make sense? Shit, none of this makes sense.

The guy who "went to Mars" - remember there are no bodies. There are just experiences which contain body sensations. The memories you have are those you accumulate on the path you have taken, across the sequence of moments you have experienced - from your own perspective. Because the body-feeling is so immersive, it can be better to imagine this as people sitting watching a big TV screen really close up. So if you jump discontinuously, it's the scene on the TV show that changes. Everyone has a similar setup. People confuse 'what they are' with the history of the TV images - and most people have been experiencing the same body-perspective ("looking through the same eyes") consistently and continuously since birth, except for dreaming. So, people mistakenly come to believe they are a body rather than simply having a VR-like body experience. Metaphor: You are watching TV via a cable service called Life+, where everything is shown from the 1st person perspective to help you feel like you are a character in the show. Suddenly you realise you can "vote" on what's going to happen next in the script, and not just your own character's actions. Pretty exciting. Then you realise you can actually change the channel completely, switch to any scenario. Incredible!

Interesting. What makes you so sure about this?

Research and experimentation. Do remember that the descriptions are all metaphors to provide a useful way of thinking about something that is actually inconceivable/infinite potential. A framework for conceptualising intentions, you might say. You can relatively easily experience that you are an "aware space" in which a sensory world arises, rather than a body inside a world, via investigation. (Check out Rupert Spira's Presence Vol I & II for a good take on this, or Douglas Harding and his experiments.) The trick is to directly understand that your experience is constructed from concepts and that those are filters rather than building blocks. This leads you to a view of reality that is "dreamlike but with stable habits". The next step is to play with making changes. At root, all approaches are about softening your hold on accumulated perceptual habits, so allowing your intentions to become experiences in a more efficient way than usual. 'Dimensional Jumping' is one such way, a model which is pretty flexible. Meanwhile, /r/Glitch_in_the_Matrix is stuffed with stories of accidental outcomes, where people 'let go of stability' and their experience shifts from under them. The overall scheme might be viewed as:

Infinity, divided into moments, filtered through beliefs, expectations, knowledge & intention => experiences

And the 'method': *Soften or detach from the filters, adopt a worldview, such that you get to a "moment" that contains your intention (desired experience) by the most direct trajectory possible. (The ultimate being a straight jump to that moment.)*

EDIT: Just reading another blog and encountered this post [http://buddhaspace.blogspot.com/2015/03/shunryu-suzuki-on-zazen.html], which has a similar flavour.

POST: When you jump dimensions, other versions of you are probably doing the same...

I just realized this, in a multiverse where every possibility is a dimension, if you were to attempt to traverse to another dimension, you wouldn't be the only you to do so. There could be a myriad of other "you"s who also are trying to get to a more positive dimension after figuring out how to dimension jump. Whenever you dimension jump, its not just you switching places with one other dimension, its possibly millions of your dimensional dopplegangars simultaneously taking the same leap and being haphazardly reshuffled.

There is only one "soul" or consciousness, simultaneously being all perspectives, it's just a matter of which one you are paying attention to / unfolding into sensory awareness. It's all part of the Infinite Grid Service Agreement.

POST: Wondering whether it is feasible to travel dimensions to another biological sex

I love the name! :-)

The basic answer: Nobody knows until they've done it. And I sincerely doubt whether anyone who did would talk about it. There's also the whole issue of experiential overlap. In principle you can dream anything though. Every moment is a re-start, every morning a resurrection from nowhere - just with added memories to add to the convincing effect of continuity. Not quite related, but thinking about this brought something to mind: Back in the time of New Thought advocate Neville Goddard, being non-white was a serious problem for getting anywhere in life. Although he didn't advocate some form of extreme jumping, he did teach that that application of the imagination could transform a person's situation:

“You can start now from scratch and choose the being you want to be. You aren’t going to change the pigment of your skin but you will find your accent or the pigment of skin or your so-called racial background will not be a hindrance, for if a man is ever hindered it can only be the state of consciousness in which he abides that hinders him. Man is freed or constrained by reason of the state of mind in which he persists.” – Neville Goddard

In other words, shift to an experience where being black, trans, maybe even ginger* just wasn't a problem. Some might say we have already jumped to a world where that is increasingly becoming the case, with rather unlikely speed. Who knows where this trajectory is heading - and that's without doing anything too much in terms of radical intervention. I am Scottish-linked so I am allowed to make the ginger joke.

POST: Im confused about the whole idea of DJ.

[POST]

So, I dont completely understand the concept of this. Could you DJ and magically have 100$?
Could you magically jump and have your crush be obsessed with you?
Could you even jump to somehow learn something? (You dont know how to play a guitar, you jump, now your good at playing guitar)
I understand that most or all of those intentions are a little selfish and immature. But I was just using them as examples.

[END OF POST]

These are all valid questions. I have yet to see that dimensional jumping can result in any kind of tangible difference such as having your anchor number change, let alone anything else.

Yes, they are. The problem is... it's not objective. But neither is it subjective. It can never be scientific, because there is no outside frame of reference. Everyone has to play the game for themselves.

Exactly. Perhaps there are infinite versions of your body that you can switch your consciousness to. Perhaps there is only one reality based on shared realities between you and others, in which yours can influence everything within small steps and vice versa. Perhaps neither of these options are true, yet they may be. The point is one is not able to proof without trying it.

I think that... it's all true, whichever way. It seems to be shared and consensus, but then some changes are only remembered by you, and you have power over others, but also they are independent, and so on.

Basically, it's just not conceivable. It's not a case of higher dimensionality, it's a case of infinite dimensions and therefore no dimensions. It feels like we travel a timeline, but there is no time aside from that experience. We can attach to any number of perspectives, which means there are no perspectives.

In the end we must simply say: Whatever we adopt that works, is something that works. Something is "true" if you commit to it and the corresponding experience follows. Tomorrow you might commit to a different outlook, and then that will be true instead.

POST: could i have jumped by accident?

Think of it as you moving from moment to moment. If time is to pass at all, you must shift to a next-moment. So "jumping" is not optional! Which means your trajectory will constantly adjust according to your beliefs, expectations, knowledge and intentions. It's about doing so knowingly and to great effect due to acceptance of discontinuities.

...

Not necessarily true, as I understood jumping unintentional shifts two realities that are very close to similar to one. Otherwise if you jump intentional you are able to jump to more different realities.

"Plausible deniability" tends to apply. What answer does OP truly want to hear? Etc.

I'm just saying that the idea of conceptionist might not work if it would've been a small jump. As well as it could've been no jump at all and his dad just changed his mind, his phone updated automatically and changed settings, etc. These changes might have been occured over a long time span and now because he read about "DimensionalJumping" his conscious is trying desperate to find changes that took place but he was never aware of.

Oh, agreed. That's what I meant: no difference between jumping and non-; he's maybe just looking for stuff. After all, every moment involves a jump to the next moment, doesn't mean the whole world has to shift for every small development.

POST: [Unknown Post Deleted by User]

*A1: there is no other you.

Lets do a thought experiment. Basic theory is that for every possible choice, there is a "dimension" that reflects the outcome of that choice. Now how do we know that this is the more likely scenario rather than a paradigm in which choices not taken do not exist. Well there are plenty of tales in which others here have been able to jump to the past. This is only possible in a paradigm where time is a consequence of experience ... i.e. it only exists as a result of requiring it as a measure of experiences experienced. Still that requires some suspension of disbelief from the colloquial view of reality - so just except that for the moment. In this paradigm, it is essentially not-preferable for non-choices to exist, since that would require all choices to be pre-ordained. In which case, Dimensional Jumping would be impossible since the probable reality in which you inhabit is the only one. Now assume that all possible choices exist, is it reasonable to assume that at every possible moment another soul or entity or version of you is created?

Assuming that every choice, no matter how minute creates a new probable reality, it is rather silly to imagine these realities as separate universes, since their quantifiability only extends to a sliver of a moment. At every possible moment, you are making decisions which generate numerous probable moments - at that rate of probable universe generation is it still reasonable to consider them separate universes if the extent of its uniqueness extends to mere microseconds, since at every second it is splitting into an infinite array of probable outcome "universes."

Because of this, some of us propose that the paradigm is essentially this: all possible outcomes exist all at once as points in a field. The experience of time is generated by travelling across this field in a probabilistic manner. Existence is the experience of moving through the probability field. Thus, when you jump, you are essentially just jumping to a less probable moment as opposed to more probable moments. There isn't another you to switch with, you are essentially just switching your perspective to a set of probable moments from which it less probable that you jump from your most recently experienced probable moments.

...

Excellent summary. William Blake describes the "Sculptures of Los's Halls", eternal pre-made states describing human drama in its entirety - dormant possibilities assuming reality when we become them:

All things acted on Earth are seen in the bright Sculptures of
Los's Halls, & every Age renews its powers from these Works,
With every pathetic story possible to happen from Hate or
Wayward Love, & every sorrow & distress is carved here,
Every Affinity of Parents, Marriages & Friendships are here
In all their various combinations wrought with wondrous Art,
All that can happen to Man in his pilgrimage of seventy years.

So we might refer to universes in the sense of "fully-defined moments of experience", perhaps, but not in the sense of spatially-extended physical environments. Similarly, no multiple souls, because there is only one mind which takes on the shape of an experience - and that is you. We shift our attentional focus across the Infinite Grid of All Possible Moments, in order to seem to be "here" or "there", but we are already everywhere really.

POST: Question about DJ-- How much can change?

Undirected 'jumping' is basically a leap into unharnessed change, detaching and allowing things to shift into alignment with your current state, and you'll get pretty much whatever you're feeling at the time, although it'll always be quite continuous. "No disintegrations!" So be more precise about what changes you want. Maybe check out the the Neville Goddard link I posted the other day for a different take on how to specify things.

POST: A hypothetical question

Let's also say that I like her very much and want her to be nearby without her having to physically move.

So, you just want to wake up tomorrow to discover she's now living in the same city, without experiencing a transition? The fact you are asking the question means you don't think such disruptive 'discontinuities' are possible or really desirable, I'd say.

Do I hold up a picture of my friend and let the metaphysics do the rest?

That is a brilliant phrase and I'm going to steal it. Hope you don't mind. :-) Meanwhile, why not read the Neville Goddard books and see how you get along with those.

Q: So, you just want to wake up tomorrow to discover she's now living in the same city, without experiencing a transition? The fact you are asking the question means you don't think such disruptive 'discontinuities' are possible or really desirable, I'd say.
What do you mean by that? I expect a transition of some sort to happen when I make the "jump", so I know that I switched dimensions or whatever. And what do you mean by "disruptive discontinuities"?

If you woke up tomorrow, to discover your friend lived in your city. And had always lived there. And that you've been supposedly meeting up every week for drinks for the past months. But you don't remember any of that. And your eyes are now a different colour. Would that be good?

Or would you rather your friend called you this weekend and said: "Guess what, I'm moving to <name of your city>!!"

I like the first option alot actually! Only question I have is about the method. Do I just visualize that when I'm in front of the mirror? Do I state my intentions vocally? Or will everything just work itself out?

Just know it. And open to it. And report back. So, not really a hypothetical question then. ;-)

Yea, I guess not hypothetical. :P Thanks for all the help, really appreciate it.

No worries! :-)

But, be careful with things yeah. You're basically reformatting your mind to change what experiences you "allow through the filter". Always take a pause to think about how you will really feel if things happen, with this or any other "esoteric" approaches. Unknowingly, you've spent your whole life gradually accumulating a "reality" and being comfortable with each step along the way, and this stuff just suddenly kicks things out of kilter.

POST: is this really real?

It's not exactly big among the reddit community. It's a subreddit with only 1500 subscribers. As for the mirror ritual seeming childish, I agree 100%. I just read this out of curiosity. I like to think about parallel universes, and so far everything in this subreddit sounds like its written by someone with a very tenuous gasp on the subject.

Yeah, I think it would be a mistake to think of this as parallel universes in some pseudo-many-worlds way. It seems like you have shifted to a different "realm" though.

Anyone who has done any experimentation with perception, magickal ritual, philosophical idealism and the like can see it's more about creating change in the patterns of your mind - with corresponding effects in subsequent daily experience. It is a shift in the subjective content a person encounters, which can be quite dramatic. It certainly isn't scientific. There actually isn't a "way that it works" other than the simple doing of it, with intention. This is why it doesn't make much sense to hold it to a scientific model. Science is "inside" personal experience. It's like coming up with a science of hypnosis, say. Good luck with that. The mirror approach must be one of the least controllable ways to force a loosening of the mind from its habits though - not recommended. It's like "three kings" while exposing your formatting completely to whatever your current mood is.

The clue is, I think, to understand that time & space are an illusion, so when you jump somewhere, it's not like you jumping INTO the world that was already there, but you sort of CREATE this world around you. Past doesn't really exist, does it, so the only changes you observe (even if they SEEM to be past changes) are only happening right now, and require no time at all.

I think we can let ourselves have it all ways. Our experience behaves "as if" there is a persistent past and future, and a persistent world beyond our perceptual, sensory space. So long as we recognise this "universe beyond our peripheral vision" exists as a set of revisable facts rather than a real spatially-extended world, then we can keep our heads together while also living a flexible existence. We might call this creation-by-implication. Wherever we look, a just-in-time spontaneous experience arises in our sensory space that is consistent with the facts we have accepted. We can never see "behind" this. It's almost claustrophobic in that way; suffocating in dream-stuff! But all that matters anyway is that we can change the facts - by detaching and asserting-allowing new ones - and that this changes the sensory experience. And having some sort of stable worldview (e.g. that there is a past and future, but we can edit it, or that there are facts-of-the-world, but we can shift to a new set) gives us something to work with.

POST: [post deleted by user]

Alternative metaphor: **Moments as memories**. In this view, **all possible experiences are "pre-made" as if they have already happened.** So what we are doing is navigating a Memory Block, and our ongoing is experience is one of recall. How do you remember something? You usually get hold of a part of the memory, and the rest of it auto-completes into awareness. However, trying to remember doesn't work - you have to "allow" it. And attempting to remember two things at once, or hold onto one memory while requesting another, rarely succeeds either, especially if they are opposites (remembering both red and blue, or good and bad, simultaneously). The sense of smell is particularly good for triggering memories, as is the emotion or global feel of a situation (which are sensory experiences just like any other, no different to vision or sound, just harder to describe in language). Which suggests that identifying the "feel of something being true" and bringing it to mind is a powerful way to trigger a memory into experience. When you "jump" what you are doing is letting go of this memory, and recalling a more desirable one. The more of the partial memory you bring into awareness during the process, the more constrained the result will be as it "auto-completes" via association.

What makes the entire set of "possible" experiences?

They are not made, they are effectively already given. It's easiest just to accept this, because it appears a little chicken and egg, but the reason is one of patterning. If moving to a moment is an act of remembering, and remembering is the activation of associated overlapping patterns, then anything you can conceive of exists but it's just not currently in the senses (although the moment you conceive of it, it is).

Is everything possible?

Potentially, yes. Anything you can conceive of, by definition. It's just a case of entering it. Practically, your own formatting restricts this. To discontinuously "jump" to another moment, you have to completely let go of this one. If you even maintain an emotional attachment, that maintains the pattern because it is a part of the memory like anything else. For instance, can you imagine lying down on your bed, entering a lucid dream, creating-by-implication a persistent realm, and just never waking up? Taking on the view that you don't "sleep and then enter while being asleep", rather you detach from one experience and attach to another?

So, it is still possible to jump without completely letting go right?

Right, just as you say - but the patterns you remain attached to can't shift. In approaches like the mirror technique, we are loosening our grip just a little with an intention for change, and if we are in a good mood then the slight realignment bring about a few beneficial changes - "auto-completed" from the good emotion. To more completely let go means to let go of the world. Even when we go to sleep and dream we don't do that (mainly because we implicitly intend to return to the world next morning, unchanged). The "decision" you've made on what's going to happen is probably the most important factor, next to letting go or "allowing change".

Woah. But then what are we doing right now?

You're probably not doing much of anything. You are "attentionally gripping" the patterns of your experience, and everything's staying pretty much as it always has been, keeping us on a "trajectory" of similar moments.

We can now successfully manipulate all the 4 dimensions...

Better to view it from your own perspective. All that every changes is that you switch to a different experience, like changing path a little to a slightly different dream. The world isn't to be seen as a solid place that gets literally manipulated.

Just had a random thought, if we experience our own death... and move to that experience...then what?

Do you mean, what happens if you die? One way to look at it: Well, in this view you never really die. Say you have a massive car crash, which means there is no obvious next-moment to experience. Perhaps there's a 'blip' and it kinda somehow didn't happen after all, and your life continues (several /r/Glitch_in_the_Matrix stories like that). Perhaps you experience leaving your body and floating about and going to another place. Perhaps you experience just suddenly waking up in bed, confused. Perhaps you lose all memories and experience being born again. Your background idea of what's "meant" to happen might well influence this. Experience of some sort will continue, because you are not a body in the world - you are "consciousness" having a being-a-body-in-a-world dream. But that's what you might call kinda Extreme Jumping!

...

RrWell, coming up with useful ways of looking at things (what I call "active metaphors") is my thing at the moment. My own experiences are nothing too dramatic and not really "jumping" as described here, just very very unlikely, and appropriate. :-) One of the reasons for participating is to encourage a move away from the blind, uncontrolled changes that that approach can bring. This actually isn't something to just mess around with to "see if it works". Because it will work, in some way, and the less structured your concepts of it the more it will just align things with your mood - which might be unfortunate.

(Most people don't really want a life of non-stop /r/Glitch_in_the_Matrix stories, right?)

But its surprising that you, having a plethora of knowledge in the subject, haven't really manipulated things the way you want.

Funnily enough, I suppose the knowledge (formulating the description) follows the experimentation: "Things are going well, what am I doing that's right?" When you get things running well, and "stay clean", you don't need to intervene so much. But you have to know what you were doing before, in order to know how to not-intervene :-)

I'd been using the 'Imagination Room + Infinite Grid' in daily life for a while, along with whatever fun metaphor seemed right for the upcoming day - and any metaphor will do it - but the more "meta" of how it works (memory-like auto-completion of patterns) is fairly recent. Unless a model takes account of generalised synchronicity, it has no durability.

...that's why you are still here

Only as an appearance in your experience! ;-)

When I get a chance I'll do some proper posting with a ground-up description and examples for here and /r/Oneirosophy. Reddit-wise, everything is scattered across multiple comments and discussions...

someone told me that they were just like me and wanted to jump far, but they ended up in the ER.

Yeah - they didn't realise that "jumping" doesn't mean physical jumping. ;-)

POST: What happens to the other-dimensional you you switch places with?

AND you don't need to get into the details for it to work.

This is a very good point. As a fan of metaphor myself, it's great to have a picture in your mind of a supposed mechanism or structure to back up our efforts. But the truth is:

However you imagine that it works, That's how it works. - TG

There is no inherent background to reality; whatever you want will unfold in some way if you let it. The basic formulation is that you completely and absolutely let go of the world and yourself and concepts you are holding onto, and then "just decide" what you want. However, most people need some sort of metaphor to hang onto as a "permission belief". In that case, it's about coming up with the most flexible one that you can accept.

Yes, but accepting this is much easier said than done.

Oh, I wasn't disagreeing. I was agreeing with your point that the details don't matter and it's best to just go with it. I was adding that, as we know, there's a good reason why it's okay to ignore the mechanical details. It's all about finding a story that you're happy to go with. Which is why when people post and say they're uncomfortable with mirrors/candles, or that they're afraid they're going to be thrown into a literal parallel universe, it's good to go "yes, look at it this way instead - now have a try". The important thing is that they get an experience of power.

People in the world find it hard to believe that just thinking about it will make it happen.

Well, they are kinda right about that. "The world is imagination", basically, but thinking about things doesn't do a great deal except create lots of experiences about your desire. This is an area where - if you're trying to specify things rather than just leap - a bit of detail is helpful.

Again its just my opinion that bombarding newbies with too much knowledge won't be beneficial 50% of the time...

It's a dilemma. So, we can respond by saying "don't ask too many questions, it'll be okay". After that, you have to give some sort of answer, which inevitably involves describing the larger perspective, or there's no way to discount the fears. I guess a more general questions are: Is this subreddit for newbies forever? Should it establish a larger "story" about dimensional jumping, beyond the basic one (which has little explanatory power, so can make people uneasy, since it is basically uncontrolled reformatting)? Should there be a revised FAQ or wiki for proper orientation?

They came here to get away from something.

This might be the issue. If you just want "change, any change" then that's fine. In reality-tweaking endeavours, though, it's almost always better to be going towards something. Lots of the questions here are about wanting a change but wanting to hold onto something at the same time. The authors of the Multidimensional Magick materials (a variant of this) said that (uncontrolled) "jumping" was a sort of world-suicide, and should be considered in those terms. That's about right. So even if the method doesn't matter too much ("let go, however you can persuade yourself to"), knowing how to specify a change is probably useful. And I personally think a coherent metaphor is a pretty valuable way to support that.

These are some really good points that need to be worked upon.

Yeah, I'm not sure on the best way forward. As I see it, there are four related subreddits (ignoring /r/Occult, is all over the place):

- /r/Glitch_in_the_Matrix where people are reporting unplanned changes they don't understand, discussing interpretations and the nature reality without a specific worldview.
- /r/LawOfAttraction where people are trying to make directed changes but without a real metaphor or view of reality, although there is knowledge scattered across its subscribers.
- /r/Oneirosophy which is exploring subjective reality and control in all respects, but it's a project of "practical philosophy", developing a worldview or metaphysics in addition to techniques, so not for the casual.
- /r/DimensionalJumping where people really just want a method rather without too much philosophy, but less vague that LOA. Results with a defined approach and a no-nonsense plausible idea.

My inclination is to say that this subreddit should keep it to basics. A simplified metaphor, but one with enough detail to make internal sense. A recommended way to formulate your intention. Some recommended ways to "jump".

And btw I didn't mean to say thinking. Bascially imagining it and putting your will to it?Deciding on it,kindof..Damn,we need some shorter term to explain it lol.Can't type it again and again.

I was having a chat with a friend at lunch today, trying to avoid the word "imagining" because its common use suggests either daydream fantasy or 3rd-person thinking. Difficult! Need to settle on some new vocabulary...

What I was getting at is, the way to formulate a specific intention is to directly or implicitly bring about a 1st-person perspective, expanded 3D sensory image. Summoning a shadow experience as if you were in the target "dimension" already. Even just a feeling from that point of view is sufficient (you don't actually have to "see" visuals or whatever). The stronger the emotional feeling you generate while doing this, or the longer you maintain the feeling, the more impact it'll have.

Most people don't notice they are thinking-from the 3rd-person or 1st-person, but that's the difference between failure and success I think. You always get results. But results

which mean you see something happen to someone else aren't so much fun!

When you get good, just having the idea of something that you want to happen brings this about. (You "decide" you want to meet a friend, the feeling-image that constitutes the decision, even subtly, is of you experiencing it rather than an idea about it.)

That or, y'know, something like... it. :-)

POST: Jumping back in time...

Reminds me of the film Somewhere in Time, based on the Richard Matheson novel. Christopher Reeve uses "hypnosis" to go back in time to be with the woman he loves:

SPOILERS
Visiting [Professor] Finney, Richard learns that the professor believes that he very briefly time traveled once to 1571 through the power of self-suggestion. To accomplish this feat of self-hypnosis, Finney tells Richard, one must remove from sight all things that are related to the current time and trick the mind into believing that one is in the past. . . Richard again hypnotizes himself, this time with the tape recorder [playing recorded suggestions] hidden under the bed. He allows his absolute faith in his eventual success to become the trigger for the journey back through time. He drifts off to sleep and awakens on June 27, 1912 to the sound of whinnying horses.

What would time travel be? To the time traveler, it would just be a very discontinuous experience, a jump across the Infinite Grid. One evening experiencing "2015" then suddenly experiencing "2005". How would you account for the presence of different versions other people and the fact that you would be in a different world to the present, one that would unfold separately? Perhaps by considering the notion of extended persons and personal universes. If these things are possible, then you could equally just switch to a moment where your "someone" was with you now, or about to be. But that would have its own drawbacks in terms of shifting your apparent world. Either way, it's worth bearing in mind that attempting this sort of thing is effectively to let go of this world as it is completely. Would you not rather efficiently summon a new love, one perfectly aligned to who you are today?

All things to think about.

I'm still trying to wrap my head around the infinite grid.

The Infinite Grid is really just a way of saying that all possible experiences are always available in the background - everything is already created - it's just that you are "looking at" only one of them, only one "moment" is unfolded into your consciousness at a time. To change your experience is just to shift to another moment. Another way to think about it is that daily life is like an Imagination Room. Mistakenly, we think that what appears in our senses as all there is - but actually every possible thing is there, dissolved into the background. So in fact, you can "ask" for things that have nothing to do with what you are experiencing right now, that seem incredibly unlikely, and the more you let go, the more easily the "room" switches to those patterns. (That's what this "jumping" thing is all about: asking for an experience, and letting the world shift to it.)

I can't imagine even in .. forever.. that I would not still be in love with the same person.

Well, my own thinking is that other loves do come, which seem different but they are all the same love deep down, because there is only one "love". (Perhaps the first thing you can do is stop imagining that things are one way or the other, because it will place a restriction on what you let yourself experience. I do understand the feeling though.)

Another thing to contemplate is that "love" is actually something that is inside you, but which appears to you in the outside world as a way for you to become one with life, to join with it and recognise it's all just own seamless thing. Embrace life and it embraces you back. But that's all sounding a bit mystical, so I'll stop there! :-)

...

Good questions.

It's like the theory of quantum immortality?

Quantum immortality just says: you will keep having experiences. It doesn't really say much else. In my description, if you hit a "moment" which has no natural continuous "next-moment", you would experience a discontinuity. That might mean a jump where you suddenly missed that oncoming car after all. Or it might mean you experience "dying and leaving your body". What happens next, would depend somewhat on your beliefs and expectations. You might even experience losing all your memories and becoming a new person. Or you might just wake up in your bed, ten years earlier. In other words, the Infinite Grid contains all possible experiences, not just the one's where you are looking out of this body, doing your body-stuff.

I see. In the imagination room I suppose you could also change your own self? Although I guess that would require you to let go of your current reality. . . isn't it extremely difficult to change and imagine something drastically different from your current scenario?

Right. But there is a way around this. If you treat the sensory experience around you as just being a 'mirage' floating in your consciousness, then you realise it has no solidity. It's just the current unfolded moment. And the current moment has no causal power, no influence over what moment you might unfold next - unless you use it as the basis for your selection. Behind the scenes, the whole of time and space is available! Your intentions are already patterning your future experience, specifying the trajectory of moments that you will encounter. It's just that this takes a bit of faith to believe in, because you can't experience yourself intending - you only experience the results.

...

I asked this question a few months, playing the possibility of time travel since dimension jumping is possible. I think it is...idk though

Did you try it?

Not yet. Think ill give it a go soon.

The difficulty would be: you'd have to let go of all present-world-body experience except your sense of identity and memories. This isn't candles and mirrors. Effectively, it's fully entering a memory-seeded lucid dream or OBE that you then don't come back from.

So you stay in there....forever?

Well, there's no "in" there. Entering is probably the wrong word, because it makes it sound like Russian dolls (that you are in there, but outside of the dream you are still here). Switching to is better. Like changing channels on TV. You let go of one channel totally, and that lets you commit to another channel completely. It's like shifting from having one "dream about being dmitche on planet Earth" to having another "dream about being dmitche on planet Earth". I mean, I'm assuming OP wants to go "back" permanently from the wording of the post. If they just want a temporary experience, that's fine.

POST: Not sure if I want or can

As mentioned elsewhere, you don't need to worry about someone replacing you and so on - it doesn't work that way. Think of it just as:

- This is a process by which you deliberately select which experiences you want to have.
- Everyone else can do the same. The "universe" is set up in such a way as to allow everyone to have the experiences they desire simultaneously, even if they might seem to conflict with each other theoretically.
- Just definitely deciding you want all your loved ones to be the same while becoming back in touch with this person, is sufficient.

You might want to take a more controlled approach than the "mirrors & candle" approach though, to minimised side effects.

Thank you for your reply! Hearing that makes me... I don't know. I really need to at least to try this. It would be amazing to be able to change your life like this. What would be a more controlled approach, if I can ask?

I quite like Neville Goddard's description of what to do (see book recommendations in the post here).
The summary is:

- Get very relaxed, let go of all attachments, allow yourself to enter a state of "absolute allowing".
- Summon via your imagination a vivid, 3D experience of what it would be like if your desire was true right now - as if you were experiencing it, through your own eyes, around you right now. Really be there and feel it, feel it until it feels true.

It can be a silly simple scene - for instance, imagining being sat on a chair, all excited ("fuck yeah!") as you put your shoes on to go out and meet that person. So long as the scene implies that the desire has already happened and is true, it's fine. The way to view it is, by doing this you will be changing your world such that "it is true now that this will happen then". Like you've already updated the "time-landscape" of your future, and now you just have to enjoy experiencing it moment by moment until you eventually arrive at that point.

In a super-flexible world, you would imagine it so vividly that the scene would replace the scene that is around you now. You would simply have imagined yourself there directly... In a less flexible world, dimensional jumping gives you a sudden shift which occurs "out of sight". The Neville approach is more restrained, unfolds in time more, but is more controllable as a result.

Make sense?

EDIT: I'll just emphasise that the trick to this is to summon an extended, 3-dimensional experience in the space around you using your imagination, that you can feel out into like you are there. As opposed to thinking about the experience.

Thank you - I'm gonna try this. I'm just afraid that I can't do it since I'm a bit suspicious. (I know it's gonna be hard for me to imagine myself doing something.) But I'm trying my best to believe that this can be done. Many thanks!

Well, belief isn't necessarily that important, what important is not constantly second-guessing and therefore re-updating your patterns. It's a pretty automatic process.

Just do it for enjoyment - and if you get a result, great.

I state what I want and really try to believe it has already happened.

Trying implies a problem. Also, checking on progress isn't a great idea. Really, put all that aside. Simply accept it as fact that when you imagine something as if it were here now - your "brain" effortlessly works without sophistication to replicate that image in external life. It's just a law, nothing you have to do. It's like you cut a hole that shape in your perceptual filter, which lets experiences shine through which correspond to it. If you imagine an owl in front of you then subsequently the "owl pattern" will start to appear in your life. If you imagine other nice things, it's inevitable they will too. If you imagine feeling great, then patterns that have good feelings as part of them will be triggered. **This is a mechanical thing.** It's like triggering memories by recalling a part of them, and the rest appearing by "auto-complete". (A more complicated description can be found here [The Patterning of Experience], but you don't need it.)

Check out the Goddard books. There are specific examples in there of that sort of thing.

But I would say: Don't think in terms of escaping things. Instead, commit to this idea: That the experience you are having, and the history you remember, don't dictate what happens next. They are just a sign of your current pattern. So ignore them - and instead summon 1st-person immersive imagery of how it will be when you are in the situation you desire!

You don't solve problems by thinking them over and over. That's just reasserting the "problem state". The "solution state" comes from focusing on the desired outcome, then letting it take shape. This is true in everyday life (let a problem go, later your mind says "hey, I've solved that for you, here's the solution); it's not just some esoteric thing. Think of this as goal-setting for experiences.

If you just want a change then the mirror+candle approach that started this off will give you that. Just make sure you get yourself in a good mood first.

POST: Logical question

[POST]

Forgive me if this is n00bish, but here's what I don't get:
A) I tell my friend I'm jumping
B) I successfully jump
C) Does my friend in my new dimension remember me telling them I jumped?

[END OF POST]

I also thought - if all the dimensions are not really parallel lives but probabilities, why bother 'changing dimensions' if you can change something in THIS dimension with the same effort? For example, what is the point of jumping into the dimension where you never had a disease (and mess around with the timeline), when you can (theoretically) eradicate it here?

It's just an enabling metaphor to let you have (near-)instantaneous change. It's probably better to say they are like "parallel dreams" rather than possibilities. I can be easier to conceive of detaching from one situation and attaching to another, than it is to convincingly argue how "dissolving disease" would work. Sometimes the mystery aspect is what helps things along.

I see it as changing the settings :-) once you change them, you can see how it is reflected around you.

Ha, yes, nice metaphor. :-)

I see it as updating or inserting new facts into the world. With the understanding that the "sharing model" of the world means it's basically mine to play with, and everyone gets a similar influence. Ongoing sensory experience then spontaneously falls into line with the updated facts.

BTW, talking about settings reminded me of the Hawaiian (allegedly) ho'oponopono technique - that would actually fit better on Oneirosophy, as its premise is that reality is internal, so if you want to change anything around you, you need to find a corresponding thing INSIDE you, and change that.

Yes, I've played with it! Essentially, it's about dissolving/overwriting troublesome aspects of yourself with the feeling of love/forgiveness. A book called Busting Loose From The Business Game has a similar approach based on "reclaiming your power" from events as they arise. My own generalised version turned into this Overwriting Yourself post.

I guess it makes sense that we should all be talking about basically the same thing. In effect: digging around in the background for facts we don't like, then deleting them!

I'd go so far as to say everything is inside you - even the room and situation you are experiencing right now - because you have no outside. The sensory experience is just a perceptual mirage floating in awareness - a partial slice of the real world, which is the world of facts dissolved into the background.

There is (or used to be) a similar ideological premise in traditional psychoanalysis

Jung played with "Active Imagination" which basically does this. I think it is very much out of favour now (if it was ever really in favour). These days it's all about semi-mechanical tools such as Cognitive Behaviour Therapy - they focus on activity rather than meaning. Which is a major error really.

That is also why I commented that jumping dimensions seems (to me) as merely a functional narrative...

I think you are exactly right: you are dreaming-imagining your experience.

Which means you are 'First Cause' for everything around you. But people find that difficult to get to grips with - "okay, now what do I do with that? how do I make things happen?" - because you cannot experience the making of changes. You are the change. To make a change is to take on a new shape, meaning there's a shifting of self but no "doing". So we invent 'Second Causes' or 'enablers', whether they be technological tools to make the changes on our behalf, or active metaphors such as "dimensional jumping" or whatever.

In all cases, it is we who make the changes directly. When we use a tool or technique, the tool is a result on the same level as the outcome. We cause them both; the whole story of "using this to make that happen" is our creation.

Extra thought: This problematic thinking is everywhere. For instance, people try to fix their posture by training muscles and pushing one bit versus another, etc. But your posture is the arrangement of you. There are no "parts" to posture. The only way to have better posture, better shape, is to re-shape as a whole. To... shift.

Actually, when I think back, I believe that most profound changes in my life happened when I slept. I have a habit of going to sleep when I am stressed, as I somehow hope I will wake up and things will be different. I remember once I was supposed to have a surgery, and I was very scared and upset - I had no idea what to do, so I went to sleep praying that somehow the problem would resolve itself. I spent a couple of days in bed, trying sort of GET OUT of the situation I was in, like trying to break out from the INSIDE. After that, I came back to my normal schedule, but after I had a second health check it turned out the problem was not there anymore, and I did not need a surgery after all. Now, it's not like it magically DISSAPEARED - but there was a clear shift in the severity of the problem, to the point when it didn't require any intervention. It was really neat - not a massive change, but a change enough. Only after I started reading this forum I thought that maybe, somehow, my talents at lucid dreaming are not as useless as I previously thought.

Ah, interesting story. I think sleeping with intent works quite well (and I'd see that movie). Which makes sense in this overall scheme - sleeping and dreaming is an opening of attention, a loosening of your hold on current patterns to let them shift.

One time, I had completely screwed up at work, and took the day off sick when I had the corresponding presentation. I slept/dreamt through that day and "deleted" it. I went into work after the weekend, and the project was never mentioned ever again. Good appraisals, etc.

It is sort of like they know, but they don't at the same time.

Right.

As I like to think of it, it's like you've changed some of the facts-of-the-world. Afterwards, people's natural spontaneous actions and thoughts arise from these updated facts. If you push them, it's like there's still a memory of the old ways - however they aren't seeding the current world. But I'd say the old memory was your old memory.

My thinking is that the fact you can push them on this at all is because you know you made the change, basically. And by probing them, you are getting back your own doubt on the matter. Implicitly, by questioning them you are brining the old fact back into existence.

Meanwhile, if you had made a change but you had no idea you were responsible - e.g. a strong imagining of a change in a daydream - you'd probably experience this as some sort of Mandela Effect type deal, and just be very confused that nobody could remember what you do.

I am not sure - I sometimes think there are those twilight situations, when you stil have one leg in one world - so to speak - and another in a different one, and for a moment both are possible. Or maybe I think of soemthing else entirely, but cannot identify it correctly.

I agree with that.

Hmm. The fact that you would entertain the previous history means you have not fully committed to the new facts. If you did - they wouldn't remember. But then how would you tell? Whatever version you try to investigate, that's what you'll get back!

Yes, maybe that is the way to put this, not being fully commited. Maybe these options sometimes are probable but transient, and if you don't commit yourself to them, they become ghost-options, that almost-happened, but never did. Like they were up for grabs, but you didn't use the opportunity and they went back to the ghost world.

You (as in, everyone) should experiment with the synchronicity thing. You will directly experience that the world reflects your firm opinion - or your indecision.

The personal experience is more like a dream which operates on an "as if" basis. If your worldview is fuzzy about certain things, then the evidence you encounter appears fuzzy or contradictory also. That's why I think we need to definitely decide what's going to happen regardless of current sensory evidence, rather than start with the evidence and try to "work out what to do" or what is possible.

(Also, I think that that type of change does not really require any dramatic jumps as it still fits into the previous narrative)

How to think about that? Well, anything "out of sight" can be changed. The more out of sight, the easier it is.

The first level of "seeing" is the sensory experience that you are having. The second level of "seeing" is the narrative you are holding onto. The third level of "seeing" would be more general facts about your life. Fourth level, increasingly diffuse facts about the larger world. These fictional levels are the order in which you focus on and fix things. Background inconsequential things are shifting all the time, or rather they are "fuzzy" and never fixed anyway. Meanwhile, the sensory experience is pretty locked down ("no disintegrations!", no teleportations).

Any level can be allowed to diffuse into "fuzziness" if you step back from it, but it's not so easy to retract from the senses or the main storyline. It's always easier to have a change if you can avoid an obvious discontinuity - if you "avert your gaze" as it were, from the thing you are changing, or at the very least look only for the intended outcome.

Sleeping while the world shifts is an extremely handy way of disconnecting from one set of facts and awakening to another set. It's one way that we permit discontinuities. Probably it happens all the time, but because we never pause and check "how it was before" we don't notice. (Just like the people who if prompted know that something used to be the other way, but their actions are coming from the new facts so they don't notice.)

I was thinking of an example, but nothing comes to mind ... it would be a situation which is weighing, with different outcomes open, and suddenly everyone goes blind to one of these options, somehow as it is not supported ... I am not sure how to phrase this.
The only example I can think of (which is not perfect, but maybe you will understand what I mean) is when I broke my toe and suddenly everyone got blind to this. I was mentioning it (and whinging), but it was like noone could hear it, or noone remembered it. I was quite upset when I had to remind my parents that I had a broked toe, but it was like it was going over their head. It did heal quickly and with no problems, but I discovered that sometimes when this is happening it is not good to push this, and just let it flow. EDIT: it is like the broken toe didn't belong to the timeline, or something (?). Silly example, I know.
I am not sure if I made myself clear (and I apologise for my English, which is not my first language)

Reminds me a little of this story:

Changing the Past, Cindy - Cooperstown, New York
Several years ago I was walking through the woods and I fell. As I tumbled downhill, I heard awful sounds coming from my knee and ankle. I remember thinking that my knee was shattering. When I stopped rolling, I immediately put my hands up towards my leg to start a healing process, saying over and over in my mind frantically, "back in time, back in time."

It was getting dark, so after five minutes or so, I pulled myself up to the main path so I could be found. If I had stayed where I was maybe my ankle would have healed completely right away. When I got to the top, I started the healing again. Perhaps at that point it was for my sanity. I had just finished my second chemo treatment, and I was determined to stay focused on not taking on anything else. Since then, a guide of mine has helped me see the big picture, and I've learned that it's very interesting what we can and will do to get a merit badge, or should I say Spirit Badge! ~@:)
The paramedics told me that it was probably just a sprain. I know they didn't think that I was in pain, because I was calm and quiet, but on the inside I was screaming with pain... yet focused on reversing what had happened.
In the Emergency Room, I was told that I would probably have to have surgery on my ankle, because of the type of break it appeared to be. A few days later when I went to see the orthopedic doctor, he was looking at the x-rays and turned and looked at me with a puzzled look on his face. He said, "your ankle is broken in three places. It looks as though I had already set it ... they are aligned perfectly." I've often wondered if I had reversed a knee injury and had started on my ankle.

(I've had some experiences which you could, I guess, classify as 'jumping dimensions' - it felt, however, as if I was in a bad dream and desperately tried to divert my attention elsewhere, to the point where the situation changed.
I will give you an example.
I have very long hair, and sometimes I dream it is cut short. I am usually very upset by this, but I know it is a dream, and I concentrate for a while, and suddenly I have my long hair back on again (it's almost as 'log out, and log back in again). If I don't manage to do it in a dream, at some point I actually wake up for real, and my hair is still with me :-)
In 'reality' I had some situations that had the same feel - they were going in the very wrong direction, and some things seemed unavoidable, and suddenly everything 'magically' resolved itself, and sort of ... I don't know ... dissipated, and I felt as if I woke up from a bad dream. I suppose 'changing dimensions' is like this.

Ah, missed this - yes. That's a great example and description.

Found this article: [http://www.stevepavlina.com/blog/2012/03/how-to-switch-dimensions/]

Pavlina. We was always a bit of a dick, but was thought-provoking at least. Actually, I remember him experimenting with subjective reality stuff a long time ago. Think he killed his forums, but there was some interesting stuff there from people who had played with it a little.

IMHO, he had some really inspiring stuff going on before he started his sexual experiments and lost the focus.

Yes, that's where it went wrong, I remember. I think that was where he shifted from being "interesting and provocative" to "defensive and slimy". Shame he deleted the forums. A few good stories in there that would have made for good /r/DimensionalJumping or /r/Glitch_in_the_Matrix fodder.

POST: Are you really jumping to different universes...?

You need to view it completely from your own perspective. You are not a person walking about a world; you are a conscious perspective having a 1st-person experience. It's more like you are switching from "looking memories about being in Situation 1" to "looking at memories about being in Situation 2".

There are loads of ways to think about it (recent example), but all rely on you accepting that the "sharing model" of the world isn't simple - i.e. it's not like we are all in a room, choosing the consensus decor together. We are each in our own rooms, with different versions of the same people.

POST: Should I really try this?

This is a theory, but basically, when you jump, you're actually switching places with another version of you who is aware of jumping. They may or may not be a lot more different than you. This you may seem a little off to your family at first, but they may get used to it. As an example.. If the you you switch with becomes employed and starts making great grades and what not. Your family would just think of it as you making your life better, etc.

No, you are not switching places as such. You are shifting your attention to a different possible experience, more like.

Haha. Sure, try it. Sit in front of a mirror with a candle and concentrate as much as possible. Everything that will happen is that you waste some time of your day. Sorry that you'll hear it from me but you will never change your dimension. You'll be stuck with your current state, your bad grades and nothing will ever change this. Only you can change it yourself by getting off your ass and do something against it on your own, like learning more to get better grades and try/work hard to find a decent job. Supernatural stuff doesn't exist on earth. I don't know if any of the Religions out there are true or false and if an afterlife in heaven or something like that exists but right here, right now, you and any human on earth including all the people here in Reddit will never experience supernatural stuff. You can't jump dimensions, you can't bend a spoon with your mind and you shouldn't believe stupid stuff other people tell you.

Have you tried it? Now, some people get carried away, for sure, but if you commit to it you are pretty much guaranteed to encounter some subsequent effects.

People get hung up on the "dimensions" imagery, but it's really part of a much older idea: consciousness as primary, the apparent world experience as illusory. Or in philosophy, that the world-as-it-is is an "infinite gloop", which is formatted into meaning by the mind which perceives it.

Shift your own patterning/filtering, shift your experience. Your milage may vary...

Well I got the first part of what you said and I know that a lot of people on earth believe in something like this but that's just because of their inexperience. Your last sentence on the other hand doesn't make any sense at all. Just a couple of fancy words mixed together to sound amazing while there's no meaning behind them whatsoever. Back on the first part. I'll tell you a nice story: There's a scientific theory which is called "Last Thursdayism" which was a response to the "Omphalos Hypothesis". I'll explain you the meaning behind these scientific theories and the solution to them. Technically you could invent any fictional stuff you want and nobody could prove you wrong. For example the "Last Thursdayism" is the logic, that the world might have been created last thursday. Technically, you couldn't prove someone wrong who said that. You couldn't travel back in time before the thursday to prove it wrong. How could you ever prove, that the world wasn't created last thursday? You could say that 2 years ago you married your wife or stuff like that. I could reply that this thought was just implemented in your mind when you were created last thursday. You could say "But I got photos of the marriage." and I would answer you that God also created these photos to make you believe that you already existed 2 years ago. The thing is that scientists and any human on earth is allowed to disprove these theses or theories by declaring them as unreliable. It works by measurring how much you have to invent to keep the theory alive. In the end in our actual universe everything makes sense, everything that exists supports other existing things and supports the logic behind them. In the "Last Thursdayism" you would need to support everything by inventing more and more stuff and so you can say that the Last Thursdayism, even though you could never prove it wrong, is surely not real and people shouldn't believe it. Now back what I want to make you understand by this: Your "much older idea: consciousness as primary, the apparent world experience as illusory" is nonsense. It's Idiocy. It's simply not real and you are stupid to believe it is. If you would still reply with "No, I believe in it, why shouldn't it be real, for me it very well is real." I would answer you, that I got a real dinosaur pet that is invisible and only I can see it and that my story is by far more likely to be actually true/real than yours and the fun thing is, that the last statement is a fact. It would really be more likely to be true than your nonesense even though it's complete bullshit itself.

I think you misunderstand this whole thing.

First, I would never suggest someone believe something without putting it to the test. This is easy done in this case. If it's just a bit of a laugh, that's fine too.

On "consciousness is primary", you probably haven't done enough reading to understand the way in which that is meant. It's got nothing to do with imagination and belief as you describe. In philosophy, you might check out panpsychism and idealism; in older traditions, Hinduism and Buddhism and even early Christianity. For a modern take, cognitive scientist Donald Hoffman's interface theory is worth a look.

I get your point put you have to differentiate between religion and superstition.

Well, religions now are largely a bastardisation of their original form. There's a lot we could go in here, but the Western religions are really a mutated, cut-down version of a more mystical approach to living. They have taken literally what was intended as metaphorical, and have lots the original message and replaced it with something far more dubious - I would say.

I don't want you or anyone else in this subreddit to change anything of their way of thinking.

That is absolutely not what this subreddit is about. It's very much about: "here's an experience, check it out".

They just need a single comment that tells them that the stuff here is not true to understand that there are two sides.

But that's not how to do it (in my opinion). They shouldn't be believing anyone who says "this is true" or "this is not true". I think you are working against your aim by doing this.

What you really mean to say is: people should think for themselves, right?

If there isn't a single comment anywhere about all this being a joke...

Well, it's not a joke. You do make a good point, and I'm going to take on this suggestion. That good point is: we might better emphasise in the sidebar that people should make up their own minds.

By the way, i'm not a native english speaker so sorry for any bad wording, inappropriate words or sentences that are difficult to understand.

No problem. I appreciate that you are coming from a "good place" on this. But I also think you have maybe come to this subreddit with preconceptions - perhaps due to that /r/nosleep post (which I think is quite unfortunate).

Religions really changed a lot and are a bastardization of their original form.

The original ideas were about empowerment of the people. It's really sad to see how it has been flipped around. Certainly in religions where there is an "entity god" to be feared and who passed down moral laws and punishments! "Non-religion" religions like Zen Buddhism seem to have retained more of the original concept - giving people ways to have a better life - but even they get mangled when they are translated into western ideas, often.

Neville Goddard (who I mention in a post here) interpreted the Christian Bible as describing different metaphors for approaching living. In effect, he is talking about using the mind to set goals, and so on. Quite a lot of the stories in the Bible are about the relationship between mind and body, imagination and perception, and between action and results (including moral action). There's a lot of metaphysics in the Bible. Unfortunately, those stories are now taken literally, as if the people were actual people, rather than symbols for certain relationships.

All that knowledge gets lost and becomes about being obedient rather than thinking for ourselves. Shame.

Yes, but I need to explain this a little closer again so that you exactly understand what I mean: I read in a thread about a confused person...

Your basic idea is absolutely right - in that as more subscribers appear, they don't maybe understand the context of this. That's why I've added a note to emphasise how one should approach this sort of thing. I would much rather just assume that people would think critically, make their own judgements, perform their own experiments - but it does no harm (and much good) to emphasise the position taken in this subreddit.

(In other subreddits, such as /r/Oneirosophy which is about studying perception from a subjective idealist point of view, there are explicit warnings and that is a valid idea.)

Well yeah, everyone has his personal preconceptions, I'm sure of this. I usually lean my preconceptions on experiences and facts and not on what a random person said.

The way I think of this: I never take my own thoughts too seriously. I never "believe" my own thinking. That way, I'm happy to change and see things differently according to new experiences I might have, or new information I might come across.

...nosleep is about horror stories, so I can assume that the story didn't have a nice ending.

The "new" story has the guy "jumping" into a dimension where he discovers he has just murdered his parents (bummer). The original story for the subreddit is actually about an experience someone had with mirrors (follow the sidebar link) which was kicked from /r/nosleep for not being believable (ironically).

Personally, I think having /r/nosleep stories now using the concept and linking to this subreddit is not a good thing. Not much we can do about it though.

But some things depend on the religion.

Very true. I think the 'insights' are about the same thing, however they are of course filtered through the culture of the time, and then filtered through history, idea, and power-struggles. Maybe that's why the information needs 'refreshed' periodically - insights are re-discovered and re-presented, to make them understandable again.

In general, most people think for themselves and make their own judgements but...

Yes, I do agree wholeheartedly with this, as a moderator for both subreddits. This one only recently kicked off; at first it was a pretty focused set of people and it wasn't very likely that anyone would happen across it uneducated. It's important to be informed in things where real effects are produced but explanations are lacking. Often people joke around with such things - and then they get a result, and it's not such a laugh anymore.

I thought nosleep is about fictional stories because the first post I ever saw was the Dimensional Jump one.

Yeah, /r/nosleep is indeed mostly fictional; don't read it myself. As with all those subreddits, there is some confusion, but that one is intended to be "fictional but play along" whereas /r/thetruthishere is about "true unexplained mysterious events" and /r/Glitch_in_the_Matrix is intended to be fairly dry reports about unusual experiences.

I don't deny that mysterious events can occur. But they are only mysterious events as long as we don't yet have a plausible scientific explanation for it.

Well, not all explanations are "scientific" because that only deals with a certain methodology - but I certainly agree. There is no such thing as supernatural, there are only experiences for which we do not have an account. For some experiences, perhaps we never will. But that doesn't mean they are "beyond reality".

Unusual experiences are great but if they really occured, then there just be an explanation for them.

We are not so far apart really.

If someone experiences something, they experienced it. Whatever the nature of that experience is, that's for discussion. In many cases we may never know - in others, we might gather enough anecdotes to come up with a theory.

Nothing can occur that is impossible with our laws of nature (aka what science has discovered so far).

Of course, the "laws" of nature don't say what is possible or impossible. They are not laws in that sense (they don't say "what is legal"). Rather, they are the simplest regularities we have observed, with the broadest applicability. They are "conclusions from the evidence so far".

If an observation is made which is contrary to one of these regularities, then we try to rework the theory to fit the observation. That's what science is all about.

Actually, Wikipedia for a change has a pretty good definition of a physical law [https://en.wikipedia.org/wiki/Scientific_law#Laws_of_physics].

(One of my pet hates is that people confuse the notion of a fixed or "given" law with the idea of a "physical law". If we'd taken that viewpoint in previous centuries, we wouldn't have got anywhere.)

POST: I feel like there are fakes

[POST]

By that i mean i feel like there are a lot of people lying about jumping on here. I say this because if you jump dimensions, how could you come back on reddit in this dimension and share about it. You know, since there is no known way to return back to your original dimension

[END OF POST]

Guess what, 100% of the people here are fake. Jumping Dimensions is a joke. It's not real. It doesn't exist. I could make a fake account and share my experience of a fictional Jump and people would believe me. I could talk about all the coincidences and stuff that happened and ask questions if this or that happening is normal and people would answer me how that's completely normal and stuff like this can happen, even though I was lying the whole time and these fakers would perfectly play into my hands. =)

Hmm, so what exactly is the point of you participating here? You don't seem to understand the underlying concept vs the metaphor, and seem... opposed and defensive about the whole idea of (I guess) occult type projects or glitch type reports. Why bother posting?

Because there was a /r/nosleep reference to this subreddit and several thousands of poeple are currently checking this subreddit out for fun and are new here. Out of these thousands of people there are a few that are too young or not educated enough or haven't realized yet, that a lot on the internet is troll and fake. I don't want these very few young and/or uneducated people that came here to believe that the nonsense on this subreddit is real. I think I help them a lot by making them understand early that this subreddit is just a stupid joke so that they don't bother with it for too long and don't get sad afterwards when they sooner or later find out, that it's not real.

Admirable public service announcement. But warnings from ignorance or fearful discomfort don't help anyone. Are you really so worried that a few folk might look in a mirror?

I think we need to trust people to make up their own minds - take responsibility for informing themselves first. Which, ironically, you haven't!

There is no ignorance or fearful discomfort behind that. I wouldn't be here talking freely to you if I had a fearful discomfort about these things and it would only be ignorance if these things about dimensional jumping EVER had a piece of truth behind them to support them, which they don't have. It is as wrong and as much of a lie as an old woman looking into a crystal ball telling you your future. It's as wrong as some TV series where someone tells you your personality or future based on your asterisk or some cards he/she randomly pulled out of a deck to earn money through exploiting your human weakness of being concerned and worried about things and your future. You/the subreddit are not pushing anyone and not taking money from anybody so what you're doing here is not illegal and might be a nice hobby for some people. The "public announcement" how you like to call it is just there to not make people believe in these lies and fantasies other people tell them. Like I said, I dont want people to get sad after they realize that something, which sounds as nice as dimension jumping, is actually just fiction. They could put their hopes into this theory, hoping that it changes their lives which are currently in a bad state and in the end all their hopes get crushed. Or they drown from reality by never stopping to believe in such mystical bullshit aka superstition, which for obvious reasons has a bad reputation in reality and normal life.

I don't mean fearful quite like that. And perhaps I am misjudging you. I meant it more in the sense of someone fearful that the world isn't quite like they assume, and resistant to other people even looking at it for themselves.

I think you are showing little confidence in people to make judgements, from their own evidence!

Your comparisons don't work because this subreddit literally arose from people's "hey check this out" story. Much as /r/Glitch_in_the_Matrix did. A phenomenon was noted, there are several ways to try and replicate it for yourself. If you don't manage to replicate it, nothing lost.

We might compare this situation to lucid dreaming: its existence was denied for many years, older traditional accounts were dismissed as nonsense, many people were quite aggressive about opposing the possibility of it due to its implications for theories on dreaming/waking, eventually the sheer number of reports led to a study which led to greater acceptance. The same thing happened with hypnosis (still not understood).

EDIT: In both cases (even now) it's up to people to try it for themselves. It really doesn't matter whether anyone believes in these things or not, just as some philosophers believe theoretically that "consciousness is an illusion" but I'm still pretty much convinced I am conscious from personal experience...

Don't worry, I completely understood what you meant by fearful and since I know the world is like it is and not like people in this subreddit say and dimensional jumps dont exist, I'm very condifent and there's nothing that bothers me. I might show little confidence in other people's judements but that's based on facts and a good understanding of logic, physics, chemistry and therefore what is possible and what is not. And if someone is talking about something that you can scientifically prove to be impossible, then I show little mercy to somebody who's trying to convince me of believing it or to defend people who believe it. I want to repeat again that I dont want anyone here to stop believe in what he believes. I just want to make it clear that my point of view and the truth is, that what he/she is believing isn't true. You just have to accept that. It's based on the knowledge the humans have discovered so far. Any scientist can prove that dimensional jumps like this with a stupid mirror and a candle don't work and that everything you believe to happen is just fictional. That's why out of 7 billion people, not a single one of them would be able to do a dimensional jump because it simply doesn't exist. That's why I dont need to try and experience/replicate it myself. It's like somebody tells me I'll survive when I jump out of the 40th level of a building head first into the street. It's obviously proven to be deadly to a human body and if we take some unbelievable luck and coincidences aside, then 100% of the people doing that would die. So I don't need to try it out myself first to believe it, when I know the definite result beforehand. You can't compare Lucid Dreaming to dimensional jumps. Even if Lucid Dreaming at one point in time was considered to be nonsense, you could never completely disprove it since at that time and still today we don't know everything (but a lot) about dreams and dreaming yet. It never was something that you could disprove by facts since it was so badly explored yet. Unlike that, we have very well explored mirrors and candles and a person who's sitting on he floor trying very hard to concentrate. We can definitely prove that this won't change anything and that nothing will happen and therefore dimensional jumps are impossible and therefore you can't compare it in the slightest to Lucid Dreaming. Hypnosis is a difficult topic since, like you already said, it's not yet completely investigated. Unlike the dimensional jump thingy, you dont just have a candle and a mirror that won't do anything. The hypnosis is something that is done in different ways. I don't know enough about the topic but a person talking to you and giving you orders to concentrate on yourself, trying to focus on something specific, using special words and wordings and trying to manipulate you with what he's saying and wants you to believe or using the pulsating pattern of a pendulum, which could make you a little dizzy or whatever and many, many, many, many other things could eventually result in an effect in your brain, which is completely reasonable and physically/chemically reasonable. However, I think these effects are very minor and can't make any big change like you believing that you're a chicken. Maybe it could make you believe that you're arms feel really heavy even though they obviously aren't. Personally, I never believed in hypnosis and I am very very sure, that it doesn't work on me no matter which expert would try it on me. There's also the form of Hypnosis called "Trance", which can result in different conditions of yourself after a highly mental concentration but this minor effect (if it is even noticable) is also just completely reasonable on a chemical level and won't cause anything superhuman or supernatural.

Hey, thanks for engaging here, you've put a lot of thought into it and it's appreciated.

A few points:

- I wouldn't get hung up on the candles-and-mirror thing; that's just a method of detaching from the current sensory experience.
- Science cannot investigate subjective experience. That's not what it's for. Science is about identifying shared "observed regularities" and making connective stories about them. Science is not about "truth". It's about coming up with the best predictive model for a particular phenomenon. It describes observations, not how things are.
- The problem with lucid dreaming and hypnosis is, like 'jumping', they are about subjective experience. Only personal experimentation can reveal the facts of the matter to you, one way or the other.
- When we are dealing with these things, philosophy and metaphysics are the appropriate areas.

We should be clear and not appeal to vague hand-waving science when it comes to these things - there presently no physical-chemical descriptions which account for subjective experience. There is no explanation for consciousness, or even an idea about what form such an explanation would take. (Refer to Donald Hoffman and neuroscientist Krisoff Koch for interesting takes here.) Repeat: there are no good models which match the facts. We don't even know why we perceive objects, how perception

works at all, how eyesight works. So we must conduct our own investigations. Where science ends, personal investigation and judgement must begin. Random good article: George Ellis [https://www.scientificamerican.com/blog/cross-check/physicist-george-ellis-knocks-physicists-for-knocking-philosophy-falsification-free-will/].

Q: Well first off, I find it important that we differentiate between "phylosophy and metaphysics", "definite science" and "higher science"...
Definite science is the science that can definitely prove and disprove things, it's about daily life and things we have very well discovered already and facts we can definitely draw.
The higher science is the science of theories, models and other constructions that we aren't a 100% sure about, which could be the proven definite science of the future. I think definite science can very well investigate human experience. Subjective experience might be a bit tricky but we can draw general similarities between humans and statistically a human brain should work just the same way as another one.
That said, we've discovered a lot in chemistry. About messengers (biochemical prozess in your brain) and how it effects our perception and body in general.
We use electroencephylography (EEG) to measure the electric currents on your brain to understand why and how lucid dreams happen. It's definitely not the most accurate way to understand the human brain and just a little step forward but it can definitely show and prove different and particular things that happen in our brain in various occasions.
// So now where I have left over:
It's definitely not just vague hand-waving science. We can exactly tell how people perceive objects and how perception works and your eyesight. We've discovered long ago how all that stuff works and how your brain processes information. That said, through these knowledge we can determine whether something is possible to happen and what the changes could be and what a particular event could cause in your subjective perception and experience.
So science can very well prove, that for any individual, something like dimensional jumping doesn't work. You can do the process but nothing will happen at all. There's no chance, no scar that could ever disappear, nothing that wouldn't be like it was before that doesn't revert back. It's simply impossible and just superstition that makes you believe that something changed, but in fact, nothing ever changed. There's no chemical or biological or physical process, in which a dimensional jump could ever occur and in which reality could ever change.

[Hi, thanks for continuing! This has been an interesting exploration.]

Science, Definite, Indefinite

Definite science and higher science

Well, your distinction is arbitrary I'd say. A model which does not connect to observation is not a scientific model - it's just a conceptual framework. What you really mean is: proven theories vs unproven theories.

It is worth reading the George Ellis article in Nature on this very point. The article begins thus:

> This year, debates in physics circles took a worrying turn. Faced with difficulties in applying fundamental theories to the observed Universe, some researchers called for a change in how theoretical physics is done. They began to argue — explicitly — that if a theory is sufficiently elegant and explanatory, it need not be tested experimentally, breaking with centuries of philosophical tradition of defining scientific knowledge as empirical. We disagree.
> -- Scientific method: Defend the integrity of physics, George Ellis & Joe Silk

It's the difference between something corresponding to experiment versus it simply being self-consistent.

> I think definite science can very well investigate human experience.

Science is the investigation of human experience, definitely. There is nothing else for us except human experience - and all human experience is subjective. It has a limitation though: That it can only deal with those experiences which can be shared symbolically and which can be accessed in simple, describable ways. This puts much of subjective experience out of reach.

> It can definitely show and prove different and particular things that happen in our brain in various occasions.

Certainly. Observing brains even allows us to correlate certain 3rd-person imagery with certain 3rd-person reported experience. However, it does not allow us to observe and measure the experience. This cannot be done. That's not a problem really, it's just a recognition of what we are actually doing with science. It's all "inside us" and we can't get outside to measure it.

Intermission: An Exercise

Here's a worthwhile little exercise which emphasises the limitations we have:

- Point to your real hand.
- If you are pointing to any particular location - stop.
- Even by the standard explanation, the hand that you are pointing to isn't your "real" hand - it's a construction of the brain, inferred by sensory inputs.
- Try again...
- So it becomes obvious that wherever the "real" hand is (assuming there is one), it is "outside of all this". And what you are experiencing right now is effectively a "perceptual dream".
- Note: If you end up pointing to your head (where your "brain" is), then start again but this time ask: where is your "real" head?
- Bonus point: Now, think about your real hand. Where does that thought appear? Does it not appear in the same "perceptual space" as your sensory experiences? You just can't get "outside" of this!

Vision, Perception, Neuroscience

> We can exactly tell how people perceive objects and how perception works and your eyesight. We've discovered long ago how all that stuff works and how your brain processes information.

Unfortunately, we really haven't. Perception remains largely mysterious and unexplained. We can observe light going into the eyes, we can observe regions of the brain "lighting up" (terrible phrasing) but we do not have an explanation for perception. Cognitive scientist Donald Hoffman's interface theory talk is definitely worth your time. It specifically talks about visual perception from the beginning. I strongly recommend watching that talk. You can also read his related paper on Conscious Realism.

Meanwhile, retired neuroscientist Raymond Tallis has a reasonable article that's worth reading for another perspective. Now, I don't entirely agree with him, but it nicely outlines the various considerations.

Proving, Disproving, Experiences

> So science can very well prove, that for any individual, something like dimensional jumping doesn't work.

This statement doesn't remotely follow from what you've just said, unfortunately.

> It's simply impossible and just superstition that makes you believe that something changed, but in fact, nothing ever changed.

If you experience a change, and that change persist, then something did change - right? Although in a sense you are correct: in some philosophies, a change is a shift of perspective with reference to an unchanging structure, rather than an actual change in the world.

> There's no chemical or biological or physical process, in which a dimensional jump could ever occur and in which reality could ever change.

Again, I must return you to a previous statement: Lack of an explanation does not mean lack of a phenomenon. If you experience something, it happens, regardless of whether you can account for it.

It would probably help to return to a question I asked in an earlier post: Can you prove that you are conscious? Can your prove that you have thoughts? Can you explain consciousness? Can you explain thoughts?

Does your lack of proof and explanation mean you have neither?

Note: A hand-waving "explanation" that these things "happen in the brain" or "emerge somehow" is not an explanation at all. If you can't say how it works, precisely then you have categorised it rather than explained it. The more closely you examine these things (for instance: vision) the more you realise we haven't explained them at all.

Outside, Inside, Nowhere

So I'm going to jump ahead here without having developed the full path for it, however all the essentials are there if you follow your experience, so...

We might summarise much of the above by saying that you are imagining an outside world, and you are thinking-about an world, that you have no evidence for other than the imagining of it. Earlier I said that:

- Science = senses + imagination

By now you probably realise that the true situation is actually:

- Science = imagination + imagination

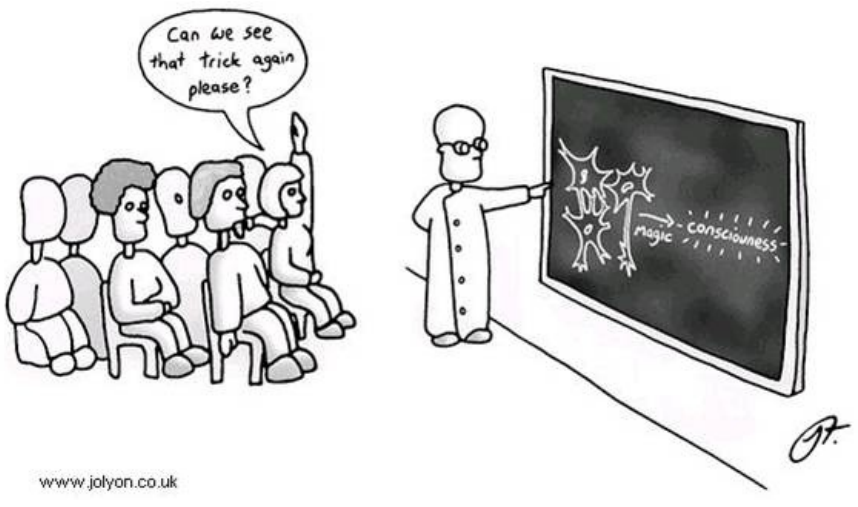
On Perception

When we feel something, there's an electrical impulse sending information to our brain, which then it processes and it gives you the answer whether it's cold or hard, hard or soft, rough or smooth, etc.

That... isn't an explanation. Can't you see that? What do you even mean by "gives you an answer". Where and what is the "you" for starters! Keeping basic though, there are two ways in which this isn't an explanation:

- It doesn't remotely describe how light entering the eye is transformed into a full perceived environment.
- It doesn't remotely account for subjective experiencing.

You've basically said "the brain takes light and turns it into an image". That is not an explanation, you have described no processes whatsoever. You've said "magic", to link to an oft-used illustration.



Perhaps it's good to get back to basics. Light enters the eye, hits the retina, as an inverted image (although from the eye's perspective, it's not an image, it's a series of activated rods and cones of course). That information enters the brain. From a subjective point of view, my actual experience, I see a complete and unwavering room with objects which are spatially-extended in an environment. How exactly is this produced?

We do not have an account. It's fine not to know, but to say we do know when we don't seems unwise. A full description of perception will, in my opinion, incorporate complex memory. We do not see directly, we see (loosely) the thoughts that are triggered by information that enters our brain - which is of course then also an imagining... ;-)

Proving, Disproving, Experiences

You can take a subject group and let them try the dimensional jump with whatever instruction it would be possible for them.

You are kind of missing the point here, because you are assuming we live in a "simply-shared world", which we do not. Dimensional jumping by its very nature cannot be studied scientifically (which means, "intersubjectively") because it "comes before" the basic formatting (check out our man Immanuel Kant - easy intro but slightly wrong; better into here). It is a matter of metaphysics really.

Science = imagination + imagination No. Not at all. That's complete bullshit. Any scientist who ever lived/lives on this world would scream with laughter about that equation. It's absolute nonsense.

It's exactly how it is. Our perceptual experience is an imaginary one, "inspired by" accumulated information, triggered by snippets. We then make up connective stories in our imagination. Amusingly, the stories we adopt then inform our subsequent experiences.

Your mind is a big happy fiction machine, feeding upon itself. Having been told this, you'll probably start to notice it in the coming weeks.

- Experiences leave traces which in-form subsequent experience.
- Thoughts are experiences too, which also act as in-form-ation for subsequent experience.
- Your life is a big, looping metaphor machine and you didn't know it until right now.

On Consciousness

Man, you didn't even try with the consciousness thing. I'm really disappointed! ;-)

We simply have to answer this by saying that we have to accept that the universe exists and that we are real. So our thoughts and consciousness is too.

Okay, why not try this: The only thing you know for certain is that you are experiencing, therefore you are conscious and that you exist. Although you know that you are having experiences and thoughts, it is impossible for you to say what their nature is. You can think-about their nature, but that will just be another experience.

In effect we end up saying: All we know is that we are experiencing. And what we are experiencing is a real... experience. We cannot say that it is a "real" anything-else though.

There's no reality where dimensional jumps ever exist.

All that is required for dimensional jumps to exist, is for them to be experienced.

My post doesn't underlie any faith ... It underlies science and reality. Facts.

But it seems to me that you don't even know that science, reality, and facts actually are. Except (now) you might say that they are experiences. Beyond that, though?

I think if you read again what i've just written in my post, you should realize that dimensional jumps don't exist and that we can even prove that it is impossible and just a big hoax.

Unfortunately not. If anything, what you have done is further convince me that what I might have assumed was a solid world is in fact... a transient illusion, with no solidity at all, made up only of my experiencing of it.

In fact, I think you have convinced me that dimensional jumping - being a persistent experience - is perfectly possible and is not contrary to anything other than... previous habits.

POST: Just another skeptic..

[POST]

Hey guys! I really can't believe I'm posting this , but see , can't this phenomenon all be explained?
(This is kinda my first post , so sorry about the formatting)
My theory is kinda hard to explain , but I explain it easier to explain with an example. When we all were kids , we had that constant fear of a monster under our bed (assume you did) We took whatever sounds that occurred to be that monster! Our brains were searching for some evidence to show that our strong belief in something non-existant to be true (our brain is basically trying to screw us up!) So similarly , the process of dimension shifting , that sudden blurryness , all of it , its just some kinda evidence our brain is coming up to show that dimension jumping(what we believe in) is true! Even the changes! We search for the smallest changes to be true! It can be a coincidence , like that post where a redditor did a good dimension jump into a dimension where her fiancé complimented her on her looks! That person was looking for , or noticing the compliments she got about her looks!
Let's think of it as this way , If something happens when ur not expecting something , you wouldn't even be surprised. But if something happens (or changes) when your expecting something to happen/change (after a dimension jump) you'd automatically link it to the jump , wouldn't you?
So yeah , I think you kinda got my idea , I tried explaining it every way I could! Have a good day!
[END OF POST]

There's something to be said for seeing what you are looking for, definitely. However, it really doesn't explain some if the side effects - unless you view them as "memory mangling".

Side effects? As in?

Events that happened last week didn't actually happen, that sort of thing. The argument you had never occurred. That person never got sacked after all. Lots of "but I'm sure that..." things which are unrelated to your intention.

Maybe déjà vu can also be the reason for that c: But , we can never know if the person who claims that is lying or not.

Yeah. Or some other sort of memory mangling! How could we tell the difference? One of the 'problems' with this is that it is a subjective experience (of course). So by its very nature all evidence is going to be anecdotal. But that's why this subreddit isn't about proving anything to anyone. It amounts to: Some people have had an experience, here's how you can maybe produce that for yourself, you decide. You could see it as a targeted or practical version of /r/Glitch_in_the_Matrix. People do have unusual experiences. Some of them would be useful if harnessed. Is this one way to harness these 'glitch' type effects?

In the end, all that's going to matter is that for you the world apparently changed in a useful way and didn't revert back.

TriumphantGeorge Compendium - Part 14

POST: /u/Kazymir told me to stay off this sub...

Plot twist: Nobody was human anyway, they were just "having a human experience". Although I won't hear a word said against The Intelligence. He's knows loads of interesting facts, always gets his round at the bar, a generally nice guy. It's best not to mention his "appendages" though...

I'm just on a mission here. There are actually people who newly came here and seriously think this stuff is real so I'll just answer them the truth about all this being a joke.

The idea here is that people can take it or leave it: do the experiments and see what happens, or not. There's no debate or opinion to be had. There's no worldview being pushed; except try stuff see if it works or not. If it's not for you, nothing is lost, except a bit of time, which was probably going to be spent in bed or in front of the TV anyway. Think of it as a practical /r/Glitch_in_the_Matrix or /r/Occult centred around a particularly powerful active metaphor built on the philosophical concept of Idealism.

If it's just a kind of metaphor that's nice. People can use it to have fun and relax their mind. But people in here are actually talking about literally jumping dimensions. So this isn't a metaphor anymore. They're lying so much nonsense that it literally hurts my brain. I dont understand how people can be so stupid to believe in this bullshit.

It's a metaphor to trigger a genuine effect. The "dimensions" imagery does get confusing; it would be better to say something like "state jumping" or "format shifting". But then you have to talk about the structuring of mind and conscious experience. Changes are experienced. The nature of those changes, that's something else. It is easier to do just by having a go. But note that nobody's pushing it here - "there's an interesting phenomenon, you might be able to leverage it, up to you".

They aren't real the people just think they are.

Hmm, how do you tell the difference? If something was one way but is now another way, if a prior event seems now not to have happened, is that not "actually real"?

Or do you mean like "in a real way beyond our sensory experience"?

Not sure what you mean by placebo and biases. What's the mechanism behind those?

The Placebo Effect is a scientific proven effect, that you believe to actually feel a change, even though there is none.

That is not what the placebo effect is. The placebo effect is a genuine change which occurs despite there being no mechanistic cause for it. Many good studies. This one is quite interesting. To repeat, the placebo effect means an "actual" result. That's why people are interested in studying it!

Biases is very general meant.

You are reaching for something like "confirmation bias" here, I suppose? That certainly occurs. Here though, we are talking about something a little different. Hmm. I think you have mixed some things up here: hypnosis, confirmation bias, placebo effect, sensory experience, the concept of "the real".

But it comes down to something quite simple: if you experience something, and your experience remains consistent with it afterwards and doesn't revert, in what way is that not "real"?

So like you said i mean the "in a real way beyond our sensory experience" - real.

There is no "real" beyond sensory experience. Our consistent, intersubjective sensory experience is exactly what we call real. Anything else is... imagination. Imagining that there is something else beyond what you are experiencing - a world we can never reach that is "how it really is". Now that is fantasy!

What is a headache except for the sensation of an ache in the head area? If that sensation goes away, then your headache has been solved.

This is very important generally:

- Not having an explanation for something doesn't mean it isn't a real phenomenon.
- Not understanding something does not mean it doesn't happen.

If we don't accept that, then science wouldn't get anywhere, because fresh observations usually don't have models to back them up. (In fact, the story of science has often been about resisting new discoveries because they can't yet be accounted for, but that is a different conversation.)

[EDIT: Please take this in the playful spirit in which it is intended! Upon re-reading, it might sound more aggressive than it was intended to be!]

Placebo Effect

That's what i meant that nothing changed. You NEVER got a medicine that helped, your mind just tricked you and by tricking yourself it surprisingly helped.

Perhaps this is a language issue! Something did change. Your body did change. We agree on this, right?

What you are trying to say is maybe: "expecting that something is going to happen gives the same result as doing something which is supposed to make it happen". Of course, perhaps all pills are placebo-based. Perhaps they don't really do much of anything anyway. Perhaps all medicine is "pretend" to some extent - whether because the doctor believes in it, or the patient believes in it.

Maybe we should update our sentence to say: "one person expecting that something is going to happen gives the same result as another person expecting something is going to happen"... ;-)

After all, it does seem as though the truth wears off over time [https://www.newyorker.com/magazine/2010/12/13/the-truth-wears-off].

Science and The Real

Anyone who says something changed and didn't revert afterwards is simply lying. That stuff never happened. I don't believe you because it's impossible and the possibility of it being impossible is 100% and scientists can prove that.

So you are saying:

- That even if someone has an experience of something changing, they are lying?
- And that scientists can prove something is impossible?
- And that scientists have or could design and implement a study which could examine this effect?

I suggest that all these statements are dubious or incorrect.

There is a "real" beyond sensory experience. I know a lot define their sensory experience as real BUT you can't do that always. There are many sorts of real.

You are incorrect and you completely misunderstand what science is and what it can do. To repeat:

- Science makes observations using the senses.
- Science notices regularities in those observations.
- It picks out those observations which can be easily repeated by different people.
- It gathers accounts from those different people.
- It then makes up stories - conceptual frameworks, models, metaphors - which connect the different observations, using the imagination of the scientist.
- Science = senses + imagination.

And that's why it works so well. It takes the common, repeatable, simplified aspects of experience and, with imaginative stories, makes powerful tools from them.

Scientific Proof

> Anyone can scientifically prove that dimensional jumping doesn't exist.
> You can prove scientifically that it's impossible and definitely nonsense

Really? How... exactly?

Meanwhile, do you believe that you are conscious and that you have thoughts? Prove it. (It's a good exercise to go through.)

I suggest that what underlies your post is faith and is completely unscientific. Particularly since you are using phrases like "the mind tricked you and by tricking yourself it surprisingly helped", as if it were an explanation of some sort..

My Brain Is Lying

> And the people who believe to see or feel a change that didn't revert afterwards are either lying or their brain makes them believe that it's real (with their sensory experience) even though in reality it is not.

How exactly does this work?

Are you not concerned that, right now, all the things you think are true are just "your brain tricking you and making you believe they are real"? That in fact, your experiences are just based on ideas you picked up and believed along the way, with no grounding in fact whatsoever? ;-)

Hey, will follow this up later, but we need to be clear on our definitions of the placebo effect.

The Placebo Effect

From the 2014 paper Outsmarting the Placebo Effect we have the following definition:

> The placebo effect—real improvement brought on by the expectation of receiving treatment—can offer significant relief for patients.

To emphasise: The placebo effect is when actual persistent change occurs. The patient does not receive treatment but has the same outcome as if they did receive treatment. What you have described is... something else. You are describing someone "feeling better" but not really being better. The placebo effect is when people actually get better. Otherwise it wouldn't be an effect worth commenting on at all!

To emphasise again: The placebo effect is when something actually does change even though no active medicine was applied. It is not just about subjective experience. The mechanism is unknown, but a result is obtained without there being an apparent cause.

It is nothing to do with being "fooled". Unless it's the whole universe, reality itself, that is "fooled". Which would be good enough for most people, I'd say...

A1: get em george

Heheh. Well, I'm just pushing for clear-thinking all round...

The Placebo Effect - Continued - Untricking

Right, I think we're getting clearer now, and I see where we're disagreeing. Here's my broad definition:

> *The placebo effect is the phenomenon of someone's symptoms improving when they've only been given a dummy treatment, or even after they've just seen a doctor.*
> --Clinical trials and medical research, NHS UK

(Note, I don't endorse the site, just as I wouldn't endorse WebMD either, I just grabbed it because it was a good phrasing. The original article that got me exploring this was actually a New Yorker article back in 2011.)

Would you agree with this? The reason I'm pushing for this is that it's not just "feeling better". Does that make sense? In other words, if there is a mechanism it is not simply, say, pain suppression. That's why I push back against the idea that you are being "fooled by your brain". Which is no explanation at all.

If I were to offer an account of the placebo effect (the alleviation of symptoms by a non-active process) I would say it's to do with a "release" of some sort - an "allowing". I wouldn't say the brain is being tricked, so much as it is being un-tricked. Which is where a link comes in...

I'll try and dig this out, but there was a good study of back pain a while back. People would go to the doctor, complaining of pain, and they'd get scanned and there would be misshapen discs and so on. Operations would follow. However... people with the exact same apparent issues had no pain, no restriction. The deformations weren't actual causal to the pain; they were only being picked up because attention had been drawn to them.

In the same way, I suspect that many "issues" are non-issues in fact. That the "causes" detected are often unrelated to the experience of the patient, and only being discovered because of the investigation that results from the complain. In other words, "placebo" is a matter of there not being much of an illness in the first place. This is different to "healing" which is a whole other thing (it may be a matter of degree, however).

> ...just like I did on the whole dimensional jump-thing.

We've likely lost focus here, so let's bring it back around: how does this related to dimensional jumping, in your view?

The Placebo Effect - Continued - Double Tricking!

Let's perhaps summarise the placebo effect as you have discussed it so far (because we really want to focus this on dimensional jumping). I think I didn't properly communicate my idea on "untricking" so we'll put that aside. Let's also put aside the negative placebo effect, to help us stay focused.

Taking into account your whole comment, you are saying:

- The placebo effect is when your brain "tricks you" into feeling better, when there is no apparent physical change. In this case we have (say) been experiencing pain, and after the placebo treatment that pain is no longer experienced. (I am putting aside that symptoms more generally are often alleviated, not just pain and the like. However, that's not important for our discussion.)
- Dimensional jumping is when someone imagines that the world has changed, but in fact it has not. If they think there is a visual change, they are crazy or fuzzy-headed. (I am putting aside the possibility that people are lying about their accounts.)

In both cases you are saying that the only possible thing that can happen is that we might "feel a bit different". Anything beyond that, and we are "tricked and wrong", no matter what our experiences are. That...

No matter what seems to happen, we are tricked and wrong, or not clear-thinking enough, or mentally ill, or lying.

Is that really your position? You have offered no mechanisms for "biases" and "placebo", so really the only explanations you are offering are illness or lying.

It seems to me that you are starting from the position that all that can happen with regards to 'placebo' or to 'jumping' is that the brain can trick you into a feeling, or that you are wrong somehow. You are screaming "it can't be true! no matter what!". This is hardly an research-based approach...

If I could guarantee you an experience, an experience that was undeniably more than just "feeling" or "biases", an experience that was so obviously about the big world changing rather than just little you, the world coming at you with changes from the outside - would you take it?

Do you like owls?

Sorry man. I'm done talking to an uneducated guy who doesn't understand the basic knowledge that is taught at school and believes in Scientology and supernatual stuff that doesn't exist.

I read your other post. Not sure why you are talking about Scientology and the supernatural! Okay, quick summary response (I'm not talking about the subreddit topic here, this was all about science, perception and consciousness). Your problem is that your education in science, philosophy and metaphysics probably is stuck at high-school level. That's not a problem of course, but it does leave you in the position where you "do not know what you do not know". Most of the problems with our discussion was because you haven't really thought about these things properly and in depth. Things that seem "obvious" to you are actually not so when you look deeper into the details. In physics we have tackled lots of things (although we still don't have a good description of quantum mechanics other than "it's maths and it works"), but when it comes to explaining the mind we are basically right at the start. We are not as far along as reading popular science articles would have you believe. I'll leave you with one final thought to ponder: Do you genuinely feel, right now, that your experience is made up of neurons? If you don't, that means there is a gap we need to find an explanation for. (There are actually many gaps like this in our explanations.)

Oh, here's a nice article from Nature [dead link] that you might find an interesting read. It might help make my "imagination + imagination" concept a little clearer for you.

EDIT: You might want to adjust your tone a little in future, to a more respectful one. Sometimes when we think we are not understood or say that someone else is ignorant, it is actually our own lack of understanding and our own ignorance that is own show. This can later turn out to be an embarrassment for the commenter - especially on a public forum like this.

POST: I'm so confused.

If you make a change, not everything changes. One analogy is like changing a TV channel, but it's maybe more like watching a different version of the same story. Most of it is the same, some changes.

POST: [deleted by user]

You are changing aspects of your experience through intention; you are not deleting yourself!

POST: Do you keep all previous knowledge when you jump?

I you lost all of your knowledge, you'd not know about it. If you made a dramatic "jump" and had no memory of it or what came before, it would just be everyday life for you...

Generally thought, the idea is to make changes and retain the memory of the act and of the prior state.

==So you could technically lose your knowledge? But in the example I used, e.g. worse test scores, which people say has actually happened, loss of knowledge wouldn't be a problem?

Well, it really depends on the details so it's hard to tell. You end up with worse test scores - are the tests now different to that you remember (knowledge is the same), or are the tests are the same (knowledge is correspondingly not available), or tests are the same but still can recall knowledge. All are possible really, right? You want to deliberately specify I suppose.

It's a neat thought experiment to think that we may lose our previous knowledge. We could be jumping all of the time but forgetting and we'd never know. Maybe we do jump all of the time and the key to dimensional jumping isn't to actually jump, but to take your memories with you.

We could be respawning a new world-pattern from scratch every morning, and we'd never know. Enjoy today, /u/Aeropro, because it's the only day you will have ever existed! ;-)

POST: I have a few questions

[POST]

Hello I have been a lurker of reddit for some time now and have finally decided to make an account. I will get straight to the point. I have been a sufferer of chronic halitosis for awhile now and it has affected my social life and who I've become. I want to know if it is possible for me to jump to a dimension where I don't suffer from halitosis. I have done everything possible to try and cure myself. I brush and Floss 3 days have tried countless of bad breath cure products, oil pulling and none that has worked. I don't remember the last time I have been genuinely happy.. I have ran out of ideas and feel like this could by my solution. Can I jump to a dimension where I don't suffer from this? If so how do I picture or say to myself what I want when I'm doing the mirror technique?

[END OF POST]

Hi, sorry to hear, that sounds a real pain. Stuff like that can really wear you down, I really sympathise. :-(

The answer is, yes, you can use these techniques for that sort of thing. You might want to begin by checking out a couple of things though. One problem is that if you are (understandably) focused on this and fighting it in certain ways, they can imply it and persist it. You can end up imagining the situation you are in, ever more deeply. In other words, you generally have to be careful to intend-imagine being in a good situation rather than not being in a bad situation.

Fancy doing a little experiment? Lie down on the floor, get quiet, and see if you can summon the what it would feel like to be a person with 'confident breath'? I don't mean any physical sensation of your body, but rather the "what would it feel like if this had been all sorted".

See what happens with that as a starting point.

Hello. Thanks for your kind words.. yes it is mentally painful I have psychologically scarred myself because of this.. Every time something rubs their nose or make a disgusted face.. I know they are doing that cos of me. There is nothing more in life that I want but to cure myself of this.. I have a job that I like and a wonderful family. It has affected me so much that I have thought about committing suicide. But I have long past that obstacle and learnt there is more to life. I've tried that experiment last night but I struggled to imagine what it would be like to have confident breath.. I kept getting images of me talking and people just rubbing their nose basically just negative thoughts. And what's even worse is there is this girl who likes me and I like her but I can't even take her out on a date because of my breath.. I don't know what to do.. do you have any tips?

That sounds so frustrating. I'm pleased you've realised it in context though (that's it's a nasty pin in an otherwise comfortable cushion). First, I'm going to give you some

practical advice: Get yourself some Neem toothpaste and mouthwash. It's magical stuff for keeping the mouth happy more generally, I've found, clearing up little flare-ups. Definitely worth a spin for you. Okay, stage two of the experiment. You've got the idea now: we're going to work towards you being able to generate the feeling of what it will be like when you're sorted... This time, you're going to do the same thing, but deliberately imagine situations where people smile and respond as they will when this is all fixed. The important thing here is that you imagine the situations as if looking through your own eyes, being there, having the experience. If the downer images you get are pretty much the same all the time, I want you to change those images into version where people are smiling, chatting, and you are responding, smiling chatting and relaxed. Again, we're looking for how it will feel when things are great. Okay?

Bonus paragraphs...

- Bonus 1: When you've done that, you are going to be more specific. You are going to imagine, as if it were happening, a situation with that nice girl which meant that this had already been sorted. Totally immerse yourself in and enjoy that imagining. Right?
- Bonus 2: There's something extra to be careful about here. When we have something we are unhappy or worried about, it's a fact that the world tends to confirm our fears. Not just confirmation bias, it tends to give us a little more than that. So I want you to be careful of looking out for signs that people are responding to your breath. Just decide to give up on that, and be okay with how you are now, for now - because it will change soon.
- Bonus 3: Maybe once you've got "the feel", you should ask the girl out anyway? And you're gonna recall the "vibe" you've developed doing the exercise. Try some neem, load up on mints if you need a crutch, then "fuck it!" and enjoy some fun. You'll regret it later if you don't. And if its doesn't work out... oh well, next time!

I have a gut feeling that this [impacted wisdom teeth] is the culprit.

Trust that feeling. There's "something" about wisdom teeth. I had massive problems with my wisdom teeth (your whole body responds to them being there, not just your mouth). I had a very powerful "intuition" about them ("get them removed now, TG!") before they ever caused a problem...

So I think you're definitely on the right track (booking to get them removed and assigning responsibility to them).

POST: New here, with questions.

The "dimensions" are metaphorical. It's a way of saying you can shift your experience from this configuration to that configuration. You are deciding to make a change, detaching from your current experience and allowing it to shift. The whole "decisions create alternative universes" thing is a bit overblown. A better way to say it is that all possible experiences are available, but your "next-moment" is normally limited by your current situation and expectations. "Jumping" is a way of loosening those limitations, so you can jump to a farther position on the Infinite Grid of All Possible Moments. All patterns of experience are there already, it's a case of traveling to them.

(Fundamentally, the universe has no "dimensions" - that's a structure our mind imposes. It's more like an "infinite gloop" of dimensionless facts, perhaps.)

See links in sidebar for techniques and metaphors.

POST: If you think dimensional jumping isn't real...

[POST]

Go prove it then. Go prove that what this sub reddit is based on isn't true. Try jumping. Just know that the whole mirror technique is just one technique. There are other techniques. Don't forgot to be very observant. Do more research. Be a bit more open-minded.
Oh and sorry if this doesn't belong here.
Edit: Such great discussions. Well I haven't done DM yet because I am... Not quite ready. Maybe when trouble arises I will try it.

[END OF POST]

Fine words of encouragement! The challenge has been set! :-)

I was kind of worried that this wasn't suppose to be here. I do hope people notice this.

You've captured the right attitude totally. The sidebar got updated a couple of days ago with basically the same thing:

NOTE
There is no established theory of "jumping" or its mechanism, although there are numerous ways of viewing its nature.
It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not.
An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience.
Never believe something without personal evidence; never dismiss something without personal evidence.

If people aren't interested or don't care, that's totally fine. And nobody should believe something just because someone else says so (even if they like the idea). But this is a "personal experience" kinda thing so it can't be dismissed only because it sounds quirky.

...

http://en.wikipedia.org/wiki/Philosophic_burden_of_proof

In this case, the assertion being made is: "if a person does this thing, then the person will have this experience". Nobody can supply proof of that to the person, he must examine the matter for himself.

A3: All scientists must have a hypothesis and begin their experiments before the burden of proof can be established. That's what we're doing here; experimenting. That's fine if you don't want to try something before it's proven, but you won't be the kind of person who discovers anything new or interesting, unless its by accident.

I understand that. I read the title/first sentence, "If you think dimensional jumping isn't real...go prove that what this sub reddit is based on isn't true", as basically the same thing as someone saying that I can't prove that they don't have an invisible pet unicorn. The burden of proof lies in the person making the extraordinary claim (and I would classify jumping dimensions as extraordinary). If someone comes up with proof that dimensional jumping is real, then I will stop viewing this subreddit as simply a cool place to come to read neat stories.

A3: Being from the other side of the fence, I got a different meaning from those same words.
AFAIK there can be no proof for this phenomenon, by definition, outside your own experience. Knowing this, I read his statement not as an attempt to have you prove a negative (impossible, I know) and then present it to us all. I took it more as a challenge to suspend your disbelief and try it for yourself because at this point its all we can do.

Like /u/Aeropro, I read it the other way also. That this subreddit is based on a subjective experience, so you have to seek out the subjective experience in order to prove to yourself that there is no basis for the subreddit. It's fine to leave it open or to just not care, of course, but denying there is an effect just because we have no explanatory framework for it is meaningless. The notion of "dimensional jumping" is the driver for and a way to explain changes. Like any other "cause and effect" type story, it's a way of joining two experiences together to make it easier to "understand" (read: to repeat and leverage an apparent connection). Since we can't get behind the scenes, as it were, of this sort of phenomenon, you can't experience a mechanism behind the effect. (We never can, really, even in science, but at least there we are in the realm of shared observations, and so we can share a narrative fiction to go along with them.) So we make up one, subject to revision.

A1: I agree that the burden of proof is on those who claim it is real. But I also think it is a purely subjective experience. No one can experience your jump except for you, and you can't prove you have had that experience with anyone else. I have no interest in proving DM is real to anyone. I don't care if someone else believes or not. It doesn't affect me. If you are curious, then explore it. If you are not, then go away.

Q: I agree that the burden of proof is on those who claim it is real.
No, it is not. You can not prove a negative assertion. While I will attempt to say this with as much civility as possible, I have also noticed that pseudoskeptics regard their social acceptance of anyone who disagrees with them, as some sort of prize to be won, when it is not. Your acceptance of me is not required, and neither, for that matter, is your approval of my state of mental health. You are entirely welcome to consider me as being completely insane if you wish to do so; because compared with pseudoskepticism and scientism, I quite seriously consider insanity to be genuinely preferable.

I think the commenter was generally in favour though: as it's a subjective experience you can only prove it to yourself. You are very right about social acceptance though. I think it's part of a more general problem: that subjective experience is dismissed in general. Which is ironic, since that's all we have really, and "objective" experiences are merely subjective experiences which are simple enough to communicate by language (the are words for it), and regular enough that enough people will have experienced them in order to understand the content of what is being said.

[COMMENT]

A1: I think it's part of a more general problem: that subjective experience is dismissed in general.
A big part of the problem with pseudoskeptics, is that when they say they require proof, they usually aren't even explicit in their own minds about the type of proof they want. What they really want is physical proof that has been mechanically derived, because they don't believe in anything other than physical reality, and they have also been taught by psychiatry to believe that empiricism that is not mechanically mediated is inherently untrustworthy. This again, is a logical travesty however, since as you yourself point out, ultimately our direct physical senses are all we have, even when a machine gives us a readout about something. If a pseudoskeptic claims that something does not or can not exist, then the burden of proof is with them, for the reason that disproving a negative assertion is not possible; which in turn automatically means that their argument is invalid. If they say they require proof, then they need to be able to explicitly specify the type of proof they need. Again, I am still under no obligation to provide them with any. My only responsibility to them is entirely dependent on whether or not I want their acceptance, and in most cases I do not. Logic is only empowering in the hands of those who actually know how to use it. The thinking of pseudoskeptics is neither logical nor empowering; it is merely a mental cage for them to sit within, and keep repeating to themselves that nothing exists. Their interpretation of science is almost exclusively about negative assertions, you will notice; what supposedly does not exist, or what can not be done. The entire reason why a negative assertion is not provable, is because the subject of such an assertion itself does not exist. In the context of logic gates, a NOT gate or inverter is defined by the absence of current. This is medieval logic, and it is provably sound. I am a magician, not a scientist. I remain convinced that the Enlightenment was actually the direct opposite. I have been taught how to think by the likes of Paracelsus and Agrippa, and by my experience with both computer programming and magick. Paracelsus was rejected by mainstream thinkers in his own time, just as I am in mine. I like to think that he and I have a fair amount in common. The scoffers of his day accused him of unspeakable arrogance; but even if it was, it was not unfounded. When he referred to his critics as fools, he was able to demonstrate that they were. I am also an empiricist before I am a rationalist. That means that if I attempt to perform a given dimensional jumping experiment, and my own results are consistent with the honest testimony of others, then I assume that the phenomenon in question exists; and I do so even if I do not initially understand the principles at work which generated the experiences. That is to be worked out over the course of repeated experiments. Magick is first and foremost exploratory in nature, and in fact specifically assumes and allows for initial ignorance and lack of understanding. I will leave it to the scientists to carry the ball and chain of complete certainty. It is far too heavy and restrictive for my tastes. "You are not yet blessed, if the multitude does not laugh at you." - Seneca de Moribus.

[END OF COMMENT]

An excellent assessment. I too am "an empiricist before I am a rationalist". Subjective experience is primary, connective fictions (explanatory frameworks) are secondary, but useful and perhaps in some sense causal. The main-push physicists of the early-mid 20th century were not at all like most physicists and scientists today (who are effectively "engineers with beliefs"). They knew exactly the nature of what they were doing (modelling observed regularities, not uncovering truth). Some still do - e.g. George Ellis here [https://www.scientificamerican.com/blog/cross-check/physicist-george-ellis-knocks-physicists-for-knocking-philosophy-falsification-free-will/] and here [https://www.nature.com/articles/516321a] and there are many others. As their points are more subtle, and less attractive to funding and to the popular "gee whiz!" media, they tend to get less coverage unfortunately.

Related, I was reading an article [https://www.sheldrake.org/reactions/the-anti-sheldrake-phenomenon] the other day, about the aggressive responses to Rupert Sheldrake's (morphic resonance) work, particularly by super-skeptic Michael Shermer. It's worth a read. (Sheldrake's morphic field ideas are very close to physicist David Bohm's implicate/explicate order, but because Sheldrake is inevitably closer to "everyday life" as a biologist, he got a kick-in.)

It then so happens that there is a moderated dialogue taking place [https://thebestschools.org/sheldrake-shermer-materialism-science-replies/] over these few months between Shermer and Sheldrake. Interesting to read reader's comments as much as it is to read the main participants contributions.

"It only works if you believe"

It's actually not about belief - or only in the sense that, you have to fully commit to it while you are doing it, because deliberate or implied intention is a requirement. The sidebar already describes the appropriate mindset.

You have cleverly chosen a phenomenon which can't be duplicated, recorded, or proven in any way.

The point isn't to prove anything to a third party, of course. And you're right: if the world-pattern moves self-consistently, there can be no trace of the previous state except in memory. How convenient! But in both senses!

The technique, being about shifting your own experience going forwards, is indeed subjective - and what else is there, after all? Conscious experience is entirely subjective: try proving that you are conscious or have thoughts, other than to yourself...

The assertion being made is:

"If a person does this thing, then the person will have this experience".
"Nobody can supply proof of that to the person, he must examine the matter for himself."

But nobody cares if you do it or not. However if you don't, you can't reasonably make a comment on whether an effect occurs, nor comment on the nature of that effect.

you should include a disclaimer in the sidebar stating that dimensional jumping is purely a thought exercise and in no way affects the 'shifting nature of reality'.

The problem is - it does do something that shifts your experience of reality, if you try it. What the nature of that change is, is up for debate. There is no mechanism, other than the experiencing.

Essentially, detaching from your senses and using a metaphor to conceptualise a change with intention results in a change in subsequent perception. But not just in the "values" of your perception; it apparently affects the "facts" also. Which is why it's an interesting area to explore, and potentially useful too.

EDIT:

Preface

I'll preface this with, nobody is telling anyone what to think here. Your response seems to be based on that idea, and the idea that other people can't be trusted to bring their own judgement to bear on things. You should always be the authority of you.

Historically, those who promote a position (politically, scientifically, historically) have always turned out to be partially incorrect at least.

Acceptance should always be provisional, in matters you have not or cannot personally verify, and all explanations should be treated as useful, not "true", since even the most apparently robust worldviews shift regularly as additional observations are incorporated - usually after a lot of in-fighting rather than an organised transition.

Response

False. By having this discussion right now I have proven my sapient self.

To yourself.

Everytime I drop the weight and observe it, it will be the same, and everytime you drop it, it will be the same and if we compare notes our numbers will match. This is not a subjective experience.

Of course it's a subjective experience. That isn't to say we can't have subjective experiences that, through communication, we subsequently agree are identical in the key respects. Of course we do!

That experiences are subjective doesn't rule out intersubjective agreement. In fact, this is exactly what science is: identifying the subset of experiences for which there is intersubjective agreement, and producing descriptions in language which can be agreed upon. However, it is probably the case that, beyond very common regularities, most experiences cannot be agreed upon in this way.

Again, your claim boils down to "You can't prove that it isn't real unless you do it. And if someone does it and experiences no change your answers will always be...

No, those won't be the answers. As I said, nobody is saying anything other than: I've done this and had this experience, try it out for fun. If someone doesn't get a result, then it didn't work as far as they are concerned. Case closed.

In that regard I can say I did it and before, everyone on earth had three eyes and now they only have two. You can't prove my claim wrong, and I can never prove it right.

Who's claiming anything or proving anything other than to themselves?

Now, if there are many accounts of an effect, then that may encourage others to give it a go - but until they do so, they shouldn't believe anything. Nor disbelieve it really, just leave it open, but that's entirely up to them. Fine to say "that doesn't make sense to me, what rubbish!" if they like, particularly since intersubjective agreement is inherently a problem with this phenomenon.

You are stating a belief as fact. Because what you claim is, by it's design' impossible to prove, you cannot state it as fact.

Nobody is promoting a general position, they are reporting their experience - describing the process; describing the subsequent experience. Actually, I usually say "apparently results in". The thing is though, there is no difference between saying "apparently results in a change in perception" and "actually results in a change in a perception". How does one distinguish between an "apparent experience" and an "actual experience"?

The reason "facts" is in quotes, is to avoid asserting a change in some external world beyond perception, about which nothing can ever be said.

Is a less harmful statement (but still deluded).

But your modified statement is incorrect, because you are responding to a position nobody is taking. In context, the statement I made isn't a "position" or a statement of fact, it's a report of an experience. If I were to make a change to clarify things for you, it would be to preface it with "People have found that..."

We might compare this with, say, lucid dreaming. If I say that I have the experience of being conscious in my dreams, it makes no sense to make me add "I think that" or "I believe that" I have the experience. That would be like me telling you are you are not conscious, you simply think that or believe that you are conscious!

...

A2: because compared with pseudoskepticism and scientism, I quite seriously consider insanity to be genuinely preferable
lol

POST: Is there any non-anecdotal evidence for jumping success?

Well, it's important to realise that no consciousnesses are exchanged and there's aren't parallel universes in the sense of spatially-extended places. You aren't really swapping places with anyone. (Aside: MWI in physics is a pretty crappy philosophical interpretation of a mathematical theory and is not very well regarded, even though it gets a lot of coverage in "popular science".)

These descriptions are "active metaphors" - ways of conceiving of dramatic changes in your experience, and subsequently triggering them. They offer a way of changing your "world-pattern" by loosening your hold on it, and intending a shift.

You might view this as triggering shifts similar to the spontaneous experiences reported in /r/Glitch_in_the_Matrix. As with those stories, often the only evidence is the memory of those involved. Why?

Inherently, there can't be any "objective" evidence - at best, only intersubjective agreement by a few participants. If the state of the whole world changes, there is no residual evidence of how it was before. The world-pattern remains inherently self-consistent. In fact, that may be the only rule.

If there's a bit of physics to support this, it's Wheeler's "Delayed Choice Experiment" - from which you would conclude that only observations are important, and the story we describe of what happens between observations is an imaginary "explanatory fiction". (See my comment here [https://old.reddit.com/r/Glitch_in_the_Matrix/comments/37ylzn/theory_scientists_able_to_make_the_present/crqvcad/] to a post about that experiment.)

Wheeler himself was of the view that the "universe" was basically dimensionless information which accumulated and become more defined with each observation. In other words: each observation defines a "fact" which constrains what might be seen in subsequent observations.

Relevance to "Dimensional Jumping"? Well, "jumping" is a way to reset the accumulated observations to a certain level. Some of the key points:

- There is no world behind the scenes, beyond our experiences.
- All explanatory schemes are fictional.
- The pattern of your mind = the pattern of your world.
- "Dimensional Jumping" is a way to shift that world-pattern.
- The "one rule" means that after a shift all subsequent observations will be self-consistent. In other words, you will never encounter evidence of the previous world-state other than your own memories. (And you cannot guarantee those, necessarily.)

TL;DR: It's inherently an anecdotal phenomenon although it can be an apparent multi-person experience.

POST: Intended to attempt dimensional jumping and wound discovering something completely different called Mirror Tratak

At the bottom of the Darkroom Vision post there's a link to a "stranger in the mirror" article. There are loads of comments under that which are pretty interesting.

Random comment:

I never tried this with a mirror, but the effect is all to familiar. Me and my girlfriend 20 years ago would stare into each others eyes for long moments. Ah, the good old times. On several occasions, starting at the exact same moment for the both of us, this illusion started. A rapid series of faces of young and old people would start.
While it felt uneasy and erie to me, it scared the hell out of my girlfriend, who is a believer of afterlives and reincarnation. She believed those were the faces of people we

once were. To me, the strangest fact was that this effect would start and stop at the exact same moment for the both of us, and that it has never happened that she or me saw the faces while the other did not.
Also, after it happened a few times, we began to recognize the faces and their order, but this felt so bad that we looked away for a second as soon as it happened. It isn’t a pleasant feeling, so we started to avoid it.
I do not think my room was as dark as suggested above. I seem to recall this happened in the daytime too.
-- Dave, Posted September 18, 2010 at 7:47 pm, The strange-face-in-the-mirror illusion

POST: Would this be too big of a jump...

[POST]

Hi, I'm haven't "jumped" (that I was consciously aware of) before.. I've been learning meditation and reading self-help books, I am at a point where I am quite present the majority of times, I understand my existence and so finding this sub and it's contents was no surprise to me--nothing I wasn't aware of. I've been focusing on the Law of Attraction & reality shaping/creating etc, envisioning how I'd feel if I already had everything i dream of & feeling it. I have some form of IBS or Candida... Whatever, basically I currently have a messed up stomach/bowel system in which I have pretty much all the negative effects you could think of. I've spent years wrestling with medicine, diets, homeopathy, even started making my own fermented foods. I can't find anything to fix the issue, it's affected every aspect of this "life", I act as if its not there & adopt a positive mindset, but it is still always there in the background. Wondering if it'd be wise to attempt "jumping" to an experience in which I have found the correct treatment methods and skipped all the bullshit. Like, I actually found a medicine combination that cured me & I could go about life without this controlling me. Do you think this is too big a jump? Should I start small? Or should I continue practicing to manifest a reality in-which this no longer exists in my experience.. This is quite long as full of rambling about things you couldn't care less about, but I feel as if I'm close to an answer and a fix to my problem, I am yet to find the path. Cheers....

[END OF POST]

You might check whether you are directly interacting with your experience or whether you are thinking-about things, when you are working on this. Are you picturing a future situation "in your head", or are you overlaying that situation over your 3d-sensory experience right now, as if it were actually happening?

This is the difference between fantasising about something vs creating an "observation". What you want to do is create an observation which implies that the situation your desire is a fact. You might also experiment with placing your attention in your stomach/bowel area (again, not thinking this, but actually mentally sitting with that region in space) and just feel out what's actually there; sit with it. See if there's any information - "stuck thoughts" or "incomplete movements" (no pun intended!) there.

More aggressively, you could include that area in your attention and directly will a better feeling in its place. Basically, directly overwrite that area of your experience. The trick to this is to "go looking for" the desired feeling, in that location - as if it were already there, and simply needed discovered.

I thought I was doing this.. Treating it as if it was actually happening in reality. But as I said, the problem remains, lurking in the background. Maybe I'm just not doing it right :/

Try "asking" it what the problem is? Just sit quietly, rest your attention there and wait - and "let it speak".

My other thought more generally: Are you taking time out to detach and relax when doing this? Summoning things via imagination should be effortless. You can't force it, because you need it to naturally become part of your "world-pattern".

Maybe I'm just so used to this reality that it'll be a long process unlearning? If you get what I'm saying.

I do. These things are like "habits-of-the-world" really. Sometimes it's difficult to break them, because they are so intertwined with other parts of our world that they keep getting re-triggered. You have to let go and stay let-go.

That's why "technology" can be useful:

Rather than saying "I have the power to heal myself" - which can be hard to commit to if you don't really believe you are your experience - you instead "outsource" it to another part of the world. You say "this object or action has the power to heal me" and then let that play out. So don't be afraid to use other routes. And just because diet and drugs aren't "real" doesn't mean they don't and can't have an effect. They are established aspects of your dream, as it were. It can be easier to flow with them rather than de-pattern the whole of your reality. However, the intention you attach to these 'magical objects' is important.

Remember, habits are a good thing: Without habits, you'd have to manually create and maintain everything constantly. Objects would fade in and out, nothing would be stable. A bit like when you start lucid dreaming (if you've done that) and you're not very good at maintaining concentration.

Example: There is no reason why you can't survive being hit by a truck. However, "solidity" is a very strong habit of your world, and the experience of "being hit by a truck" tends to be followed by the experience of "being mangled pretty bad". On the upside though, you don't have to constantly focus on not falling through the ground due to being mildly distracted and forgetting to enforce "solidity".

When you say overlay the situation, do you mean sort of role play as if you are already what you want? Am I wrong in thinking that dimension jumping is a lot like manifestation?

Yep, I'd suggest that manifestation and jumping are both just ways of saying: "Changing this sensory experience to a sensory experience that I want". It's just that the metaphors are different. When I say overlay, I don't quite mean role play (depending on what you mean by it).

Conceive of it as literally replacing the sensory experience you are having now, by superimposing one that would mean you were in the situation you want while intending that this happen. Without the intention, it's just messing around with role play. With commitment and intention and full imagination, it's basically changing the patterning of your world. The experience you are having now is imagination, solidified. Imagery with momentum, you might say. Detaching and intending is a way of moving from this experiential imagery to that experiential imagery.

By role play I mean I act as if I have that life already. I make my decisions based off what the version of me in that life would do. This sounds a bit silly, but I even have a scrapbook of it. I collect photos of my ideal from magazines and paste them as of they were moments in my life. Then I browse these clippings from time to time. It helps "set" my mind and intentions.

Act "as if it were already true". I've never done it quite like that, but that's a great approach for getting more immersed in it - visions boards and scrapbooks. I've played with certain acting techniques to help with "embodied imagination".

POST: Dead celebrity?

"Daydreaming" is detaching and is basically the first step of this stuff. (The other part is deliberately directing it; knowingly intending a particular change.)

I think whenever we "let go", a little bit of realignment of your world takes place. It just loosens the influence of previous observations and allows things to settle a little in correspondence with how your are feeling and thinking at that time. This has a "pulling" effect on the whole "world-pattern" though, so apparently-distanct facts can drift a little, go a little fuzzy; you end up re-establishing them on your next encounter. (See recent related comment here on that. [Following post on this compedium...])

POST: Got a little question

[POST]

I'm planning to jump soon but when i read how this works. This question is related to the Schröders Cat:
The cat has 2 states: Dead and alive. Only as Long as we don't open the box/see it or saw her living
So and now when i jump but i think of something that i want to Change, i'm thinking about. So it can't actually Change because i saw that thing and know how it is and im thinking about it. Am I wrong or got i misguided?

[END OF POST]

Well, "Dimensional Jumping" is about updating the current facts of your world, by detaching enough from your experience so they can shift to a greater or lesser extent. It is the approach designed to make the change you describe. You can certainly use it to decide the state of the cat before opening the box. But more interestingly, you can potentially use it to change the state of the cat after it has been observed.

In more detail:

Everyday Life Mode

You might say that your world or "world-pattern" is the sum of all the "facts" you have observed. Every observation further narrows the set of subsequent observations which are possible. The world-pattern can adopt any form, but because it is a continuous pattern there is one rule that normally applies:

- The only rule is that the world-pattern is always self-consistent.

In other words, the world always "makes sense". We might call this process Observation Accumulation and we might call the rule The Law of Coherence.

The proper interpretation of Schrödinger's Cat is that it has no state unless it is observed. Nothing ever "happens" unless it is seen to have happened, by observing it or by observing something which implies it. But once an observation is made, that observation adds another fact to your world-pattern, and from that point on all subsequent observations will be consistent with that new fact.

Normally we just let the world-pattern unfold and evolve spontaneously, without manipulation. Each observation follows from the last, without us directing it, and we only intend actions which are consistent with what we observe. In "Everyday Life Mode", our observations appear to us, arising naturally from the current state of the world-pattern as it evolves and unfolds.

Dimensional Jumping Mode

In contrast, "Dimensional Jumping" is the process by which we deliberately add additional observations (assert new facts) into the world-pattern, using our intention and imagination - observations which do not necessarily follow from our present experience, and can even be contrary to and overwrite existing facts. We disrupt the part of the world-pattern and shift it to a new state. When we do so, The Law of Coherence means that the world-pattern will shift as one interconnected shape, so the new state will "make sense". This inevitably means that other facts are pulled out of place as a result of our change.

- If the world-pattern is shifted, all subsequent observations will be consistent with the new state.

Metaphorically speaking, if the cat had been observed to be dead and we "re-observe it" to be alive, then from that point onwards all observations, all subsequent experiences, will be based on the cat always having been alive. This may include the experience of retrieving a memory about the cat.

Note that immediately following a change, there might be a transitional period where the world-pattern is settling out, and inconsistencies or confusion may linger. The extent of this will depend on how detached you are, whether you are holding onto and resisting the movement of some aspects of the world.

TL;DR: It's all about creating new observations (sensory experiences) which imply that your desired situation is a fact - generating an experience which means to you that something is true.

POST: [META] I'd like to suggest that not all jumps are preferable, and that to the extent you believe in this phenomenon you should be respectful of its power and prayerful in its application.

This. It says right there in the Tesseract Working that this is akin to suicide. The fly by night way some approach the idea of Jumping betrayed their immaturity towards responsible magick

It shifts your world including your experience of "you", so it's good to be cautious. It's an effective suicide in that the "you" that you are experiencing will shift more discontinuously than is usual. Having said that, most people are unwittingly do a version of this quite frequently - but they are just oblivious to it because their world is remaining self-consistent. The problem with the mirror method and the tesseract approach is that they present a ritual which is by default "undirected". Since most people don't understand what "intention" is (even if they imagine something, they'll often not will it to give it context) even directing it is a little haphazard. That's why I think Neville Goddard style approaches or pattern-triggering are problem better, because you are more conscious of an "act" taking place, and you already have a direction in mind. A problem with all magickal dabbling is that people tend to not believe it, or believe that belief is necessary, and so mess around - and then get actual results whether they realise the connection or not.

Fortunately, basic mirror-staring is unlikely to cause problems; it's most likely simply to accelerate the path you are already hurtling along.

POST: About dimension jumping..

[POST]

So...a long time back, I lost a couple of friends. No, their not dead. We just had a big fight.
I was wondering...
Is there a way to jump into a dimension where I didn't ever get in a fight with them?

[END OF POST]

A1: It would be easier to jump to where you have all forgiven each other. Whereas it is possible to jump to where the fight never happened, it would require identifying and letting go of a larger, indeed much larger, set of beliefs.

Q: What do you mean by 'set of beilfes? And I would prefer to the fight never happened..but what about...jumping to one where I never met a certain person? If I didn't meet that person...the fight wouldn't have happened..

A1: This explanation might diverge from the consensus here, but I have evidence to make a strong case for it. Reality is inside out. What you see is what you project. What you project is formed from what is within. In order to change what you see out there you must change what is within. You are contemplating a big jump. To go to where you never met someone you would have to let go of everything that you're holding onto about that person. You'd let go of every emotion and every belief about that person. Furthermore, you'd likely have to let go of beliefs that you hold about your friends' opinions about that person. Unless you can identify one core belief that unravels all of the other thoughtforms... Maybe there is a core belief that led you to that meeting that would unravel it all. However, the connections of that core to all of the other related beliefs could disentangle other connections, which is where you run into unintended consequences that you don't want. It would be so much easier to find that place of forgiveness.

You make a good point. The problem with massive changes is that, because your "world-pattern" (by which I mean the set of all current facts) is a single continuous thing, tugging on one part of it inevitably leads to shifts elsewhere - shifts that may make no logical sense and are hard to anticipate.

A metaphor - Imagine you have a large expanse of material, formed into a hilly landscape with a different shaped object on top of each hill. The shape of the object is the current state of that region of the landscape (the current "fact"), and the hill represents the history of that that object.

- If you change the shape of the object (from pain to forgiveness) that is just an additional change in the ongoing development of the region. The region will evolve a little and will affect other parts of the landscape, but it will be a harmonious shift.
- If instead you work to change the hill (the history) then you are also tugging on the rest of the landscape - thereby changing the histories and positions of other objects discontinuously, in complex ways that cannot be predicted.

POST: [Theory] The Mirror Method Is Just Another Metaphor for the Dimension Jumping Metaphor; A More Direct Approach to Shifting Reality

[POST]

The mirror method puts the reality shifting process outside oneself. Bring the process back to the Source within yourself, and it makes the transition easier and with less chance of unintended consequences. Back in late May I decided to try the mirror method. Over a few days I jumped a few times with pretty good results, though I had very little somatic feedback to signal that I had jumped. My intentions weren't for external changes. My intentions were for internal changes. My intention for one of the first jumps was to know that I could shift reality. I intended to be a master jumper. In the days following, I started to see a lot of synchronicity. At first it was surprising to see my thoughts reflected in reality. It was so accurate that I ruled out the possibility of confirmation bias. I chronicled some of the events at /r/Glitch_In_The_Matrix. However, the results were better with spontaneous thought than with intentional thought. I wanted to know why, so I took the red pill and went down the rabbit hole. My search revealed many metaphors and ways of saying the exact same thing, that reality is inside out. My mission was to find the most direct approach to change what is within in order to change what is projected without. After looking at the many different layers that I found in the Library of Babbling On, I was repeatedly drawn to the Ho'oponono prison story. It reveals a very direct approach to shifting reality, cutting out all of the nonsense and mumbo jumbo that is heaped onto the process of what is very simple.

- Take responsibility for everything that you experience.
- Identify the experience that you want to change, and find it within yourself.
- Let go of the experience by/thereby letting go of that within you that projected the experience outward.

"I'm sorry. Please forgive me. Thank you. I love you." - Ho'oponopono Prayer.

The incantation effects the following:

- Apologizing recognizes responsibility.
- Asking for forgiveness lets it go.
- Gratitude accepts the change.
- Love for oneself (since the reflection is from within) sets the right tone to accept that change.

Last night, I thought of a friend's pain, and I took the aforementioned action. It took very little time, compared to the mirror method. The somatic feedback, like a cool breeze within my chest, was immediate and very strong. This morning when I woke up, I felt a hot tingling over my entire scalp. I feel the change. We'll see what the Universe shows me next. It could also be done with one's own reflection in a mirror. Be the change that you want to see, whether you jump with a mirror or without one.

Edit: typo

[END OF POST]

Agreed. It's all "active metaphors", as it's phrased in the sidebar. They are all different ways of indirect creation and amendment in what amounts to an imagined world. Remember that even with the mirror method, you are dealing with something that is within you; the so-called "mirror" is inside your experience. Real mirrors are actually just very stable ideas of mirrors. So in the mirror method you are declaring that "mirrors" have the property of allowing jumps - and so they do. Equally, you could declare that visualising a desire in detail "inserts it into the universe" and so it will come to pass. And so it does. Or perhaps there is a bad situation, and you bring forth a thought about it. Implicitly in doing so, you are recognising that this thought is the situation. By updating the "bad feeling" into a "good feeling" you are literally changing that situation. (This is the Ho'oponono approach.)

In all cases, the implicit truth is that everything in experience is basically objects made from imagination. To imagine-that you are doing something is to actually be doing that something - subject to the other things you have imagined to date. You can have a lot of fun experimenting with this. Random example: take two glasses, one filled with water, one empty. Declare that the empty glass is you and that the other glass is the world. The water is an experience you desire. Now, pour the water from the world-glass into the you-glass knowing that you are pouring your desire from the world into your personal experience. To "reprint" something from before:

"However you imagine that it works, That's how it works." -- The rule of metaphor

*Q: I like how you think. Yes, you are correct that the mirror is inside my experience.
I tried the mirror method several times, and I kept a private journal. I had a few difficulties with the method:

- very little somatic feedback -- these sessions averaged about 40 minutes long;
- difficulty with visualizing -- though I seem to imagine my world quite well;
- difficulty accessing emotion.
  The Ho'oponopono approach as I used it required no visualization but provided instant access to emotion and provided nearly instant somatic feedback that it had been accomplished.
  Of course, the access to emotion was attached to my repentance for my responsibility for projecting a hardship for my friend, so it was more emotional than intending to jump with a mirror to improve my ability to jump. However, I could have accomplished the same by taking responsibility for my friend's not having the power to resolve her loneliness because I had accepted that I was powerless to shift my own reality.
  Instead of saying this method is easier, let's simply offer it as another technique and list the pros and cons. For someone who has strong visualization skills and easy emotional access the mirror method might be more suitable. Someone like me with strong empathetic triggering of emotion and lesser visualization skills this method would be more suitable.*

Yeah, the word "visualization" is a bit of a problem I guess, because it implies an actual visual. Maybe the word "shadow-sensory imagery" is better. Anyway, the main point is that doesn't have to be visual, just summoning a sensory aspect of any sort is sufficient. Even just the feeling-idea of something. What it's important is that the experience you summon is viewed as actually being the thing your are trying to access and change.

So if I think of my (say) friend in trouble. That thought is that situation, and having accessed that thought I may allow it deepen and become clearer, and then adjust it accordingly.

The "full responsibility" part is really just a recognition that you are experiencing your own "private view" and that everything in your apparent world is you. Things are not your fault but they are literally aspects of you. So if you want them to change you must do so yourself, either indirectly via second cause ("causing" an email to your sister which apologies for the trouble you caused at the wedding) or directly via first cause (accessing the "sister relationship" directly in your mind and modifying it). Both are actually first cause, of course, because that's all there is.

[On the complexity and detail of the mirror method]. Is it not a bit too complicated for what you might do with two glasses and some water?

You might do it with two glasses of water, but how many everyday people are going to take it seriously and actually declare that the glasses and water literally are that situation?

The pomp and ceremony of the mirror method ritual and its opacity to logic are beneficial for getting people to anticipate that something valid is going on. Mirrors do have that "other dimension" vibe and setting things up to be a bit scary and detached from normal experience really helps commitment - the implicit declaration that this ritual corresponds to dramatic change. The other methods listed (subjective imagination, tesseract magick, re-patterning) are more direct but people do like to feel they are performing an action before they will commit to change. The main problem is that we can't actually experience willing or intending, we can only experience the result. So folk tend to want to "do" something that they can call "the act", even though that is a result too.

Of course, fault is a loaded word, and I don't recall using the word.

No, you didn't use the word "fault". It was me using it preemptively (for those who might read) because it's often the first thing people think of when it comes to the notion of being responsible for the world - rather than getting the "it's all you" interpretation.

EDIT: I forgot to add: thanks for the thoughtful post, it was a well-written read!

It all boils down to building and accepting a model that allows a space for your intentions to work. Different strokes for different folks. You are welcome. Thank you for your thoughtful feedback. I always enjoy reading your thoughts.

Yes. And the models you make are made from the same stuff as the experiences you are having. Really, a model is just another experience, another observation which you've "decided" means this. It really is all about ascribing meaning to things.

Responsibility=Response Ability

Cute!

I agree. I think that is where religions went wrong, when people started treating abstract and symbolic ideals too literally, and the ideas behind symbols went dead. The same with the mirror - it doesn't matter what kind of candle you use :-P you can invent your own ritual entirely, it is the spirit of the whole thing that counts.

Although those electronic candles are a poor choice, simply for elegence of design. They are the Comic Sans of the illumination world and the God Of Dimensional Jumping will surely look upon their use poorly! ;-)

POST: To answer a few very common newbie questions. The name "dimensional jumping" doesn't really describe it well.

Calling it "dimensional jumping" confuses a lot of people. It makes them think that they are jumping to an alternate dimension. It is just you making an alteration in your perception of how you perceive your reality.

Although I'd add: using words like "reality" is problematic also, though. What does it mean to "perceive your reality" and change that? Those terms are quite loaded. The problem with the term "dimensional jumping" isn't necessarily with the words, it's the assumptions that are brought to the words. Assumptions about what "you" are and what "the world" is, in the first place. So although the name can be a source of misunderstanding (because it has associations with science-fiction type imagery), the process of unpacking that misunderstanding can be very useful - because it reveals that there is perhaps a much wider misunderstanding underlying that one.

You aren't going anywhere.

But then, in what sense are you really ever anywhere anyway? And so on. Ultimately, it might turn out that the distinction being made between literally changing dimensions and metaphorically changing dimensions is not a meaningful one - that they are, in their essential natures, identical

This is a really good point too. I really enjoy trying to wrap my head around it. I was wrong. Thanks for disagreeing with me. I enjoy being in the wrong in this type of scenario. Honestly right now i'm probably typing a really stupid reply to you. I have just come down from vyvanse, and i'm all jumbled. I think that i'm going to delete my post. Or maybe i should keep it up, so others can see your comment. Yeah i'll just leave it up.

No, definitely don't delete the post. It's a good starting point for a discussion. It's not that you are "in the wrong", it's that there are multiple ways to consider things, some of which may be more or less useful for one's purpose. Our eventual aim should (perhaps) be to be able to take the "meta" position: that is, to consider different interpretations as relatively true while being held, but recognise that from a fundamental position those are just "as if" positions. (Of course, this is a conclusion we would arrive at via personal investigation; it is not something to 'believe in".)

This is where the literal vs metaphorical argument comes in. If you are having experiences "as if" something is true - that is, consistent with a particular metaphor - then it is, surely, indistinguishable from being literally true. We are then left to ponder what is the "nature of experiencing" itself.

I've a question that could be slightly off topic. Let's say you use "Dimensional Jumping" In order to "manifest" a girlfriend/boyfriend that is just perfect for you. Is that person a sentient being? or is that person merely an appearance arising within your awareness?

That's exactly on topic, I think. So, the place I'd probably start is, to pause and work out if and in what exact sense you are a "sentient being". (And also perhaps ponder why you used the word "merely" in your description.)

Wow, for some reason, I knew this is exactly what you would say. This reminds me of a dream I had. I was having this "serious" conversation with one of my dream characters, when I suddenly realized that he wasn't "real." Realizing this made me a bit fearful and even angry, and I lashed out saying "you're not even real!." He disappeared and I woke up. But, the funny thing is that, since I was dreaming, from the perspective of the waking-state "reality," I was not "real" either, yet I was accusing the dream character of being unreal. If I were to guess, when we manifest perfect mates, I'd say they're just as "real" as we are. But then other questions come up. Such as, does this person has an actual history, in the same way we have a history? Your thoughts probably differ here. But, let's say the "soul" concept is true, and that we've had many lifetimes. By manifesting a perfect mate, does that person also has a history stretching back countless of lifetimes? Interesting questions.

Ah, good example. So, that leads to the idea that you could "wake up" out of this current experience, and then you'd have to recontextualise this life. However, it's worth considering that you don't wake up out of anything, as such - there is no hierarchy, and hierarchies are just one way of thinking about the experience. Rather, your actual experience remains at the same level, it merely changes discontinuously.

As regards your "actual history" - in what way do you have such a thing? Your actual experience is, to occasionally have thoughts about an apparent history - in the ongoing now. If you recall a "past life", it could be the experience of "remembering something", it needn't have "really happened", and so on. Your state could change at any moment, into a state where you had a particular set of multiple lives, and then change again in an instant to apparently having had another particular set. You get the idea. "Souls" and "histories", too, are ways of thinking about experiences, perhaps.

However, we can short-circuit all of that, I would say. We might contemplate, if we are going with the "soul" idea: is the soul inside a world, or is the experience of an apparent world arising within the soul. (Here, I'm going to define "soul" as something like that-which-is-aware.) Without resolving that, it's very hard to talk about "other people", because we've not yet addressed in what sense we are "a person".

Could this be another way of saying, that, all "realities" are equally real, or unreal?

Or - that all moments of experience are of the same nature, and it's only the narratives we apply to them that organise them in terms of a hierarchy, and so on. We experience this moment then this moment then this moment (is one way to describe it); it's only our stories that label one moment as "real" and another as "dream".

We do evolve into higher and higher states of consciousness?

Well, I'd be inclined to say that all patterns and states are pre-existing, and we simply adopt them. In the same way as we might associatively flip through our memories, so we might flip through "moments". The story of "higher states" is similar to the story of "progress" in society. Really, things change, with notions of progress or improvement being a parallel narrative, I think. If all moments are available always, then any moment can be brought into experience at any "time" (because "awareness" is "before" time), which means there is no necessary development - although "associative traversal" of moments might tend towards an experience of apparent continuous evolution of some sort.

as a conscious entity...

Are you a "conscious entity", though? It might seem pedantic, but it's important to be clear about the nature of this experience. If what you are is, for example, an "awareness" whose only inherent property is being-aware, and which "takes on the shape of" experiential states, resulting in experiences "as if" the dominant fact-patterns that constitute those states are true - then "being a conscious entity" is a formatting of your experience, not what you are. What you are in that case is not an object, hence not an entity, at all. There is not actually "one" of you - because what you are is "before" division and multiplicity - and therefore there cannot be more than one "awareness" either, not fundamentally. There is just... "awareness". Which cannot evolve, really. However, it can certainly "take on the shape of" the experience of apparently evolving. But equally it could just adopt, on a whim, the state of being at any point of such an apparent evolution!

And, actually, for several years, this fear of solipsism has bothered "me."

That's a key point, actually: people often push back against anything that has a hint of solipsism about it, because they don't like the idea that there's "only me" or everything is in "my" mind. However, we are not talking about "my" mind at all, because "awareness" isn't a container or a thing. This is where we get into problems due to language, though. The very fact of using a word suggests an object, meaning we are "already wrong" (the "awareness" that can be spoken of is not the true awareness, to paraphrase). Language and conceptual thinking are already "too late", because they are experiences which are dependent upon the formatting of experience into objects, which are then related in mental space. It is not possible to think about, or have an experience of, that which experiences are "made from". That would be like trying to build a sandcastle which is the shape of both "sand" and "the beach". The sandcastle is both sand and the beach, but it cannot capture those things in form. All of which suggests that, say, seeking "enlightenment" in experiences is pointless - because all "enlightenment experiences" are simply more experiences. You always are your nature; it is not something you can find or think about. However, you can infer this by noting the content of your experience directly, and how the only thing than never changes is the fact of being-aware - that is, a permanent contentless truth.

This is, oddly, a very freeing concept. And this is coming from someone who is very interested in "enlightenment." It's ironic, but this has been a very enlightening conversation!

Ironic indeed! And I think "ironic" is probably a good way to describe experience in general - as good as any, anyway. There's definitely something "mischievous" about the whole thing!

"Mischievous" ---It's comforting to think the entirety of "existence" is some sort of a joke. Thank you for such an awesome conversation! :)

Our own joke at our own expense, at that! Still, at least we've got a sense of humour eh? That was a nice little exploration - cheers!

POST: Are you guys for real?

Is this a reference to some book or movie?

Well, I guess so - in some ways, it's inspired by the writings of some Berk [https://www.earlymoderntexts.com/assets/pdfs/berkeley1713.pdf], although some people find they Kant get into that [https://iep.utm.edu/kantmeta/]. I'd view the notion of "dimensional jumping" itself to be an active metaphor to enable dramatic change.

Q1: The most frightening instance of dimension jumping that I've encountered was from Lovecraft's, Dreams in the Witch House.

Dreams in the Witch House. From wiki - "The dimensions of Gilman's attic room are unusual, and seem to conform to a kind of unearthly geometry. "

New one for me. Looks good. I love a bit of "unearthly geometry".

Q2: Yeah this sub seems insane, to be honest. To someone who believes this stuff: why? I am genuinely curious to know what could convince you that people have the ability to move between "dimensions".

A1: Dreaming and exploring things that seem impossible at first is pretty much what the human race is all about. Also bullshitting! I would know, its finals week..

A2: I think you're missing the point - i'm not sure anyone actually believes they're switching places with another them in a different dimension which has mirrors as the holding space between. But at the same time, 'act as if' does have a certain power. treat it like /r/nosleep meets philosophy. Probably it's similar to early Christianity - there were a lot of powerful metaphors being made that can have significant philosophical and psychological side-effects, but for that to happen, one needs to treat those metaphors as a kind of reality. The problem is that when some people's reality of a kind has some effect on them, other people copy this, but skip the middle bit and start trying to understand these metaphors as reality as they are used to perceiving reality and then those people start treating these metaphors as gospel (...no pun intended) and everything gets wacky. So, tl;dr, it's a suspension of disbelief. at least that's how I read it.

A nice angle. The sidebar uses the phrase "Active Metaphors" for this very reason. A metaphor must be fully adopted, lived from, in order to be active. You can't stay in one metaphor while trying to leverage another, just as you can't remain lying down and be standing at the same time. Early Christianity was probably about this sort of thing. That knowledge was mostly lost once we took the symbols and characters and relationships as literal, and then rewrote the accounts a few times from that viewpoint. Not that any of these views are required to use this subreddit.

A3: Slightly tangential: What if you are lying down on a plane that pivots you upright? Wouldn't that technically be considered "lying down while standing", since you are not standing on your own volition?

Haha, I like your style! :-)

However, I would counter that there is a difference between "standing" and "being upright". Of course, this leads us still deeper: because if you are dedicated and play proper attention, you'll discover that it's possible to "be upright" unaided without actively doing "standing". (Recommended reading for such things [https://web.archive.org/web/20130216142759/http://www.missyvineyard.com/].)

No euphemisms or double entendres were hurt in the creation of this comment!

Q3: Does leaning (against a wall, for example) still count as standing? Or what if you are partially suspended by harnesses to reduce the weight on your legs? Are we going for a purist stand?

I think that my stand on standing hasn't got a leg to stand on! ;-)

POST: What happends with the other you?

See other posts too [POST: What happens to the other-dimensional you you switch places with?] - this has been answered a few times.

The summary: There is no other you. There's not even a this you. What happens is that you are "shifting your attention" from one experience to another - like jumping dreams. A bit like consciously viewing one dream, then deciding to attach to another instead.

POST: What happens to the other you when you jump?

There's no other you. Answered a few times elsewhere [POST: What happends with the other you?] and elsewhere [POST: What happens to the other-dimensional you you switch places with?]. Basically, this is about shifting attention to another experience. Like changing channels on a TV. When you change channels on your television, do you have to push aside another "you" that was watching the programme you switched to?

Extra quote:

[In response to someone asking what happens to the "other soul" during a jump]; It's more a case of shifting your perspective to another experience. You are simultaneously everywhere (all possible moments), it's just that you are focussed on a particular moment or trajectory across moments. This works because although we think of ourselves as 'inside a body looking out', our actual experience is one of 'being a conscious space' and having thoughts, body sensations and an environment arising within that. A bit like connecting to a particular instance of a video game or shifting your attention across a grid of all moments. In your terms, it would be like your one 'soul' is actually spread across all possible experiences - all experiences are 'dissolved' within it - but it is 'concentrated' on one particular possibility at a time, bringing it into the senses. Everyday Example: Focus your attention on the sensations of one hand. Now focus on the other. When you shift your attention from one hand to another - attend to one and not the other - you don't have to "swap souls" with your hands in order to do this. You are always both hands (and indeed, your whole body), it's just that you are only bringing one hand into sensory experience at a time.

Also, look up the Hall of Records and the Infinite Grid posts.

Thanks for the clarification and extra reading.

No problem. It's potentially confusing, if you are thinking of "physical worlds" and somehow "transferring consciouses" - but actually the world you're in now isn't physical in the sense of being "spatially-extended", other than your own personal perception of space.

POST: [deleted by user]

Scientifically (evidence based) speaking, memories are physical properties stored in the brain.

Actually, not really. Memory is still not understood. No location has been discovered that corresponds to memories, and the mechanism of memory is unclear. But in any case, I have to say, that wouldn't matter. That's all 3rd-person theorising, whereas "jumping" is a refocussing of your attention onto a new format of experience. There is a difference between direct-experiencing (our actual lived life) and thinking-about it (our contemplations and imaginings about that lived life).

- Are you experiencing a brain right now? Really take a bit of time to check.
- Pause for a moment and recall what you had for dinner yesterday. Did you use your "brain" to do that? And is the image you get made from neurons?
- Imagine you have a dream in which electrodes were attached to your brain, and you were shown this on a monitor as they triggered certain responses. When you wake up, where is that brain?

Brains things which are inside your experience, not the other way around.

TL;DR: Treat memories as being part of your "conscious perspective", not as part of the world you are apparently experiencing.

I recommend you to to listen to the 'Joe Rogan Experience' podcast with Sam Harris. #543 is the podcast number. Really interesting.

Thanks, will give that a listen! I disagree with Sam Harris about a few things (when he wrestles with materialism vs perspective) but I always find him a good presenter and thought-provoking.

Since we're recommending...

You might find Bernardo Kastrup worth a look for a more idealism-based perspective, actually, and Douglas Hoffman has a nice "interface theory" for reality. For the more direct experience stuff, I think Rupert Spira is one of the best, and I like a bit of Douglas Harding and his experiments. Finally, George Berkeley is the guy that got me thinking about this stuff originally.

Not quite related (but actually fundamental to this subreddit), a guy called Kirby Surprise (nice) wrote probably the only decent book on (and called) Synchronicity - really it's more about the "patterning of experience" - and there's a good interview with him that's worth a look.

Whew!

I could have entire hours of conversion about it.

Yeah, as you can tell, me too! :-) Cheers!

POST: Alternative methods to Jump

A1: Holy shit, are you serious man? You can just edit your post. Also, methods don't matter.

Q1: Not sure what you are talking about? I intentionally am NOT including these in the main body of the post because the last time I did that some mod nuked the post so it can't be found unless you already know where it is. But I doubt that will happen if it's as comments, we'll see.

See my mod note above. In future, though, please hit "message the mods" if you have a query, and raise it directly. Circumventing moderation isn't really going to help: modding happens for reasons, such as reporting or rules or topic appropriateness. (Remember: as per others' comments, this is not a general chat forum, and nor is it a broad "techniques for self-help" or "magick rituals" forum in the manner of LOA, and so on.)

Clearly from looking out for evidence of that I am clear that view is winning.

I've got a couple of pending comments of yours to reply to which I'll try and get to soon, which might clarify this, but: at the moment you misunderstand the point being made about "multiverses" and so on, and the relationship between "physical things" and ongoing experience, etc. Which is, in short, that "multiverses" in this context would be just another "story" about an experience, but you do not actually experience "multiverses". This doesn't mean it's not a useful concept; it just means it's not a fundamental description of the experience. Also, the very nature of "evidence" is problematic here, because our usual assumptions about shared experiences fall apart. Again, we're back to unpicking the assumption that you are a person-object located within a world-place, and that the "world" is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". The point of the experiments is to, over time, indicate that all of these assumptions are somewhat dubious, or at least not constant. This means that we cannot rely upon concepts derived from those assumptions, when 'explaining' those experiences. Where this goes is that, later, in addition to noting the content of an experience - and all the (many) narratives we might construct which fit that experience, none of which seem completely accurate - we also note the context of all experiences.

Basically, we end up asking: what are all experiences "made from"?

I'll try and pick up that other thread soon, to make things clearer. But I think that you are assuming that I am proposing some particular theory or worldview, when in fact what I'm talking about is a non-world-view, or the "meta" perspective of all worldviews and experiences, if that makes more sense.

POST: A film about Dimensional Jumping

Does a bit. Except, I suppose, that it very deliberately omits things like "brains" because in that description there is no place for a "brain" to be. In a similar way to how we attribute results to other entities in error because we can't experience "the doing" (we are not separate from the results), we often identify with "brains" or other objects in error because we can't experience "being a doer" (again, because we are not separate from the results). In both cases, we fail to realise that we are the subject to all experience, rather than an object within experience. All experiences, and thoughts about experiences, are, in a sense, "results". Any descriptions about experiences are themselves further experiences - and because thinking requires that things be broken down into conceptual objects related within a mental space, we end up accidentally "looking past" ourselves as the subject, and in error focus upon: "which conceptual object is 'me'?".

...Yes, he's referring to the same thing - but beware of getting bogged down in a concept of it, which tends to make it complicated. What he (and I and anyone else) is essentially saying is that there is no doer as such; "awareness" (or "consciousness" or "God" or "The Father") refers to the sort of "non-material material whose only inherent property is being-aware" and which "takes on the shape of" states of experience, by becoming them.

"Awareness", then, is a unique word in that rather than a mental object that's pointing to another mental object or a sensory object, it is pointing to the subject or essence of all objects or patterns or experiences. If we forget this, we can start accidentally treating "awareness" (the word, the object-concept) as pointing to an awareness-thing (like awareness is another object, an entity, or a being), and talking about it acting on things or how to understand it or whatever. But since it is "that which all things are 'made from'", that is a meaningless statement. It is self-causing; it shifts-into rather than does-to.

I'd also add that it's important to recognise that awareness does not take on the shape of a 3D world and then you walk around in it. Rather, it's that awareness takes on the shape of this moment of experience - which may be a moment shaped "as if" you are a person-object located within a world-place, that you are "over here" and the rest of the room is "over there" - etc.

The little exercise at the bottom of this comment [POST: I'm so confused] is meant to illustrate that, or at least point in that direction.

POST: 10 People remember a vertical green line in the Banner.

And knowing it is possible helps a ton, even if it's not meant to be emphasized. Normally believing is the challenge.

I wouldn't disagree there. But it's much more powerful to (for example) do the suggested exercises for a specific thing, and have an outcome related to that specific thing arise. And that gives a direction for further exploration (since the "results" may not be quite what one thought one was intending, but provide insight in another way regardless, beyond simply "stuff changed"). Anyway, we keep it on the "deliberate" side because there are already other subreddits for spontaneous experiences (Glitch and Mandela, for instance), and it can easily swamp the subreddit to allow "this weird thing happened" posts; it is meant to be more about investigating. Having said that, posts are allowed to stay sometimes if they lead to an interesting discussion in the comments (the comments are mostly where the sub content is, I'd say). Which was the case with your first post. It's just not very helpful to have multiple, essentially off-topic, posts, because it leads to more of the same, as that then appears to be what the sub is about. And as I said, this does come up fairly often, at regular intervals - because even just engaging with this topic tends to encourage noticing of... this or that.

...

A1: Please stop being so dramatic. There is already another thread on the same inconsequential stuff.

POST: Mdmerafull, hdoublearp, PunkRockParanormal & aether22 remember a green vertical bar.

So, from a previous thread about the number (of which there have been many, so you can use search to find all the different responses that have come up if interested):

We really don't. The mods never change the number, and in fact they couldn't really, not consistently, because it's in multiple places (sidebar, sidebar text post, introduction post, header graphic image, subreddit title, various references throughout the subreddit's post and comment history). Any posts containing it show the time of any edit, just because that's how Reddit works, plus there's archive.org.

As regards changing the header graphic, from an earlier message:

Never been changed since the last style update. To be clear though: the number is guaranteed to never be changed; the style can't be guaranteed because sizing and other display aspects might be subject to updates to Reddit's code, browser or OS updates, and so on. However, when mods do perform a styling update, out of courtesy we'll always make an announcement as we have in the past. Remember too that you can check for yourself independently over at archive.org.

Meanwhile: I'd suggest that if you notice spontaneous changes in the header, then that simply means you are noting that your ongoing experience isn't as stable as you had previously assumed. That is, that your usual assumption of being a person-object located within a world-place may not be entirely accurate, and the "world" may not be best described as a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'" (the standard description). This can be pretty exciting, of course! However: The term "jumping", if it is to have any meaning and to continue to be useful, should be reserved for intentional changes. And in terms of investigating the nature of our experience (and the nature of our descriptions about experience), rather than simply noting that things are a bit more "loose about the seams" than we previously thought, only deliberate experimentation is really of much use. It should also be noted that a "dimension" in this sense might be best considered as a way of formulating change, of structuring an intention and incorporating it. The concept of "dimension jumping" would itself be part of the pattern of the outcome; the "mechanism" is really just part of the target result and doesn't actually cause anything. (This is why the demo exercises are called "exercises" rather than "methods" or "techniques".)

So one has an experience "as if" one has changed dimensions just as one is currently having an experience "as if" one were a person-object located within a world-place. The experience of "jumping dimensions" is therefore better thought of as a change of experiential state: "dimensions" are states rather than places. This of course involves a change in our understanding of ourselves and the world. Which leads to: I'm not sure of the thinking behind altering the header graphic at certain intervals? Given the above.

but excuse me for not being a person that bows to experience fully unreservedly, to anyone ever.

The point here is most definitely to have a discussion! As per the sidebar, you're not meant to believe anything in particular without personal experience or reasoning it out. (And even then, we should be a little skeptical of what lies behind them - if anything.)

This sort of conversation is actually what the sub is all about!

And my understanding is that there is not single "official" explanation proposed by the group.

Right.

Also my life's work is in physics, so because of this I tend toward some version of the Multiverse idea.

That's my background too, although I also have an inclination towards Paul Feyerabend and George Berkeley and the like, so there's that. We have to be clear about when we are being scientific versus philosophical, though. Neither one is better than the other; they just have different limits and spheres of application. I'd suggest that "dimensional jumping" is inherently non-scientific (note that this is not a dismissive statement), although that doesn't preclude it being studied as part of a structured investigation - which is what we're generally doing here.

But if you take the multiverse idea which can be at least partly understood and account...

I'd suggest that while the description may be understood - that is, that it is internally consistent on its own terms - its connection to our direct experience is somewhat debatable. I did a comment over at ME on this, so I won't go much deeper into all that (check it out), but the general point would be that since there is no way to observe "branches" and suchlike, only changes within one's perspective - a lack of "observational touch-points", if you will - there's an issue with taking it as "what is happening" and basing anything off of that. The "multiverse theory" is perhaps more like a narrative or a language we can discuss changes in terms of, rather than an actual theory or explanation. There is no evidence for "branches" other than as one (of many) ways of thinking about quantum states (which are basically just mathematical structures with no

inherent meaning and with no way to distinguish between interpretations). They are definitely never experienced, I'd assert. Within this context, we have to ask: what would a regular changing of the header graphic contribute to our investigation? How can an observed change of header graphic be tied back to the concept of branches experimentally, rather than simply conceptually or narratively?

It ultimately comes down to: what, exactly, in our direct experience, would lead us to conclude that the content of our experience is structured as "branches" and that recent branches are more or less likely?

Also the indication that it changed might well be side effects of an intentional jump for some

How would we distinguish between that versus a spontaneous change? Isn't it the case that, truly, the only definite confirmation of a "jump" is that you intend for a specific outcome, and later that outcome arises within your experience?

POST: How do I learn to do these things?

What "energy"? I'd say forget about "energy" - especially if you can't define what you mean by it - and go directly for the outcomes you want, following the advice below.

...So, to be specific: it's a feeling? And, for example, in social situation, you might want to generate an experience "as if" other people were experiencing that feeling about you, and acting accordingly?

...That makes sense. We have to be careful because terms like "energy" and "vibration" and "frequency" get used in such hand-waving ways as if they were things or causes - perhaps because of their sort of feel-good use in law of attraction type descriptions - whereas here we want to be much more specific about their meaning. They key here, then, is that you'd want an experience "as if" such a thing occurred. This is different to saying that our experience actually is made from "energy" and that this is how the world is structured and how changes are caused, or whatever.

I read that energy is everything... I didn't do anything special but there energy is attracted to mine.

I'd suggest being a bit skeptical of all those sorts of descriptions. Or at least, view them as descriptions - that is, little parallel structures of thought - rather than "how things are". "Energy is everything" is essentially a meaningless albeit feel-good idea, potentially, at least in terms of trying to actually do anything in terms of it. How exactly does "energy is everything" connect to our direct experience? It's so vague. And if it's merely a description of the content of a particular type of experience - a feeling, for example - then it's potentially a mistake to take that content as being how experiences "work". Now, if we said something like "everything we experience is ourselves, as awareness, taking on the shape of sensory moments", that would at least be something you could examine immediately, rather than only contemplate in disconnected abstract thought. Again, though, we'd be appropriately skeptical!

Anyway, I think you're onto a more useful approach with the formulation:

I want certain feelings and experiences.

That keeps things nice and clear. Essentially, you want experiences whose content is "as if" (that is: "consistent with the idea that") there is such a thing as energy and connection between people, whether or not that is how things really are. This avoids you ending up hypothesising about something happening "behind" your experiences, when in fact experiences may not actually have any "behind" or "outside" - or indeed any particular, fundamental, unchanging "how things work" at all.

...Well, it's not necessarily clear that they are attracted to anything, in some behind the scenes way. Your actual experience is of perceiving other people apparently being attracted to you, or of seeing other people apparently being attracted to one another. But the idea of "attraction" is something you are inferring: it belongs to your description rather than to the experience itself. You don't actually experience "attraction" in the sense of a causal mechanism; you have to be careful to not mix up that "buzzy feeling" that is part of an experience, with something that is "causing" that experience. That you have this experience (of seeing this) isn't necessarily due to anything about the "people". There's no "attracting" going on behind the scenes, perhaps. Your experience of apparently seeing such things may be completely down to your own patterning, your own state as an experiencer!

The problem with the idea of "attraction" is maybe that it implies that there are independent objects, located within some sort of environment, and that there is some sort of "mechanism" - triggered by an act of some sort - which leads these objects to move towards each other in some way. These "objects" may of course be people, or some sort of event. But the inherent divisions implied within this description is misleading, I think, because it leads us to try to conceive of some sort of action we might take in order to acquire certain properties which in turn would bring about an outcome. When in fact, if you attend to your actual experience as it is, it is not actually divided in this way. And when you dig into that "attraction" type description, it reveals itself to be so hand-waving when it comes to the specifics, that there's not much of use going on. It's not really a model of experience at all - it's more of a narrative, a language that is used to talk about certain experiences using a certain turn of phrase.

So, personally, I'd move away from trying to imagine some sort of thing that happens "out there" that brings objects and situations from "over there" to "me" (one type of "attraction": the LOA style) and also away from the idea that there is a particular property you can acquire which makes you attractive (another type of "attraction": personal magnetism). Instead, I'd tend to think of this in terms of: how do I go about shaping my ongoing experience such that it contains moments "as if" I were summoning objects and situations and "as if" I was magnetic. That is, experiences that are consistent with those descriptions, those concepts, while avoiding falling into the assumption that those descriptions are how such experiences are actually caused.

POST: If we make our own reality...

[POST]

So I saw many people saying that we make our own reality, and if that's true then how is it possible for unexpected things to happen? things your mind wouldn't even be able to think of... And how is everything so consistent?

[END OF POST]

You don't make your own reality - in that way. That is, you haven't deliberately constructed, via specific choices, your experiences in advance and in detail. It is perhaps more accurate to say something like: what "you" truly are is are what experiences are "made from", and right now you are in a particular state or pattern, from which your moment-by-moment experiences arise.

An analogy:

Imagine that you have a transparent sheet with a grid drawn on it. Now, take another sheet, with a differently-spaced grid, and place it on top. Do you know what the final combined grid will be, before you look at it (experience it)? Note that going off to calculate the final grid would itself be a type of experiencing.

If we take the first sheet to be "how I am now". And then the second sheet to be "an intention". That is the way in which you might say you "make your own reality". Really, it's that you are in a particular state (a sort of "landscape" of facts), and then you deform that state (change part of the "landscape", like overlaying another pattern, affecting the whole thing), but you don't experience the final result until you "look". Even if you know the change you've made, the specific fact you've introduced, you still don't know how that change has deformed the landscape, until you "look" (experience it).

A shorter way to say this might be: you don't get to "pre-experience" your experiences.

They're all "enfolded" into the background, and you only "know" them when they are "unfolded", moment by moment. In this way, if we go with this description anyway, we are in a situation where we both "create" our experience and know it intimately by being the pattern-landscape, but at the same time it is also completely mysterious because we don't know it as sensory-type expanded moments in advance.

POST: Confused on the nature of dimensional jumping

Ultimately, the point of the subreddit is to investigate the "nature of experiencing" by way of experimentation and contemplation (with attempts at generating outcomes being an ideal way to do this). This involves examining assumptions such as...

Out of what I've read though this sub, the experiences that sound legitimate make it seem like an internal mindset change, rather than an external reality change. It doesn't really sound different than the law of attraction (believe something hard enough and it manifests). What's the difference?

...what is an "external reality"? Where is this "internal" mindset and what is a "belief"? How, exactly, would the "law of attraction" work? What does it even mean to talk of "how it works" with regards to anything?

...as if our consciousness has no connection to our bodies, or can go where it wants.

What are "you", precisely? And what is the relationship between "you" and "the world"? Is the world truly a "stable, simply-shared, spatially-extended place unfolding in time" with "you" as an object located within it (the common default description)? Do you ever actually experience that, or is it rather just a thought you have about an idea of "the world" now and again?

This is a lot harder accept and sounds quite a bit more drastic than what I talked about in the last paragraph.

How did you come to accept the default description you are using currently? If you pause and examine your direct experience, now - what is there that is truly stable and persistent about it? What are the facts which never change? Is it not the case the only that which never changes can be fundamentally true - in other words, "real" - and that all other facts must be relatively and temporarily true only? How does this relate to things seeming "drastic" or not?

And so on.

See also - the containing threads for comments here [POST: Questions regarding DJ], here [POST: Won $500 a few days ago], here [POST: Speculative answers to Frequently asked questions.], here [POST: A few questions.], here [POST: It wasn't a panic attack!] and here [POST: The difference between low of attraction and dimensional jumping] from previous discussions on the differences between the "law of attraction" and "dimensional jumping".

POST: The difference between low of attraction and dimensional jumping

Well everything, of course, works the same way, since there can only be one way things work. But -

This subreddit encourages you to reconsider things at a basic level - what you are and the nature of experiencing itself - and suggests that there is no "how things really are" and there is no "how thing really work". Whereas the law of attraction tends to assume a particular mechanism, or "formatting" to experience, dimensional jumping advocates reconsidering that very formatting itself. It suggests that if you fully adopt a certain metaphor, then your experience will tend to fall into line with that. In the end, it strives for the most flexible metaphor possible that ties up to our direct experience of ourselves as a sort of "open aware space in which experiences arise" - hence the metaphors described in the sidebar. They are to be taken literally, in the sense that you can adopt them and have experiences "as if" they were literally true - what we might call "the patterning of experience". The upshot of this is that, instead of having vague notions of "maintaining frequencies" or "attracting" something, you can adopt any metaphor which inspires you to an intention - an intention which means-that, or logically implies that, you will get the outcome your desire. Choose your own mechanism. Because really the only thing that ever "happens" is intending. However, it is always more important that you recognise the nature of your own experience, since that frees you from having to adopt any particular worldview "true". Unfortunately, the descriptions tend to be a little abstract at this level, because we are actually trying to discuss the thing "before" thoughts or descriptions, or sensory experiences, or even division and change.

If you are experimenting with producing a particular outcome, then really you should consider it "done" at the moment of the intention. It's perhaps a little easier to do this by following the instructions in the Two Glasses exercise (see sidebar links); just carry on with your life neither anticipating nor debating the result, but also not worrying about any passing thought (you should just let them pass by). Basically, it's about having some faith, but mostly it's about not reacting to what comes up along the way, and therefore accidentally re-intending against your outcome.

But luckily for you...

As to your sense of "awareness of my consciousness", just relax and enjoy it. With that open space, you are in the ideal position to be okay with passing thoughts and fears, without reacting to them. Most people spend their time narrowly focused on an aspect of their sensory experience, not realising that they can release a hold on this and they will "open out" - become that "background space" with sensory imagery just sort of floating inside of it. If you've got that, you don't need to tinker with it - in fact, any attempt to fiddle with it tends to reduce it - just decide that if you occasionally notice you have narrowed your focus again, you will "cease" doing so, and allow it to open up once more. Then, fear or discomfort will be like ripples in an ocean, rather than waves in a glass of water.

You probably feel less like a "person" and more like an "awareness", but that's just because you're not used to it. As for choosing things, there's nothing more to it than intention - which means, to deliberately increase the contribution of a particular pattern. The "intention" is the pattern, "intending" is the bringing it into mind. All patterns are already existing; you only ever change how much a pattern is going to contribute. If you think about it: what else can there be? Your sensory experiences and thoughts are all "inside" your open awareness, rising and falling. They have no solidity and can't "cause" anything; they are results. The only cause is intention, and the results happen immediately. It becomes true now that the event will happen then. Of course, that's not something you should take anyone's word for - it's something to experiment with and test for yourself, and decide whether it is true or not. In small ways, and then in big ways. Only you can explore this; nobody can do it for you.

So is this state the same state I get in meditation? And I don't feel like I 've done any jumping. Just made connection with that awareness so now I can be that awareness. I definitely feel like less of a person and I want to feel like a person you know it's weird. Are you constantly in this state?

The difference would be, do you feel less like a "person" but **more open and alive** - or instead do you feel dissociated and numb? What you are after is to feel like a big open alive space, with your sensations, perceptions and thoughts floating in that. **You should feel good**. If instead you feel like you have shifted position somehow, but are not open, then you might want to adjust that, by - for example - lightly centring yourself on the centre line of your body (just behind the eyes, centre of the chest, or lower abdomen) to feel a bit more connected.

"sensations, perceptions and thoughts" yes. Alive as of means just having the awareness and observing. It feels good (currently I hold it back) but maybe because I am not used to that stillness and feeling pleasant out of the nothing and maybe I decide that is something wrong and artificial.
But certainly I am not numb in a negative neither neutral way. I am confused. And maybe it's due to the thought that I won't get any further than this stillness and not have that higher emotions that I know as a person.
Edit: Maybe I am not open that's why it feels like there's no air there and you are not required to breath.

Sounds to me like you are just settling in and getting used to not constantly reacting and bouncing around like a rollercoaster! Also, it can take a while to get used to that different sense of "location" compared with what you used to have (since now you realise you are sort of "everywhere and nowhere", and always were, in fact). Anyway, I think you'll gradually feel more comfortable with letting go to it, and it'll settle out by itself, one way or the other.

In this state do you reach higher emotions different from peace? I want to feel emotions like love, ecstasy, creativity.

There's nothing stopping you reengaging and having more of a rollercoaster experience again if you want. The open space thing, once settled out, should feel sort of like "open joy" and feel decisively positive (since it's basically near-unobstructed awareness), but it's a position of choice rather than limitation.

Is it wise to do the mirror method everyday after it hasn't worked. I also kind of split it into two session. Anything wrong with that? Is there any restrictions? Basically can you do how many times you like till you feel fully satisfied.

I can't speak to the mirror method personally. If you were doing the Two Glasses exercise, then I'd always say to wait until things settle out - days, a week - because results

there usually come by "apparently plausible but seemingly unlikely paths" and you can't "get better" at doing that.

In fact, you can't really "get better" at intending as such, I'd suggest. However, you can intend persistently until you get "the feeling of something being true", when bringing to mind a particular scene or pattern or whatever which means-that you've got your outcome. The trick is to make sure you don't reset yourself every time you do it - like, to reuse an example I've used before, sitting down again before intending to stand up (you don't end up "more stood up" by repeating the sequence).

Q1: BTW, this is an interesting book based on a very similar way of thinking: [http://www.amazon.co.uk/Changing-Reality-Huna-Practices-Create/dp/0835609111]

I've read a little on Hawaiian traditions - where they overlap with the "reach into yourself because that's where the world is" approach of other traditions - but that one's new to me. Thanks.

Q1: It's a really good one - I bought it in Foyles, but I'm sure you can buy it online.
EDIT: what is particurarly interesting, I think, is that there are some exercises provided, but it is sort of made clear that these are just for the ritual/symbolic value, and you can replace them with anything else. I actuallt meant to recommend this to you long time ago, but kept forgetting.

Foyles: by far the best book store, you have excellent taste! :-)

I've bought a Kindle copy and had a quick browse so far. Yes, it does seem to have that attitude of: here are some worldviews, but their importance is as structures for experience, and should be used based on usefulness not on "being true".

Overall, it seems like an excellent survey of all the ideas or things one might experiment with. If there's anything lacking (from my first skim reading), I suppose it's a more explicit tying back of experiential content to our "nature" - I think that this could have provided a foundation that would helped the last sections (on "shifting realities" and also what he describes as "grokking").

But otherwise a really nice clear read, which is specific about explanations just being stories, that you have to actually explore it to understand it otherwise it's just inert "knowledge". It even has a section about "patterns", so I'm obviously going to approve! :-)

Q2: (I apologise for not replying properly before , but I had to go back to the book to comment in more detail)
Yes, I really liked the author's take on reality and his exercises (re-arranging shells for example) remind me of what you are trying to introduce in the Dimensional Jumping sub. The idea of 'changing your symbols and changing your life' (p. 179) is very much what you advocate, and puts the focus rather on the spirit of things than the actual ritual ('what kind of candles should I use?' etc.).
I also realized, while reading it, that I am a natural shaman ;-) :-D I've mentioned many times here I've aways had lucid dreams and I seem to solve quite a lot of issues in those dreams. That's why I like the book; although you are right it could be organised a bit better, I feel the general idea seems very natural and not forced, with the 'change from within' instead of some violent manipulation of the 'world around us'. I think it is helpful to read something that incorporates these ideas into the normal, every-day life, instead of showing them as some kind of 'supernatural' force.
(BTW, when I was in Costa Coffee the other day, I saw a guy trying to explain parallel universes to some random coffee drinkers ;-) Maybe he was a fellow Redditor?)

Yeah, I like how, later, he emphasises the four worldviews as being simultaneous perspectives, which links those shells to both the "objective" and "symbolic" angles. The perfect approach for a "natural shaman", of course! ;-)

Hmm. Do you think we have accidentally created a secret coterie of incognito jumpers, some of whom have now decided to feel out for additional members? It all fits: certainly they would be Costa or Nero rather than Starbucks! :-)

Q2: Well who knows where he jumped from? :-D I wanted to talk to him - maybe make a joke and/or snoop a little - but he left. Maybe we should wear t-shirts with 982? ;-)

Haha, maybe! We're getting into real secret society nods and winks here, updated for a modern aesthetic.

Actually, the header graphic design is loosely based around the idea that "dimensional strands" are colour-coded, and so 982 would be a particular strand or synthesis of multiple strands, like overlapping patterns. A bit like Peter Saville's designs [https://www.eyemagazine.com/blog/post/upon-paper]. So the t-shirts could be even more abstract and mysterious and "only those who know, can tell" than having the number!

Q2: The Secret Society of Dimensional Jumpers! Imagine the conspiracy theories that would evolve around us :-D
But imagine the excitement if you saw another jumper on a train, wearing some discreet colour scheme.

It could get very confusing, though, once your ongoing experience got patterned with the colour scheme, owl-style. Soon the world would seem to be entirely filled with jumpers, exchanging knowing glances on public transport!

Q2: Well true, and you will keep bumping into yourself from other dimensions as well. But still, next time I see someone talking about parallel universes I will make various hints and look at them in the meaningful way. Or shall I make owl sounds? Hoot hoot.

Hmm, I'll be looking forward to you posting the results of your "look at them in a meaningful way" experiments. ;-) Of course, once we get the eyewear range up and running, none of this will be a problem. (8>)=

Q2: OT, but you (and other Reddit shamans) may like this; [https://www.youtube.com/watch?v=uwd-nWr_-70]

I like a bit of flute! Here's my current somewhat more downbeat listening: Endless Falls by Loscil (full album playlist: [https://www.youtube.com/playlist?list=PL1EAF0D24D35C2235])

POST: It wasn't a panic attack!

I've experienced something that blurred the lines for me between dimensional jumping and the law of attraction.

Really, they are just modes of operating. The "law of attraction", "dimensional jumping", "strong energies" and "being a person hanging out in the world" are all on the same level. It just so-happens that the last of these is our strongest habit and so it seems like the "normal" one, which makes the others seem special. In each case, what is really happening is that we are explicitly or implicitly choosing a particular worldview or conceptual framework and adopting it, such that we have experiences "as if" they were true. But none of them are fundamentally true. There are actually no inherent limitations to your experiential content at all. So don't let the specific labels get in the way of experimenting or lead you to overthink things.

Aside - It occurs to me that some of the problems people have with the law of attraction, is that they try to work out how it works - as if there is a pre-existing mechanism that needs to be understood, a technique to be mastered. Actually, you are better to simply fully commit to a particular description of "how things work", because that will lead to an experience "as if" that is how things work. Ironically, going looking for the right way to do it is basically an intention to have the experience of searching for a right way to do it...

POST: Speculative answers to Frequently asked questions.

[POST]

Warning: Prepare for a wall of text
I think it may be presumptive of me to consider myself an expert in this topic, but I do think I can shed some light on many of the questions that frequently come up. Rather than just reply to all of them I thought I'd make this post.
Premise: Dimensional jumping is a subset of the "Law of Attraction" and similar manifestation concepts (magick, positive thinking, etc). As such, it is more or less a metaphorical concept. It is important that you keep in mind that dimensional jumping might not literally involve moving from one dimension to another. However (for reasons that are a bit deep for this post), it is likely the most accurate metaphor for how the system really works.
FAQ
Is it possible to_____?
In general, yes. You can insert literally almost anything into this box and the answer is yes. However, that does not necessarily mean it will be easy for you. In general, the system protects against things that violate what we perceive as the natural order of things (i.e. laws of physics, the continuity of reality, etc). That does not mean these things cannot be violated, but just that if your desire can come about without violating these then it is more likely to choose the path of least resistance.
For example: If you've had a pet pass away, and you'd like to go to a reality where the pet was still alive. This is possible, but it is unlikely that you would be willing to effectively rewrite the laws of physics to make it possible. The more likely event will be that you suddenly and coincidentally find a new pet who behaves suspiciously like your old pet, and fills that same emotional need. You may even suspect that the new pet is a reincarnated version of the old one (possible, but not necessary).
Ok, so if "almost anything" is possible, then what is impossible?
Though I'm sure not every here believes in channeled information --I have my doubts about much of it myself-- I do often find things from Bashar to be very insightful. In this regard I think his Four laws of creation are the best way to answer this question.
For practical purposes I think we can simplify it even further to two laws for dimensional jumpers:

1. You exist -- You cannot jump to a place where you do not exist (Though if you really stretch you could find a way to pretend you don't exist if you wanted)
2. Everything changes - You can't stop things from changing.
   What happens to the me in the reality I jump to? What happens to the me in this reality when I jump?
   This is a question that actually goes very deep. First, its important to realize that in the grand scheme there is only one you. However, that "you" may be in many realities at once experiencing itself as discrete versions of you. This is largely academic and doesn't affect anything.
   I think it may be easier to divide this into two questions that really strike at the heart of peoples real concerns:
   Am I causing harm to the alternate version of myself by taking over his/her life?
   No. It is very likely that there is no alternate version of yourself with whom you are switching places. But if there is, then that version of yourself chose to switch in the same way that you did. If there were no other way to achieve your jump than to go to a universe where there is a version of you already existing, then you will enter a copy universe.
   But going deeper, this answer isn't 100% accurate either. It is important to realize that dimensions aren't perfectly discrete. They exist more like wave functions, allowing all probabilities to exist until they need to be observed. Think of it like a computer game. In most computer games, if you walk into a dungeon, the inside of the dungeon has not been rendered yet. Once you step in, it begins to render. But even then the render is only partial because it does not render the elements you do not see yet. Instead it starts making decisions about what is probable, and what it needs to be prepared for you to see. Then when you see it, it renders those frames. So there isn't a dimension where you were born a different gender, 5 inches taller, or with blue hair. Instead there are multiple -near infinite-- hyperdimensions of probability where all of these things are true.
   What happens to my loved ones in this reality when I jump?
   A bigger question is : Where are your loved ones now? Going back to the idea that dimensions aren't perfectly discrete, realize that the dimension your loved ones live in is not the exact same dimension as yours. Instead, you share a hyperdimension where your individual dimensions overlap a bit. The things you do in your dimension affect those closest to you, but only if they allow it. In the same way, those close to you affect you, but only if you allow it.
   The people who are close to you, are that way precisely because you choose to be in very similar dimensions. If one of them decides to radically change themselves, you may find that they suddenly move away, die, become imprisoned, or simply change friend circles.
   So the direct answer to the question becomes a bit complicated. They may experience you dying, or moving away. But they may have already experienced this. They choose their overall experience of how they perceive you. You simply help them by filling in the gaps...you add a personal flare to the "you" they want to experience through your choices and actions. Your choices and actions tug on their reality and pull it in a certain direction. They can resist it (but usually don't).
   However, you only stay close to those who are in realities similar to yours. So if you make a change radical enough both of you will experience drifting apart from one another....except not always. If one of the people in the group does not want to let go of the experience of the other person, then that person may be replaced with a sort of "bot" to simulate the experience.
   So here is an extreme example: Your spouse is in the hospital with a terminal illness. You want to jump to a reality where they do not have this illness and you can live your lives together. What happens if your spouse truly exists in the reality where they have a terminal illness? Well, you would jump to a new reality where your spouse would miraculously recover, while they would stay in their reality and experience their choice of interaction with you. Presumably they would experience you staying with them lovingly until they died (and perhaps some version of you does exactly this).
   But then does that mean the spouse in my reality is not my spouse, but is a bot?
   Maybe, but not necessarily. As mentioned above it is possible that there are multiple discrete versions of each person. So they may simultaneously choose to experience dying in the hospital and their miraculous recovery. Perhaps, they may even choose to have one version of themselves go along with you just to aid you in your choice of realities.
   It is also possible that your spouse is only existing in the universe where you perceive them to have an illness because you are choosing that universe. They are simply agreeing to go along with you, and when you choose to go to the recovery universe then the illness universe disappears back into the cloud of probability (I choose to avoid the word "collapses" because that actually has the opposite meaning in quantum physics).
   So if you are worried about how your choice might affect your loved ones, realize that the choice you are making now to not perform an intentional jump is affecting them in some way as well. They may be anxiously waiting for you to jump.
   It is important to remember that each individual chooses their path. We do influence one another. That influence can be very strong (especially against a person who

does not have strong beliefs). But we never actually "force" someone to experience something they didn't agree to.

Wait, go back. Are you saying we live in computer simulation?

No. Not really. But a computer simulation is a very good analogy for the true nature of reality. It is a small technical distinction, but an important one. It is more accurate to say that our idea of "computer simulation" is a way we chose to mimic reality to understand it. We do not literally live in a computer, at least not the way we understand a computer physically, but many of systems of reality are very similar to a computer's operation.

How does that work really?

The "computer" that is our reality has simulated any and all possibilities and carried them out in a deterministic fashion the form of a wave of probable outcomes. It biases most of its power towards the most those outcomes that the observer (the player of the game --i.e you) are more likely to choose to experience. Then when you make those choices it renders the outcome.

This is the technical way of looking at the thing many of these enlightened people have been saying for so many years: "All is one, and everything exists right NOW". The whole thing is just a big collection of possibility. Time, different universes, different choices...all these things are just different points and directions inside the same thing. Further more, if you are playing a game you know that when you walk for 4 hours in a computer game, that you aren't actually physically going anywhere. It's all inside the computer. In the same way, all distance in reality is simulated. All difficulty in moving from one reality to one another (turning your hair blue and living on mars with Beethoven) is simulated. All of these things are directly right on top of each other.

EDIT: u/TriumphantGeorge/ pointed out that I should make a distinction here. There is really no "how it works" in the grandscheme of things. (see his comment below). But for practical purposes I believe everything mentioned here and elsewhere on this sub is useful framework. But, in general, on this sub if TriumphantGeorge says it, it is usually pretty accurate. It is just unfortunate that maximum accuracy requires maximum ambiguity

So none of this is real?

This is as real as it gets. Have you ever really defined for yourself what the word "real" means? The concept of "real" is defense mechanism. It is the same idea that attempts to enforce the continuity of reality. It is probably put in place by the system to prevent wild jumping around in the system. When looking at reality from this high a perspective its easy to see that he concept of what is "real" has no actual meaning.

Then how does mirror method/ two glasses work ?

These techniques are sort of like brute force hacking. They are about allowing yourself to let go of the unnecessary hold on continuity of reality by giving yourself an excuse for glitches in continuity. So tomorrow when you ask yourself, "Wait a second, wasn't my neighbors car red and now its blue?" You can give yourself the excuse that you've "jumped". What is more accurate is that you've just allowed yourself to "jump" further and in a different "direction" than you normally do.

There are many things that create artificial difficulty in jumping, but personally I feel the need for continuity and causality is the strongest. We fight tooth and nail for all of it to make sense, but it doesn't have to. These techniques are sort of hacks to get yourself into the mood to allow some of it to not make sense. Or rather it is a way for you to make sense of the discontinuity.

As such, proper technique is less important focus, intention, and belief. So don't worry if you spill water doing two glasses, or you don't see anything weird with the mirrors. All of this is secondary to trusting and focusing on your goal, and allowing the technique you choose to work.

That's all for now. If anyone has some other questions that I can add to this, I can either reply in the comments, or if the question is general enough for a FAQ, I will edit it in later.

[END OF POST]

A couple of quick points:

Dimensional jumping is a subset of the "Law of Attraction"

I'd probably say that "dimensional jumping" overall is an umbrella for all changes to experience; the specific metaphor of "dimensions", meanwhile, is a subset of that. Dimensional jumping in its broader sense attempts to be a "meta" view, prior to any particular model of experience or change, assuming only that there is some structure or "patterning" involved (the most basic description that can still "makes sense").

it is likely the most accurate metaphor for how the system really works.

Although for convenience we usually ignore this, it's definitely worth emphasising that there is no "how it really works", and that the idea of there being a "how things work" is itself a metaphor.

The actual closest we can get to "how it really works" is probably something like: "you are that which takes on the shape of experiences; you can shift your 'shape' and therefore your experiences" - that's it. Which, of course, is basically saying: you just do. This can't really be described, so we often use misdirection to help things along, in both our descriptions and in our exercises. (Everything we do say about it is a "parallel construction in thought", and is itself just another experience at the same level: the experience of thinking about the nature of experience and change. And so on. Everything is an experience, with nothing "behind" it.)

This means that if one does want to use the simulation metaphor - because they find it attractive and it suggests certain ways of thinking about change that they find useful - they should bear in mind that it is not you who is inside a simulation run by an external simulator, rather you are the simulator which is "running" the simulation within you.

Technically that's not how the computer really works deep down, but it is a method to get at the core to achieve results.

And it's worth noting, I think, that it's completely fine to go with the "simplified diagram" version of things like this. We are not saying that "this" is "that", we are simply saying that there are benefits in viewing the world "as if" it corresponded to certain aspects of "that".

[There is no "how it works."] It is, but this is such an advanced concept.

But also it can be a very simplifying one: that is, that it is "all experience, no external world" or "all patterning, no solid substrate". As always, it depends on the aim. If it is simply to provide a method which "gets results", then it can be temporarily beneficial to just say: "this is how it is", and in acting from that model they will have experiences "as if" it were true. Ultimately, though, this is somewhat of a dead end, and people start questioning the method, which then affects the results. To really become free and flexible, and not get lost in disruptive theorising, we have to come to the realisation that the "how it works" is also based on intentions and their implications. Not only does performing an act with intention bring about a result, it also implies the context of the intention. In other words: if you go looking for evidence that things are certain way, you will have experiences "as if" they are that way, when they change their mind, another way. Not knowing this can be very confusing.

So yes, technically in a sense using the simulation metaphor is sort of like picking an operating system and programming language.

Right, in a way. Once we are aware of this - that metaphors are "formatting" rather than explanations - then we are freed somewhat from the tyranny of trying to "understand" a mechanism that isn't there. We can treat the use of a metaphor as a choice of how we'd like things to be, rather than it having to be fundamentally "true". At that point, we realise that we can stop looking for descriptions which explain experience (whew!) because we understand that descriptions are patterns overlaid upon - or restructure - experience. Therefore, "how things work" is a pattern in experience in exactly the same way as the pattern of events resulting from an target outcome; they differ in terms of abstraction, not of kind.

I've added an edit in the post that hopefully helps make that distinction.

Note that this wasn't about pointing out flaws in your post; I was just picking up on some threads for an expanded conversation. You should leave your post as it is - it fulfils your purpose as stated - and readers can then follow what's written in the comments, if they want to dig deeper.

This recursive logic bothers me.

The recursive logic can be problematic, but I actually think the drive to release oneself from that recursion - the "stepping back" from that - is where you shift to a different context, and grasp your actual situation.

The question that we end up asking is:

- What are "you" and what is your relationship to "the world"?

Or shorter version:

- What is the "nature of experiencing" itself? What is the context of experience rather than the content?

And the answer to that, which is arrived at by (really simple) directly looking at our experience as it is, means we don't need to battle with the recursion issue. Although it's still slightly claustrophobic to try and think of it, because it as something with no "outside" to it, it can't be thought of conceptually, only directly intuited.

Also, the "you just do" sounds suspiciously like "I am that I am".

Well, it's inevitable we end up with phrases like that, because we're trying to point out that you are the entire moment of experience. Even when you are having the experience of apparently being "over here" and the screen is "over there", in fact you discover you are everywhere, just having "taken on the shape of" that experience of apparent separation.

It sounds very exotic, but it's very simple: anyone can close their eyes right now and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

But of course, it can't really be put into words. We end up with metaphors like: What you are is a sort of non-material "material" whose only inherent property is being-aware, and which has all possible experiences "dissolved" within it. It can experience any of those possibilities simply by "shifting" itself to "take on the shape of" that experience. Right now, you have taken on the shape of the experience of being-a-world-from-the-perspective-of-a-person.

And a whole load of other metaphors involving blankets, beaches, water, and anything else that's vaguely malleable! :-)

[Free Will and Determinism] But I can't quite put that into words as to why that is, I just know it as an intuition.

Right! It cannot be thought about, it cannot be described.

The essence of it is, while your state between shifts is fully deterministic, you-as-awareness is not. Awareness is "before" all structure and formatting, and that includes division and multiplicity and, relations and changes in space.

So basically, there's no point in trying to work out whether you-as-awareness has "free will" because, in a sense, both "free will" and the "working out" are "made from" awareness. However, you can know it directly (intuition). And in fact, this direct knowing is the same way in which you are experiencing the entirety of your current state right now, even though only an aspect is "unfolded" as 3D-extended senses.

Aside - I think that confusing the formatting of the senses with the formatting of the world-as-it-is can be a real stumbling block, and is what leads people to think of the world being a fixed 3D-extended "place", and there being an "outside" to their experience even though a moment of directly attending to it reveals there is not. The ingrained idea of the world involving "separate people exploring a spatially-extended place unfolding in time" is a big hurdle.

Yes, but now it seems more accurate to ask what is the world's relationship to me?

Yes! And I think that urge to reverse the wording is the first thing that comes out of the contemplation of this. And then, having taken that step, the rest becomes much clearer, more easily. Yeah, time to get some dinner, that sounds like a good idea! Catch you later.

A brief addition, because someone posted a follow-up comment and then removed it, but they brought up a good point, about the difficulty in thinking about this - and the subsequent difficulty you can have trying to think about anything. Once you've recognised that you-as-awareness as the true nature of experience, you can end up being caught in a bit of a bind. After all, you-as-awareness cannot be thought about, and trying to think about it can feel either slightly claustrophobic as you try to turn yourself almost inside-out while having no "inside" or "outside", or unmoored because you have no stable platform within experience from which to comprehend experience. Because of this, it is good to take one particular perspective and go with that as your "default formatting". Remember: there is no special or ultimate "shape" of experience you should be aiming to adopt, you don't have to be seeking to constantly experience yourself as an unformatted space whose only property is being-aware - because: then what? It is enough to know that is the case, regardless of the experience you are currently happening. What we want, then - since there is no "correct" perspective - is to select a basic perspective which is the most flexible and beneficial.

The ideal default, I suggest, is to format yourself as "a background space within which sensory experience arises". This places you-the-observer as a pure, relaxed, background expanse, with you-the-content floating within it. This gives you a stable platform to operate from, to think from. You view the world, then, as "a three-dimensional multi-sensory thought of a world, that is floating in the space of a perceiving mind". Other thoughts are then parallel experiences, floating in mind. You can of course then choose to reshape yourself as "being a person in a world" when you want, but you will always have this format of "being a space within which the sensory thought of a world is floating" available to you going forward.

Q1: you don't have to be seeking to constantly experience yourself as an unformatted space whose only property is being-aware - because: then what? It is enough to know that is the case
the formatting i'm having at the moment is along the lines of changing my patterning from an apparent "internal/mind-only state" and expanding it to become "the world" because before, my experiences were felt only intellectually (which is purely a fictional experience itself) so by changing that to be-the-world it should then become manifest because all events are rooted in consciousness anyway [https://www.youtube.com/watch?v=oqOjFC9MCDc]: the intention of creating something creates it
The ideal default, I suggest, is to format yourself as "a background space within which sensory experience arises".
this is the goal
You can of course then choose to reshape yourself as "being a person in a world" when you want
this is what i am doing by "transferring" the intention from an apparent mental-construct to an apparent-physical experience
yet both are the the same in principle being derived from an intention manifest in consciousness

The intention of something is that thing! The thought of something and the actual something differ only in their intensity and their location (3rd person vs 1st person, basically). Isn't this shift in relative position - changing from watching something to being "clothed" by it - actually the essence of what you're speaking of ?

POST: Won $500 a few days ago

Congrats on your win!

I believe dimensionaljumping and law of attraction are essentially the same thing.

The usual philosophical follow-up questions: What "thing" is it, precisely, that both "dimensional jumping" and "the law of attraction" are? How does the law of attraction work, exactly, and what does this imply about the nature of our ongoing experience - and the nature of "the world" and "you"? Strictly speaking, without answering that we can't really say that "something triggered the win" nor that two things are the "same thing".

Im guessing it was the feeling state that shifted me into an experience that matched the state?

It's potentially a way of looking at it. One possible model is that adopting a particular pattern (an image, a feeling, whatever) can trigger the associated extended pattern into prominence, and that this then informs your subsequent experience. Although we might wonder: what are "states" made from? And where are they? Or are they just metaphors which are used to formulate intentions, and which have no existence other than that?

The idea being, that the more clearly structured our description is, the more we move towards a situation where any apparent results can be linked back, and the outcome repeated (eventually ruling out coincidence or a tendency towards superstition).

It's hard to pin down what, if anything, triggered the win here, I think, because there was a bit of a muddle of activities going on in this case. Did you get paid in $100 bills, for example, as in your visualisation? Or was there a more specific intention that accompanied the image? How would you go about repeating it - what have you learned from the experiment that you could reuse?

I played the scratch offs for the sake of enjoying the game without caring if i won or lost.

Yeah, I do think the attitude of basically "being okay with whatever happens" is a key ingredient, even when it comes to managing and directing everyday life, never mind the more esoteric experiments.

I was grateful for having that experience I desire, now. Without the feelings of desiring/yearning (that would imply having it in the future).

Perhaps the stability and relationship thing didn't come with her because I hadn't gotten to that part on my list yet before she came up and said hi

Ha, I love that. Following on from what you say about "yearning", I agree that does have an impact. We might draw the connection between this and "thinking about" vs "experience of". If you are thinking about something, imagining it in the 3rd person, then it is "over there" and you are "over here". There is a distance between it, and it is that distance, the gap between the desire and fulfilment, which leads to the yearning. For as long as the outcome is held in this 3rd-person state, then it cannot be experienced. For it to become an experience, one needs to be "clothed" by the outcome, it must be released from suspension "over there" and be allowed to dissolve into the main strand of experience "over here" - the 1st person. Basically, you must allow it to cease being a located, bounded thought, and become an unlocated, unbounded thought - because that is what ongoing experience is. To release something, then, is to allow it to dissolve into the background, and therefore become integrated into your main strand of 1st person experience. One might skip this, however, by formulating your intentions as "unlocated, unbounded" thoughts in the first place, rather than as object-type thoughts - provided one wasn't resisting change to the main strand at the same time.

POST: Questions regarding DJ

So, for your first point, see previous answers about "dimensional jumping" and the "law of attraction": here [POST: Won $500 a few days ago], here [POST: Speculative answers to Frequently asked questions.] and here [POST: A few questions.]. As for the story, it's just that: a /r/nosleep type story "inspired by" the topic of dimensional jumping (although really a misunderstanding of the topic as it is described in the sidebar).

Q1: Wow, thanks for the fast reply tho, would you be able to explain the difference beetwen DJ and LoA for dummy people please? Like I though it was something like: DJ (2 glasses) might "change everything" (might change your relationship with parents, close people etc) just for your wishes while Law of attraction you're just asking for one thing while it be the only thing changing or only things around it wil change.

Your timing was good!

So, the real answer is that "dimensional jumping" and "law of attraction" are both aspects or artefacts or leveragings of a deeper truth. The difference between them is, I'd say, that "dimensional jumping" is knowingly employing this and understands there is no solid underlying "how things really work", whereas the "law of attraction" tends to be based on a hand-waving sense of there being a "how things are really". (And often a poorly-defined one, leading to almost superstitious behaviour in search of "vibrations" and the like.)

At root, though, they both work because change arises due to intentions and their implications - and the world-descriptions those intentions are structured in terms of - rather than due to a technique or method based on the world being a certain way independently of those intentions.

Q1: Thanks for all your answers :) so after all there are no big changes if you do 2 glasses if you dont really want big changes around you due to whatever you asked for, right? Since you might make the shape of whatever you want.

Right, so the idea is that when you write the labels you contemplate the specific situation you are in, then contemplate the specific outcome you want, and in each case "feel out" the words that capture those situations (that is, you let the words come to you rather than logically working them out). There's no reason for anything more dramatic to happen, other than what makes sense in terms of "this" turning into "that". You're not going to some other drastically different place, you're just tweaking up your current experience a bit by "re-patterning" it (is the concept behind the exercise).

Q1: Alright, thanks :) It sounds better than dimensional jumping wich sounds kinda shady actually compared to what it really is. Since as far as i've understood there's no jumping to other dimension (thats why you are not ocupping any other body and yours its not ocuped either)

Yeah, well "dimensional jumping" is just one of many metaphors which, the idea goes, you can use to generate experiences "as if" they were true. So, if you want radical change in your life, something that breaks the rules a bit, then constructing intentions in terms of that metaphor allows you to "re-pattern" your experience in a way that actions based on the usual world description would not. (Although there is also some misdirection involved to ensure that you don't resist, or later counter-intend, the outcome.)

Fundamentally, you never occupy any body, you just have an experience "as if" you are "a body within a world". The deeper observation referred to earlier, is realising that the only fundamental truth is the fact that there is an experience happening - that is, the fact of being-aware. The actual content of experience, though, is impermanent and has no solid underlying substrate, and hence the possibility of shifting its condition without limitation. (All of which, of course, should be checked by personal experimentation; you're not meant to take anyone else's word on this.)

Q1: What breaks my brain is that then, the world is a place of shared experiences, right? Since, as an exemple, i've met you, and you're an human being more than something that i've created.

That's everyone's favourite topic, apparently! See recent discussion: here [POST: What happens to the other 'you's when you jump?], for example.

Q1: I feel like a freak but i find these "theorys" (for scepticks or however its written in english) interesting. But, what would happen if 2 same persons make the 2 glasses method to be attached to the same person, lets say "x" and "y" want to be with "I", what would happen?

At a fundamental level there are no people and you are not actually a person! Basically, don't worry about it - you can treat it like a "private copy" of the world where everything in your experience is an aspect of a larger you. As I say, the only thing that is always true is the fact of "awareness"; everything else is true on an "as if" temporary basis only. So there are no conflicts, because there is only ever this experience happening.

Q1: Thanks for all the answers btw :) That sounds totally awesome, is this connected to the astral projection/law of attraction philosophy, i mean, we're here to live, so just do it. Or does this go in other way that people who believe in karma and so would reject this, like if this woud be cheating?

Welcome! I don't think the idea of karma as in "judgement and payback" is valid. There are no inherent rules-based morality laws or an independent benchmark for appropriate behaviour.

There is karma in the sense of, if you "pattern" yourself with a particular outcome or a particular worldview - whether by intending it or doing something that implies it - then it will become prominent in your life. But that's not the same as "balance" or whatever. Rather, it's just what a "patterning" approach means by definition: you get what you assert plus the logical implications of that assertion - i.e. if you intend something then you are also intending a world in which that intention makes sense.

So, basically just do it. There is no morality or judgement outside of yourself, so it's up to you. The nature of "patterning" does imply a certain "do unto others (unto the world-as-experience) as you would have done to you", though, of course.

Q1: wow! This is a very interesting and good point of view, mother of god. So, what do you think about the infinite knowledge that is right now in the universe? Like, none of it "exists" as it trully is, or it is really something exist and we discover over our experiences?

You could consider that the world is not so much a "spatially-extended place unfolding in time" as a "toy box of all possible patterns and experiences, from which we draw to create our 'private copy'". All possibilities, then, are present eternally (which means "outside of time" rather than "forever"), "dissolved" into the background. However, that too is basically a metaphor which you can experience "as if" it were true, albeit a metaphor which gets closer to being completely inclusive. Again, only being-aware - or "awareness" - is fundamentally true (exists), however it can "take on the shape of" any experience "as if" it were true (exists). To summarise this view:

- What you truly are is "awareness", a sort of non-material "material" whose only property is being-aware, and which "takes on the shape of" experiences.
- The experience you have taken on the shape of right now is one of apparently being-a-world-from-the-perspective-of-a-person.

The problem we have when thinking about it (this is covered in the last link) is that our thinking is already pre-formatted into a "shadow sensory" shape. We cannot think of things which are "before" experience, because thoughts are themselves are just experiences. We have to be careful and not make the mistake of assuming the-world-as-it-is is of the same format as our sensory moments, since they are just a particular patterning themselves. This tends to inform our idea of what "to exist" means.

Generally, I'd say that everything exists as potentiality (enfolded), and the current sensory moment exists as actuality (unfolded). However, right now you are actually experiencing absolutely everything, and this is true always - however, different pattern-facts are just "brighter" than other pattern-facts (their relative contribution to this sensory moment is stronger). We might call the current relative distribution of pattern intensities our present "state".

Basically:

- Think of the situation now that you want to change. Pause and wait for a word to come up which feels like it fits as a summary of that situation.
- Think of the situation as you want it to be. Pause and wait for a word to come up which feels like it fits for that.
- Use those words for your labels.

Follow the instructions as they are written in: these instructions [The Act is The Fact - Part One: An Exercise]. That's it!

Q1: Hi again. Tried it about last week but literally: 0 changes. Not even around me. If done the two glasses but the glasses aren't transparent at all (they have like pictures). Does It matter? I'll try again soon, but I'd like to know how to do It perfectly when I just want to thing one change while maintaining my family bounds exactly the same.

The properties of the glasses don't really matter - although it's helpful if they are transparent to some extent so that you can see the water levels and so fully experience the pouring of the liquid. So don't worry too much about that. Other things to consider: remember to follow the last instruction; generally allow a week or so for anything to become obvious; later, if no luck, perhaps consider whether you are someone who "holds onto themselves" in everyday life, do you "control" yourself moment by moment?

Q1: What do we mean by "controlling", sorry for obvious questions but since english is not my main language (not even close to) somethings might be a little bit confusing to me.

It's not you - it's hard to put into words anyway! So, an example:

Sit in a chair. Now stand up.

Does it feel that the standing up experience just "arises" and your body "moves by itself", or do you feel that you are "doing" the standing up? If you feel that you are "doing" it, can you identify what it is you do? Are you tensing muscles? Thinking intensely? Narrowing your attention down? Do you begin by re-asserting the fact of "sitting down" before you being targeting "standing up"? None of that is required.

Now, instead of doing anything about standing up, just let your attention be open and expansive in all directions (don't narrow down onto your body parts), and just-decide that your body will stand up: simply think "being-standing-up". And then don't interfere. Allow the experience of "my body standing up" to just arise and unfold in your awareness, by itself.

Some people constantly "re-assert" their current body position and then use effort to overcome it, and they do the same with thinking, and in particular they "concentrate" their attention on the target of what they are doing. None of this is actually required (in particular, you don't need to narrow-focus on your target in order to intend it and have it happen), and what it tends to do is "fix" you in your current state, and prevent it shifting - in the example, like you are intending "being-sat-down" and "being-stood-up" at the same time!

Q1: alright, i think I got the point, so how do we transfer that to 2 glasses? And by the way, how was this method discovered? i've been looking on google but there's only reddit threads, no other websites so im curious :p

In two ways. Firstly, when performing the exercise, simply perform the acts as described in the instructions, and don't "concentrate" or "focus" or in some way try to make anything happen. Secondly, in your everyday life work towards staying "open and spacious" and go about your tasks by just-deciding rather than "manually" moving yourself (body, thoughts, attention). The exercise itself, I put it together when someone posted a question over at /r/glitch_in_the_matrix asking whether it was possible to deliberately create a "glitch" type experience.

Q1: Got it! Thanks!
Yeah, but my point of the question, is how would someone discover the method, since lot of people on this reddit say it works im just curious why it is not famous out of reddit itself

Oh, I see. Well, it's just one example of that sort of thing, I suppose, and it probably doesn't make much sense out of context?

It's probably best described as an experiment rather than a method. Its underlying purpose really is to trigger an experience that encourages a questioning of your assumptions, and perhaps thinking along a particular direction about the "nature of experiencing". Without that larger idea backing it, the ability to have conversations like this about it in a forum, it probably isn't very valuable.

Q1: Gotcha, thank you once again!
Could I ask you to share your own experiences that have worked with 2Glasses (if not very personal) as how was it before, what you wanted to change, and how it changed and what else changed due to it?

You're welcome. I'll leave you to conduct your own experiments and check it out for yourself, but if you're interested: here is the original comment [POST: [EXPERIMENT] Glitch Generation Test, I Need Your Creative Ideas!] describing the exercise, and the first responses!

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Q2: [There is no morality or judgement outside of yourself]
yes there is - me

Hmm, you are not outside of yourself!

Q2: other people are because they are not directly me and do things I despise... judgement, see

But you are not "directly you" either. To despise them is simply to despise aspects of yourself, and for as long as you despise them, it'll persist...

Q2: for as long as you despise them, it'll persist...
that's right, because by thinking about them, I am reinforcing that "pattern". so I have to "drop" them... but realistically, they're not going to just vanish; so there must be a need for a war or something
But you are not "directly you" either
this is still confusing to me [https://youtu.be/DyOxHTLE3EE]

Drop "realistically" too, then...

POST: What happens to the other 'you's when you jump?

The content and links in the sidebar cover this, I think, but -

Although it's fun (or disturbing!) to contemplate, there are not any "other yous" in the sense of physically (in a separate space), simultaneously (in a parallel time) "happening" (unfolding in time). I'd suggest that the only thing that is "happening" is your 1st-person ongoing experience right now.

"Dimensions", as an (active?) metaphor, provide a way of conceiving of a discontinuous change in the content of that ongoing experience that breaks your usual narrative of the world as a "spatially-extended place unfolding in time". Other narratives might then seem more appropriate - for example, we might think of "the world" as a sort of toy box containing all possible patterns and facts and moments, from which we select our particular "private copy" experience of a world.

Q1: I rather like the "private copy" metaphor, it helps me grasp the whole idea of "patterning." The only thing I don't understand is how it can be "private" when our toolboxes seem so show the same pattern, and my patterns can influence your patterns. I'm sure you get this same question in its different forms very often, and I guess it can be boiled down to this: if objectivity doesn't exist, then why do our subjective experiences "sync up" so well?

There are a few ways to tackle this, but let's say: if objectivity doesn't exist, then subjectivity doesn't exist - there is just "experiencing". Therefore, our subjective experiences in fact don't "synch up" at all. Your current experience is the whole thing, you are being-a-world-from-the-perspective-of-a-person (and by "a world" we mean a particular shaping of the metaphorical eternal "infinite gloop").

The Hall of Records metaphor gives us one way to conceive of this. It essentially says: all perspectives exist, but the only thing that is ever "happening" is this experience, because "experiencing" == "happening". There is no "outside" to that. However, really, we have a problem here: that our thoughts about experience are themselves experiences, and so already formatted into pseudo-sensory object-based experience. We cannot therefore think about experience; it is already "too late". What we are talking about is "before" division and multiplicity. So, we might say that there is only one toolbox, not many, and only one experience, not many. Strictly speaking, given the above, we should say that there are not-many toolboxes, and not-many experiences. We literally can't conceive of this in the abstract, we only conceive of particular experiences, as experiences!

Although we can't think about it, we can directly attend to our experience and get an unmediated insight though. (Excuse some recycling here.) A silly little exercise illustrates this. We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the facts upon which all of experience is built. (Try it before reading the next paragraph!)

I anticipate what you discover is: there is no edge to your experience, and so there is just a sort of unbounded space of "awareness" rather than "an" or "the" awareness; you seem to be both everywhere and nowhere, you are unlocated and unbounded; the entire experience appears to be "made from" you, as in you-as-awareness rather than you-as-person; what you previously considered yourself to be is a thought of you, and that thought is located within you-as-awareness and is made from you-as-awareness.

Eventually - from this, the experiences you might generate from other exercises, and some contemplation - you conclude that the only inherent property of experience is being-aware, and that to talk of there being "other" subjective experiences or an objective world is not right or wrong, but meaningless. You can't "understand" this in terms of conceptualising it, but you can know it, directly.

I've spent my whole life using "subjectivity" basically as a synonym for "experience."

Me too, largely, which is why it's worth doing what we're doing now: just emphasising that it's a shorthand for "the subject" rather than it being a perspective that is embedded within an environment.

I'm imagining an Alex Grey painting with an infinite pattern of eyes embedded into the background, which alludes to the idea of awareness being an inherent property of all things.

A nice image. If the background is made completely from "eyes', then all objects which appear within it are also made from "eyes". Although, because that can suggest that one part of the background is "looking out" at another part, it's probably better so that it is made from "sensing" or "being". That way, we get the idea that the background doesn't go beyond itself, it simply experiences itself, in and as the shape that it has currently adopted. This is where we eventually come to the idea of calling it "awareness" and its only inherent property being being-aware.

However, it's really useful to come up with different visual images, like the one you suggest, for helping us grasp particular implications of this. So long as we bear in mind that the true situation is "non-dimensional", as it were, then we can't really go wrong.

At the core of reality I imagine a uniform, unbounded 3D grid ...

In some respects this is similar to The Infinite Grid metaphor, I suppose. These metaphors can be very useful for: a) conceiving of a structure which can be used to formulate intentions; b) providing a thinking framework to discuss certain experiences. It is important, though, to note that it is not "how things really are" - because there is no particular "now things really are" or "how things really work".

There is no stable underlying substrate within which we are operating, hence the "formatting" of your world experience at an abstract level is just as much a pattern as everything else. When we intend something, we not only intend that outcome, but we also implicitly intend the conceptual framework that was used to conceive of it. That is, that when you intend to go out into the garden, you are also implying the extended pattern of that intention, which involves apparent houses, gardens, a persistent environment, spatial extent, unfolding change, and so on.

So, every intention is a shift of the entire world! However, we tend to only intend things that are consistent with our current experience, and thus every time we go out into the garden, we further entrench this entire universe or dimension (that is: patterned state). What we are doing on this subreddit, what the exercises encourage, is intending an outcome which is not consistent with our current experience of "how things work", and thereby we reveal to ourselves that "how things work" is something we implicitly intend and which is within experience, rather than some stable independent landscape that we navigate across.

This node could be described by some as an "ego," a container for the awareness. Is this description compatible so far?

Well, the ego isn't a container for awareness. Awareness has no edges or boundaries, it is what everything else is "from", so it cannot be contained. What you think of as the ego is just a concept. In terms of what you actually experience, I'll be it's just an occasional thought that arises here and there, which you attribute to an ego. Again, what you are actually experiencing is being "awareness" with sensations, perceptions and thoughts arising within and as it.

The little four part investigation demonstrates to you this fact of experience. It is important, though, to actually do this, to attend to experience directly, rather than just think about it. Your thoughts about it won't get "behind" it, they will be just more experiences, deformations of your current experience - like rippling a pool of water that you are trying to perceive the surface of. Realising this, you discover the the "ego" is really a thought about an "ego", rather than an actual thing. It is a pattern of experience, nothing more. (I suggest.)

POST: A few questions.

I guess probably the best way to start, is to ponder:

- How, exactly, does the "law of attraction" work? (And what is the model of the world upon which it's based?)
- What are "you" and what is your relationship to "the world"?

As the sidebar says, "dimensions" are really just a concept or metaphor (as indeed is the concept of "reality"), one that is used to describe an experience and/or formulate an intention. It is not really "how things work" or "how things are". (In fact I'd suggest there is no "how things work", and "how things are" cannot be described because descriptions themselves are made from it.)

Ultimately, then, this is about generating experiences which lead one to contemplate the "nature of experiencing", and understand the relationship between experiences, intentions, and descriptions. And getting some desirable results along the way, for sure. The Two Glasses exercise, specifically, is really a structured approach to getting someone to shift state from one with "this" pattern as dominant, to one with "that" pattern as dominant - whilst making it relatively unlikely that they will counter-intend it afterwards, and in a way that naturally raises questions about causal relationships within experience.

POST: I've got a bit of a problem.

Q1: I am saddened that this subreddit seems so negative suddenly

Q2: It's the flood of all these new people. The whole "vibe" of the sub changed. There's no more teachers. And all the noobs are just relishing in their ignorance.

Q3: Imo "teacher" isn't the appropriate term.
Assuming that the core intentions of this sub are:
(a) to rise curiosity about the relationship between "I" and "the world" and subsequently between "experience" and "descriptions".
(b) Suggest tools to help individuals in their personal investigations.
What is lacking at this phase are more people willing to redirect "noob discussions" to the core theme. The modus operandi of /u/TriumphantGeorge is a good model.
My suggestion to make this task easier is to create a hypertext in the format of Question/Answer linking to previous discussions here. Maybe it could be done in a collaborative fashion utilizing a shared doc...

Indeed, those are the core themes - although they are usually best articulated as part of a dialogue, rather than a statement of intent I think, because the various terms tend to have different meanings for everyone. That's also why there isn't a basic Q&A/FAQ here. However, a wiki page linking to "historical discussions of note" may be a useful thing for us to introduce. Meanwhile, the number of subscribers and new interest probably now exceeds what is practical for a subreddit topic like this, and has for a while. In moderation terms, we've tended to let things breathe for a bit, then reel things back in. That is, allow some basic or repeat posts to stay for a while - because they often allow a strand of discussion to develop that is valuable even if the main post is not - and later remove ones that didn't flourish. But this does mean we suffer from waves of "incomer ignorance" dominating the sub sometimes, and perhaps we need to push back on that a bit more.

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A1: Grow a pair sissy.

A2: I agree with you. I was sitting in front of the mirror bored for 40 minutes straight. OP is just afraid of the dark.

POST: Can you change yourself physically when you jump?

I would also like to know if I can change myself physically when you jump, but this comment is pointless so think of it like a bump.

The likely range of bodily change is often asked in rhyme,
The key you seek to make it sleek will come to you in time.

Soooooo, yes?

[Come on, you gotta keep in the spirit of it!]

Dramatic shifts and bosom lifts mean lowering your defences,
Parts are moved and others soothed while detaching from the senses.

I would like to have clear answers, because I really don't want various types of cancers.

[That's better!]

The theory's said that results are lead by the thoughts we hold in mind,
But the strength of these asks commitment, please, which is difficult to find.

Commitment is something I am not familiar with, but I could do it for this, now stop rhyming please and help me jump into the abyss.

[Very good.]

I've never had cause to dabble myself in this - except that I did accidentally 'keep things going in the right direction' when I was growing up, unwittingly. But the process is the same for all this stuff: Enter a state of detachment (so that you are not "holding onto" present patterns, and they fade) and will the desired change (triggering the desired pattern, to intensity) without using any effort. It's a bit more difficult, I think, to let go of the body, so it's easier to will it in the future - and if there's some 'token action' you could take in that direction, that can be helpful.

How can you will change without using any effort

I think of it like "remembering". Do you use effort to remember something? It's like that. Will is how you actually accomplish things; everything else is an effect. It's hard to describe. I mean, how do you see or hear? You just do it. But it's the difference between having a 'technique' and it working or not working. It's sort of a commitment to something being a fact. Here's a little experiment which can give you the experience: Get a friend and challenge them to an arm-wrestle. Do this twice.

- On the first attempt, use all your muscle power to attempt to win the arm wrestle, as you normally would.
- On the second attempt, withdraw your 'presence' from your arm and simply "strongly decide" that you are going to win the arm-wrestle. Now, resist the urge to interfere - leave your arm alone and simply let your arm do the winning for you.

That "strongly deciding" is the willing. It is that which brings about the result. In this example, you can will muscular movement or will the result. When doing these types of things we want to use the second sort. And so it is effortless.

what is a token action?

A 'token action' is just something which you can pass off as the 'cause'. For instance, if you wanted to lose weight you might, having willed, go jogging once a week and eat an extra apple. (In the arm-wrestling example, 'muscular trying' is a token action which actually gets in the way of the result.)

POST: So...could every person that you talk to in your life actually have their consciousness in a

different dimension?

Today's Conundrum - Nobody is looking out of the eyes that look at you, except for you. If you pay close attention, you'll realise that even you are not looking out of your own eyes.

This has always been my assumption- we live in our own worlds

Yes, effectively we are each living in our own patterned "dream-space". When we "jump" we are letting go of some world-patterns, allowing them to shift according to our intention.

Aside - This sometimes leads people to worry about "other people", but the answer is that you are not a person either - you are a conscious perspective, in which the "dream-world" appears. And so is everyone else (if you need to believe in "elses"). It's best to just say "it all works out in the end; everyone experiences the version of themselves they choose to".

Thats seems pretty limited-Im also a person and youre a people. Its part of how this works.

Well, it's optional but - It's better to say you are experiencing being-a-person or a "person perspective". It seems like a detail, but things make a whole lot more sense if you take this approach. Not just "jumping". Search for the "person" you assume you are, and you won't find it. You will, however, find transient sensations, thoughts and perceptions in an "open aware space". The person you seem to be is as much the content of your world as the rest of the environment.

That's a lot of robot talk to skirt that it's People not- animals or robots or anything else that has the ability to surf the meta fiction as with jumping. It's the Person, human that bridges mortality & immortality - that's pretty fucking important. With heady robot talk about consciousness you miss the most important part

Hmm, so what is "the most important part"?

The Human.

Okay, interesting point. If you are experience something, you can't be that something, I suggest. But this depends on what you mean by "human". If you mean "human" as in, a particular formatting of mind but independent of the body and thought, then I might agree with you. Human experience is a filtering of potential experience. If that wasn't the case, we wouldn't be able to do "jumping" and the like. In fact, the whole jumping process is precisely about detaching from that formatting and letting it shift. You let go of "being human" to, briefly, be nearer to raw unformatted consciousness and more responsive to intention. You die and resurrect.

Without that there is no subjective experience to experience.

Very true. And if you pay super-close-attention, you might realise that your subjective experience is constantly disappearing and re-emerging, like the gap between frames in a movie. At best, we are half-human in our experience. But since time can't be measured against anything within those gaps, so each gap in a way lasts forever, maybe we are barely human at all... And who knows what you become in those unremembered experiences between your "human" moments...

Yikes. Rocks have consciousness. The universe is aware.

Nah, rocks don't have consciousness. Nothing "has" consciousness, I'd say. I wouldn't even say "the universe is aware".

Well there are plenty of people to disagree with you on that so I'll leave you there. We'l have to agree to disagree.

Just to be clear, lest I leave a confusion: I'm not saying you are not conscious. I'm saying that consciousness must be something you "are" rather than "have". What you then seem to be is the shape you have taken on, as consciousness. My "wouldn't say the universe is aware" statement is misleading in this way. Better to say "is awareness" and "has awareness of its form". Anyway, thanks for the exchange.

...

Can a Mantra be a Metaphor?

Good question! Some thoughts: If we abstract these terms out into "patterns" then, effectively yes. To say a word is to trigger its associated patterns. Meanwhile, a metaphor is simply a named set of overlapping relationships (patterns), connected and associated with an unnamed set of overlapping relationships (patterns). To say the word "owl" is to trigger the associated patterns of "birds", "wings", "big eyes", 'tree branches", "Blade Runner Voight-Kampff Test", "Rachael", "night-time", etc. To think-about an owl is to do the same.

On archetypes

Gods and Goddesses, owls and archetypes, they are all just triggers for pre-existing extended patterns which cannot be encapsulated in a word or an image, but can be triggered or intensified by them. All possible patterns are here, now, in your experience - it's just that some are more intensely activated than others. To feel better (simplistically speaking) you want to allow the "bad feeling" to fade and a "good feeling" to become more intense. How to do? "Detach" from your current experience and "allow" it to shift; trigger a pattern which implies the desired state. Literally, you are a wide-open perceptual space with some experiential patterns more intense than others. You don't "heal" so much as "allow experience to apparently shift". More accurately: you can't change anything, you can only let the present pattern dim and intensify an alternative pattern by "recalling" it.

POST: What's the point of the Dimensional ID 982 if an infinite amount of other dimensions could have the same number on their sidebar? Why doesn't everyone pick the own ID for their original dimension?

The ID is there for fun really. It's part of the mythology.

Even if people were to pick their own personal ID, there's no reason why it would change just because other changes have occurred. There of course an infinite amount of different types of experiences in which the ID is still that number.

Really I'm referring to "mythology" in its looser sense:

"Mythology can refer to the collected myths of a group of people—their body of stories which they tell to explain nature, history, and customs"

The concept of using some sort of "Universe ID" or anchor to identify shifts was one of the early ideas in dimensional jumping, so it's part of the shared history of the subreddit. If you think about it though it doesn't really work as a reliable reference (why should that number necessarily change just because other things have changed?) so it's really just part of the fun rather than something inherent or useful in the approach. If it does change however, then you will know for sure that things have shifted, right?

POST: So can i jump without the whole "candle n mirror @ night"?

The point is to get yourself into a detached state, released from holding onto the current sensory experience. Check out the other methods post linked on the sidebar - e.g. Neville Goddard approach of entering deep relaxation, etc. You don't even need the timing, although there's something about the quietness of late night, and it feels "special" in a way that helps. The trick to letting go is to let go of your attention. People understand letting go of the body and thought, but they leave their attention narrowed. Free your attention also. Then, once you've settled out, you can begin, focusing your will. Check out the couple of (free) books referred to in the Neville Goddard post. His approach is probably the most accessible, next to the stripped down version. Here's a good exercise to begin doing (there's a more advanced one here):

Daily Releasing Exercise

- Twice a day, 10 minutes, lie down in the constructive rest position. On the floor, feet flat, knees up, head supported by a couple of books, hands resting on your lower torso.
- Completely let go to gravity. Give up totally, play dead.
- If your body moves or thoughts come up, let them be. Just let them release without interference.
- If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.
- At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.
- In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.

POST: Has there been any thought given to the idea that you are consciously manipulating reality, rather than jumping to a different one? Is that question semantic?

A1: I think that quite rightly sums up the issue. The way I like to express it is that you do not exist in multiple dimensions but rather multiple dimensions exist in you. If you think of all possible worlds as a probability wave, it is a matter of conciousness "collapsing" the wave into multiple realities. Much like the old idea of our subjective reality being a dream and we have the ability to change the dream.

Right! I'm not quite so keen on "wavefunction collapsing" because it's maybe not a great interpretation even for physics (it implies an event), but the idea that you are a conscious space and all possible experiential/factual/logical patterns are by implication if not in fact latent within you, like memories waiting to be triggered, is pretty close as metaphors go.

Q: So do you think humans have 'incarnations' in lower and higher dimensions simultaneously? Could I dimensional jump my consciousness 'up' a dimension instead of 'left or right'?.

All there is, is experiences, and all experiences arise in your "perceptual space". In a dream of walking across a field, do you go anywhere? What if you had a dream about exploring other dimensions? No, in all cases what you get is... more dream. When you wake up in the morning, again... more dream. You might consider that you are only dreaming of waking up.
(To illustrate this, try out the little experiment in the middle of this post [Outside: The Dreaming Game].)

POST: Noob here. Am I too negative to try this DJ?

Right..the only reason I would want to DJ would be to fix the negativity, ha. So, if I were to get in the right mindset to do it, I wouldn't want to anyway. I will just have to figure something else out, but it was just a thought. Thanks for your reply.

Yeah, if you "defocus" yourself a bit, the rest of your mind is going to snap to the same thing! So messing around with mirrors seems like a bad idea.

Possible suggestions: You should concentrate on something more general: bringing into mind scenes of what you'd like to experience, vividly and with the feeling of how you would feel, as if you were experiencing it now, in the 1st-person. That alone will make a big difference to you. Even just because it's fun and feels good. Although outside random events might act to budge you out of negativity, the longer it goes on the more the world will have lost that random factor, and settled into your attitude along with you. You are going to have to "shape-shift" yourself!

Think of it as having ended up with a slouched, weeakposture. You can wait for something to bump into you, or pull you up, but that might be a long wait. The best solution is to shape-shift yourself, take on the form of upright posture and power. It might be worth reading the Neville Goddard version, described best in The Law and the Promise (see links in that post), for inspiration.

POST: trying tonight

Work on summoning the feeling of "how you would feel if you were as you want to be". This will help more generally.

POST: Too scared to jump.

Try other methods. They all amount to: entering a state of sensory detachment, and allowing a shift towards some intended state. No matter what you have to "let go" in some way, but some are a little more pleasant if you don't like the morning ritual bit!

Have you ever seen those isolation tanks? I wonder if those can be used in jumping. I don't see why not.

Floatation tanks? I've had a few sessions in those: very relaxing. It was before I started thinking about these things though. Potentially it could be ideal. The more you feel "totally supported" the more you feel comfortable in removing attention from your body sensations (that's why maybe lying on the floor is better than lying on the bed is better than standing up, for this).

TriumphantGeorge Compendium - Part 15

POST: Seriously tripped out. I SWEAR there were at least 65,000 subscribers to this subreddit. I watched the number climb for quite a while too. WTF

A1: That is an improvement then, imagine 65,000 people posting this type of drama daily.

Hmm.

POST: Misunderstandings

/u/TriumphantGeorge states that "dimension jumping" is actually just a metaphor. It's all been a metaphor. I don't mean to shoot anyone down with this. If you believe you are actually jumping between dimensions and shifting the OBJECTIVE REALITY, go for it, I'm not going to stop you

However, to say it is "just" a metaphor is also misleading. That implies that metaphors are lessers things, that they are not "real" like other things which are "objective". The sense in which "dimensional jumping" is just a metaphor is the same sense in which "objective reality" is just a metaphor. To highlight:

It's a place to change your subjective perception of reality, meanwhile the objective one remains unchanged.

I have never encountered an "objective perception" of reality. In fact, strictly speaking, I'm not sure I can say that I have ever experienced a "reality" at all. The context of the statement would be all important. It is also worth considering whether there is truly a difference between having an experience that "really" happened and having one "as if" something happened. The experience certainly happened; the explanation of that experience is another thing. The explanation is in fact itself another experience: "the experience of thinking about an experience". Explanations are never "what really happened", you might say. Unless perhaps one thinks that the world is actually made from explanations! (Although: there is a sense in which that might be viewed as an accurate statement, but not by the straightforward interpretation of it.)

Anyway, you get the idea.

The sidebar text and the introduction already give the perspective to take (and there's no risk of posts or my comments being deleted; the idea behind the subreddit is that a lot of the content will be in the evolving discussion taking place within the comments). From there, the intention is that people do some exercises, contemplate the results and their ongoing experience more generally. There is, in fact, probably not much point trying to work out what this "really is" without engaging with that. It can lead to one simply creating more "castles in the sky" (self-consistent conceptual frameworks which "make sense" within themselves, but do not actually connect do the the topic of direct experience - that is, they are "conceptually true" only). Regardless, one needs to be really picky when it comes to how we use our familiar concepts and ideas here; because perhaps familiarity is the only thing making them seem valid. Some good and reasonably accessible reading related to that last point from the perspective of science and philosophy, again to be viewed as thought-provoking rather than prescriptive:

- What's bad about this habit - N David Mermin, on the reification of abstractions.
- The mental universe - Richard Conn Henry in Nature, covering similar ground.
- Scientific method: Defend the integrity of physics - George Ellis on, essentially, science vs conceptualising vs philosophy.
- A Private View of Quantum Reality - Christopher Fuchs on interpretation, probability, the "objective world" container concept, and more. (See also the related Nature article, Physics: Qbism puts the scientist back into science, which is also interesting for the point at which the author resists the implications of his model.)

1] It's obviously worth asking what "dimensional jumping" and "objective reality" are metaphors of or for. One answer: they are metaphors for the patterning of our experience; they are possible "as if" perspectives on them. Of course, "patterning" is itself a metaphor! However, it perhaps benefits from having less in the way of hidden assumptions between the direct experience and the description - plus it self-declares as a metaphor rather than claiming to be "what is really happening".

I don't believe I'm being that much of a poison.

Hopefully, I never seemed to suggest that you were. That's not the spirit in which I responded, which was: to clarify what was meant when I said "it is a metaphor" (my "own words", just as you say) and to elucidate the underlying approach of the subreddit. Your post was a great seed for kicking off a discussion about exactly that.

I just wanted to highlight that for newer people to this sub, so they can decide for themselves if they believe it or not.

Indeed. But it's hopefully not a matter of people "believing" something (or not) based on what they read. As the sidebar tries to underline - and it really does give you all you need to get started - it's about conducting a personal investigation and then drawing your own conclusions. In fact, "belief" is probably too strong a word: people don't believe in an "objective world", they just never really examined the idea one way or another, nor paid much attention to the structure of their own perception. I'm not even sure that most people truly understand what is actually meant by a phrase like "objective reality", beyond the vague background assumption that what they supposedly are is a person-object located within some sort of place-environment. Most people, I would suggest, have never truly examined - intellectually or practically - their assumptions about their ongoing experience in any way. And then, if prompted to, they mostly go straight into thinking-about it at a surface level, rather than attending to it. Most don't even know what attending-to even is. This tends to result in wandering around the same ideas in a circle.

solipsism is by definition unfalsifiable

That's not necessarily the case, I'd suggest. It is true that there can be no content-based falsification of solipsism. But, it might be possible to notice something about your ongoing experience, its context, which suggests that ideas like solipsism are meaningless - that they do not apply. They are "not even wrong" as a description of one's situation. Similarly, the idea of an "objective world". That is not to say that they are not useful ideas, though. Recognising that these ideas (those, and "atoms", "particles", "waves", and so on) constitute "effective theories" rather than explanations in the sense of behind-the-scenes truth, is probably quite important. (People often pay lipservice to this, but not much more than that, especially over the last few decades where increasingly descriptions are taken as literally true, actual "things".) This is one of the senses in which the "objective world" and "dimensional jumping" are both metaphors.

To emphasise, though: this subreddit is not about believing anything. However, it might be about **examining - everything**.

And "belief" isn't that strong of a word to describe the situation.

I think I'm just keen to have a more specific use of the word "belief" when discussing this particular topic. Certainly, as you say, the everyday use covers all those situations you allude to. But here, when dealing with a deliberate examination of the nature of experience, it's useful to highlight when something is more of an unexamined "assumption" than an explicit "belief". It can seem nitpicky, but making distinctions like that can help when digging deeper, I feel.

When all is said and done, this boils down to solipsism vs. realism

I personally don't think that's the case, and for a reason: you can observe something about your direct experience which simultaneously re-contextualises "realism" and makes untenable the common version of "solipsism". Loosely speaking, we end up with: in the former case, there is no place for a "real world" to be; in the latter case, there is no place for a countable "object" to be and hence nothing for experience to "belong" to. Now, if one has no new information - no additional experiences to add to one's

memories-to-date; no fresh container concept either - then certainly it seems that we are left with an intellectual choice between "realism" or "solipsism". This is why there is an encouragement to conduct certain experiments, and why the sidebar calls them "exercises" rather than, say, "methods". (And to really ponder what a "description" actually is.)

As a side note I'd like to applaud you for keeping this discussion civil and well-meaning

Likewise. Hopefully the subreddit is all about encouraging collaborative discussion, an ongoing conversation - albeit one guided by a certain approach. That "certain approach" though, is based on engaging with ideas and beliefs as ideas, rather than fighting to "win" exchanges. After all, who knows where the next interesting or useful angle may come from? Certainly, it's unlikely that it will arise from people just viewing everything in exactly the same way and nodding their heads in precise agreement! (Or fighting in such a way as nothing is gained by anyone.)

The exercises themselves, however, are biased in favor of confirming one side over the other.

I don't think so? There is no content within the exercises themselves. And they are definitely not intended to involve a selection between two viewpoints, as such. Instead, quite possibly the conclusion would be that both viewpoints belong to a certain "type", and that the "type" is itself something to be questioned.

They can be explained through other means that don't require this.

The issue, here, is that the exact nature of "explanations" is one of the things under examination.

But I do think that some more clarification was needed for people to decide if this really is the subreddit and ideology for them

Ultimately, although it doesn't explicitly state this, it's sort of about being anti-ideology. (Although not just for the sake of it, of course.) It not "selling" a viewpoint. Rather, it's pushing a critical view of all descriptions of experience, as a category, with an encouragement to do a couple of little exercises which highlight this, directly (because there's no point in just thinking about this within any particular conceptual framework; you just go round in circles). In other words, the clarification comes from the participation, via personal investigation. There's not really any other way to do so that sticks; it's just more thoughts otherwise. The final context of it is non-conceptual (it can't be resolved into mental objects related within a representation space), which obviously poses a problem. None of this is particularly new, though, of course. The idea of "believing in" concepts and reifying them versus direct experience is a relatively new thing, I'd say - and has been retro-fitted onto past figures who explicitly criticised such an approach. For example, the key physicists of the early 20th century, and so on. As philosophy's prominence in physics diminished, and science became more like piecewise engineering built on prior conceptual platforms, we're left in quite an odd moment when it comes to the idea of "the real". Which is an interesting thing to explore, I think - hence all this.

Since the subreddit is ultimately non-ideological, the main battle is to prevent any particular "understanding" from becoming dominant to the exclusion of others (I think /u/Hooded_Rat gave quite a nice response along these lines). That would be what would constitute a "poisoning of the well". You're right that the internet is tricky when it comes to this. Now, it is true that not all newcomers to the discussion arrive at the same "level" - but that is fine, I think. With a topic such as this, intellectual elitism is quickly exposed, whilst ignorance is revealed as opportunity. From experience, though, you can't really just tell people "this is how it is". You really have to engage with them on their own terms. Fortunately, as one of the moderators, I have some influence over that! Plus we take the approach of "moderation via contribution", which hopefully ensures anything that gains momentum does not continue for long without coming under appropriate scrutiny. As a subreddit somewhat built on being against taking things on faith, though, we are generally in a good position here - even if Tom Cruise does show up and jumps on the subreddit sofa...

(Probably the real enemy for us is the casual comment declaring that "I read somewhere that this or that is the answer to your question", followed by nonsense! Corrective responses are time-consuming.)

Anyway, it is good when people (such as yourself) from all different perspectives are willing to engage, since it's not really about being "right" so much as digging into the construction and implications of this or that view (and its relationship to experience).

POST: Questions for Mr. TriumphantGeorge about reality tunnels, non-dual doctrines, books and movies.

(Replying as recently requested!)

First, on the reading recommendations front, I'd probably point you to this reading list conversation we had quite a while back.

[TG COMMENT]

See also, perhaps:

- The essays and articles linked at the end of this comment [POST: Misunderstandings];
- The partial reading list at /r/oneirosophy;
- On the entertainment side, the viewing and reading thread at /r/glitch_in_the_matrix.

And some things which may or may not be in those lists, off the top of my head and in no particular order, around the topic:

- Three Dialogues - George Berkeley
- Presence Vol I & II - Rupert Spira
- An Introduction to Awareness - James M Corrigan
- SSOTBME: An Essay on Magic - Ramsey Dukes
- Against Method - Paul Feyerabend
- What is Zen? - Alan Watts
- Head Off Stress - Douglas Harding
- Focusing - Eugene Gendlin
- The Open-Focus Brain - Les Fehmi
- How You Stand, How You Move, How You Live - Missy Vineyard
- Zen Body-Being - Peter Ralston
- The Mechanism of Mind - Edward de Bono
- Wholeness and the Implicate Order - David Bohm
- MUI and Conscious Realism - Donald Hoffman
- The Camel Rides Again - Alan Chapman
- The Meditator's Handbook - David Fontana
- The Michael Chekhov Handbook: For The Actor - Lenard Petit
- The Tibetan Yogas of Dream and Sleep - Tenzin Wangyal Rinpoche
- Lucid Dreaming: Gateway to the Inner Self - Robert Waggoner
- The Lucid Dreamer - Malcolm Godwin
- The Serial Universe - JW Dunne
- The End of Time - Julian Barbour

Meanwhile, an archive of Neville Goddard's books and transcripts can be found here, although the two main ones for getting a handle on his thinking are probably Awakened Imagination and Imagination Creates Reality.

[END OF TG COMMENT]

I don't really have any primary favourite that captures the feel of the subject, but all these have aspects of it. In terms of fiction and the authors your mentioned, for Ballard, The Unlimited Dream Company is nearest for me, but also things like The Drowned World less directly; for Philip K Dick, it's Ubik or The Mind's Eye more straightforwardly, but Flow My Tears, the Policeman Said captures it better.

> Those experiences made me realize that this "material" world is an echo of the "imaginal" world.

I feel that if we take a step back from that, and instead view all experiences as being at the same level, we can short-circuit some of the usual paths of thinking here. So, no one aspect of experience is an echo of anything else; they are just aspects of your current "state". One moment or strand does not cause another; rather they are part of the same "place". In this way, we sidestep the concepts of "belief" or "projection", both of which imply some sort of separation between "you" and "world" plus some sort of intermediary mechanism, and end up with a description based around you as that-which-is-aware sort of "taking on the shape of" states of experience, by a shifting of self. Basically, a "patterning" of you-as-awareness. Loosely speaking, that corresponds to something along the lines of:

- What you truly are is a non-material "material" whose only inherent property is being-aware (or "awareness"), and which "takes on the shape of" states of experience. Right now, you-as-awareness is "patterned" as a state which corresponds to the experience of apparently being (an experience "as if" you were; consistent with a description of being) a person-object located within a world-place. However, by attending directly to one's ongoing experience, one can recognise that the context of our experiences in general does not correspond to any of the descriptions we have about the content of specific experience. (Something like that, anyway.)

This, I'd say, is effectively another depiction of "non-duality", but employing metaphors that are stripped down, attempting to avoid old associations whose original meanings have become corrupted (e.g. "god" or even "consciousness"), or getting ensnared in modern metaphors that don't quite fit (e.g. "simulations" or misused "quantum states"). In the end, thought, as with those descriptions, it becomes about pointing out and avoiding saying things that are "wrong", rather than being able to say the thing that is "right".

POST: Witch needs help re: unintended consequences

> Can you please just help me understand why no one here promotes using safety clauses.

We have had discussions in the past about being specific, particularly when someone has come up with a "monkey paw" type hypothesis. Ultimately, the generalised version of how to view this here would probably be that it's best to view things as a "dumb patterning system". That is, there is no interpretation of your target outcome taking place, there is in intermediary entity or intelligence. Rather, you are literally and directly increasing the prominence of the fact/pattern that you are intending, and the rest of the "landscape" of your world-definition is simply being deformed as a side-effect.

And so, yes, being specific is generally helpful, or appending some sort of notion of "in a way that benefits everyone" or whatever. One strategy someone came up with for the Two Glasses exercise was to add an asterisk (" * ") beside the labels, as if indicating an internal footnote, and just-decide that doing so meant that the manner of the outcome would be beneficial in a broader sense. It's worth noting something else here: that is, that the way some of these exercises were designed, was that it's not so much about the actual words you write, rather it's the state they represent or are a handle on.

For example, in the Two Glasses, you are not writing a description of your outcome, you are summoning the outcome in your mind and then retrieving a "handle" onto that, which you then write onto the label, linking it to the state. If you are doing that with full attention, then you are inherently specifying your outcome state in a way that is more complete than simply words or other symbols. So, there's a bit more to consider here, potentially, than just the general notion of "safety clauses". And obviously there's a whole lot of stuff to unpack about concepts like "forces of the universe" and so on. The approach here is (amongst other things) aimed at unpacking and defusing such patterns, and in the process I'd say that there's less to worry about as regards unintended outcomes from assumptions, since intentions are more "direct". Of course, almost all of an outcome could be said to "unintended", strictly speaking. (As in: not specified. Because if you intend an outcome - say, passing an exam - then "passing an exam" is just one little fact, but the whole landscape of your state was deformed to accommodate it. In that way, almost all of the outcome or result, almost all of your landscape, was not deliberate.)

POST: Two Glasses - A Cautionary Tale

See recent discussion on "unintended consequences" [POST: Witch needs help re: unintended consequences], too, and the idea of "safety clauses". It's important to be careful to not get too hung up on any "monkey paw" type notions here - that is, the idea that there is some sort of payment extracted for having an intentional outcome arise. What you say here isn't a bad way to phrase it:

> Cause it's all about the "path of least resistance".

However - it's not necessarily the "path of least resistance" in terms of how you yourself would narrate or conceive of your situation. The way in which your outcomes (seem to) arise isn't necessarily dictated by "story" type logic; it's more like dream or "patterning" type logic. The whole thing is more like a direct "dumb patterning system". Which is to say:

If you intend an outcome, then it's like you have asserted a particular fact to be true: the fact of this-outcome at that-moment. The two certainties, right then, are that this-moment is true (because you are experiencing it) and that that-moment is true (because you are "pseudo-experiencing" it by defining it). If we conceive of our state (the set of all facts and the sequence of "sensory moments" which are implied by them) as a sort of "landscape", then it's like you have defined two particular landscape features, - like mountains or valleys or trees or rocks - one "now" and one "then". And so, just from the fact that the landscape is continuous, the intermediary ground that is the moments between "now" and "then" are defined implicitly. This is "dumb", or happens "stupidly", since there is no calculation or intelligence involved, any more than pulling on one side of a blanket results in a calculation which reforms all the folds and creases in the material. And the way in which the blanket reshapes does not necessarily correspond to any narrative we have about the current set of folds. That is, the rules of "folds in blankets" do not necessarily match up with the rules of "stories about pictures made from folds".

All of which leads to: yes, we might say that outcomes arise by the "path of least resistance", but the sort of "path" we are talking about doesn't necessarily correspond to our conception of what a "path" would be. In fact, the rules of "folds in blankets" would be "before" conceptualisation; they are literally unthinkable. So there's not much point in worry about that (because you wouldn't actually be worry about the thing you should be worrying about, anyway). The "story path" of an outcome really only an observation you make in retrospect, when it's too late. Fortunately, though, all of this is easily solved. If our worry is that the "outcome fact" will bring with it circumstances which are unappealing to us, we can simply include within our definition of the "outcome fact" that it will be appealing to us. From the other discussion:

And so, yes, being specific is generally helpful, or appending some sort of notion of "in a way that benefits everyone" or whatever. One strategy someone came up with for the Two Glasses exercise was to add an asterisk (" [*] ") beside the labels, as if indicating an internal footnote, and just-decide that doing so meant that the manner of the outcome would be beneficial in a broader sense.

The takeaway of all of this, I'd say, is the realisation that there is no intermediary between you and the intention and the outcome. They are all identical: intending is basically a "reshaping" of yourself into a new state, by yourself. The more specific you are, the more specific your subsequent experience. If you are not specific, then the intention is effectively "auto-completed" via triggering of the extended pattern of your intention (that is, simply due to its "dumb" incorporation into features of the current state or landscape at the time). Importantly, there is no "universe" or other entity interpreting requests or whatever, or sending you messages. Although you could intend to have experiences "as if" that were true, of course - but you would still be doing so directly.

Additional thought - It's also worth noting that the correct attitude isn't really: "if I intend something, then what if a bad thing happens as an unintended consequence?". Because if you never intend anything, you are not actually avoiding unintended consequences. Rather, your entire experience is an "unintended consequence"! You are

deciding to accept however the "landscape" happens to have ended up by this point. So I suppose it's really about a transition towards taking responsibility for your experience, rather than not. And part of that is to understand and accept the limitations of knowledge as regards experiential content. There is an inherent "mystery" here: you can't pre-experience your experiences, and they aren't really "experiences" until you have experienced them.

[“there is no intermediary between you and the intention and the outcome.”] If we all had our “houses in order”, I would agree.

I think it applies regardless, and that's actually partly what's being said by it. To muse on that for a bit:

What I mean here is, that there's never a structural or active intermediary; there are no levels. The lack of order in your "house", is just a part of your current state, at the same level as any other pattern. The only thing there is to change, is the patterning of your state, directly (with no intermediary), even when in terms of a particular conceptual model that pattern would be described "as if" it were some sort of boundary or entity. Someone might, say, describe their process as "sending a message to god", and have outcomes consistent with there being a god. What "really" happened was that they shifted their state such that "outcome" was overlaid onto their existing "fact-pattern landscape" - and "outcome" was structured in terms of the pattern "god" and "message" and "response". The intention for the outcome was also, implicitly an intention for a "god message" experience. The subsequent "outcome-experience" then arises with content "as if" these things existed as intermediaries. The "outcome" is incorporated into existing patterning; a deformation of the existing overall pattern, and the "outcome" itself is defined in terms of a particular patterning. So at the fundamental level of "you-as-awareness in a patterned state", there is no intermediary, simply because there are fundamentally no "parts", just one "landscape" (you, in a particular "shape"). The state of your "house" is identical with the state of you, and there's nothing outside of that, hence nowhere for intermediaries to be. Hence "dumb patterning system" and all change being "direct". Or: it's patterns all the way down, and there isn't a "down" really, because "down" is a pattern too...

However, I've noticed you don't really discuss belief systems and definitions.

Hmm. So, what would you say a "belief system" is?

I feel that as as concepts, "beliefs" and "belief systems" can be a bit tricky, they are sort of quite hand-waving notions. There's this lack of clarity between "believing" or "belief systems" as an experience, as content of thought for example, and as the "meta" structuring or context of one's experience, what we've been calling our "state". In the view we've been exploring about, I'm not sure that the concepts are needed. Would we just be including them again from familiarity, from habit? In what sense do we actually experience a "belief" as such? And is it perhaps a partial idea which arose from a different model, an idea which doesn't translate easily or usefully?

Yes, the patterning system is dumb and it's steered by an even dumber set of generally unchecked notions about "life, the universe and everything".

Following on from the last bit, I think we have to make a distinction, perhaps, between "notions" as something one experiences thinking or inferring are at the root of thinking, versus the actual structuring of our experience. There's a hidden assumption here, perhaps, which is: that the format of our thoughts corresponds in type to the format of our state. That is, that descriptions somehow get "behind" experience, when in fact descriptions are themselves just further experiences, at the same level: the experience of "thinking about [a concept called] experience". There is no "behind the scenes".

Am I saying one should be afraid to explore their own mind/dreamscape?

Only in the same sense that one would be scared to explore their own thoughts, I suppose!

I'm saying one should... have a decent grip on how their own mind works, why they want what they want...

I definitely agree that it's quite fundamental to explore one's current state, and from that proceed accordingly. No matter what, though, you can only do this by actually experiencing your state. That can be in thought ("feeling out" your landscape in direct contemplation) or in the main strand (your ongoing "sensory" experience). So it's a funny sort of thing, that there is no "outside" position one can take. There's no way to "do something and then experience selected patterns", because the way that you select the patterns is itself by implicitly selecting patterns. So you are always exploring your current state, in fact!

The choice you make, though, is whether to intensify (increase the relative contribution of) a particular pattern, once you have unpacked it in some form or other (as a thought or as a main strand). So, it's all a bit like a rippling of self? Unfolding and refolding different aspects, electing to keep some aspects unfolded and contributing after having encountered them in our investigations, others less so. The main thing being that we can't actually "pre-decide" that we want a particular pattern in advance - we have to experience it in some way before it is available to us to choose to persist it or not.

...

Well, we're basically in agreement throughout; it's mostly terminology. As with a lot of these conversations, half of what we're doing is digging into terms to make sure we mean the same things by them - so we can then confirm we were agreeing anyway. I'd only pick up on this bit:

[Hence "dumb patterning system" and all change being "direct"] I'm simply pointing out that it's something most people will never get to truly experience for themselves.

In terms of what the description is pointing to, though, all experiences are that experience, and all intentional change is that. The extent of change (how unusual it is in comparison with the everyday-world description) doesn't matter; that would be a difference in specific content, not in type. And:

For me, descriptions and definitions sort of generate and organize experiences while, indeed, being experiences (patterns) themselves.

I'd clarify this and say that if an intention is structured in terms of a description or conceptual framework, then it could be said that the description "generates and organises" experiences. That's the difference between a description as an "experience of thinking about something" and a description as "a shaper of experience". (Now, I would agree that there's some deformation that can occur just by thinking about a description, but it's relatively negligible, might lead to broad synchronicity.)

This is where we get into the idea of extended patterns and meaning, and the view that there really is only one continuous overall pattern or shape, consisting of all possible patterns; there are no "parts". Each intentional pattern, then, essentially implies a whole world, and intending is therefore a shift of the entire world-pattern. This doesn't involve explicit formulation. To be less vague, if you kneel down and pray, then that act already has a full meaning and implied structure beyond simply the request, which is then part of the extended pattern of the intention - regardless of what you think about it, or whether you have thought about it. Now, for that example there is some overlap with the idea of "belief systems" I suppose, but:

More abstractly, even just conceiving of a desire in terms of an object, already implies a certain structure to the "format" of the world (a "place", spatially-extended and unfolding in time, and so on) which in turn implies a certain structure to the resulting experience. And so, the intention for the object is also in effect an intention of a "place"-type world, and "place"-type experiences, since the "meaning" of the intentional pattern is its extended pattern in those terms.

POST: a question to Triumphant_George

How did this subreddit start? What were your first encounters with dimensional jumping and how did you discover your methods?

Korrin85 started the subreddit based on posts you can find linked in the introduction post. I'd been following the larger context of this sort of thing for quite a while, Reddit-wise with contributions over at /r/oneirosophy and /r/glitch_in_the_matrix and so on (some links to posts there in the introduction, too). I then did some posts here, and was invited to become mod, re-organised and styled things up a little. The concept for the subreddit, beyond its initial "mirrors and dimensions" seed, has become, loosely, to encourage experimentation with, and investigation and exploration of, the "meta" aspect of such things - the context to the content - perhaps by, somewhat ironically, using further abstraction to connect them to direct experience. And so on.

The Two Glasses Exercise was originally devised in response to a question asked at /r/glitch_in_the_matrix in summer last year about deliberately creating glitches in one's experience. This and subsequent material was based on the ideas of "patterning" and "active metaphors" and the notion of exploring "the nature of experience" and "the nature of descriptions".

...

Yeah, I quite like the idea that people's "here's my experience" posts are a starting point, and the value is then in the ongoing conversation that they provoke - rather than having declarative official posts or whatever. The sidebar text and the introduction are sufficient for that, I think, to provide a jumping off point. (After which I'm just a slightly verbose contributor who also happens to intervene occasionally to keep things civilised and on topic.)

> Without a fairly solid "method" for substantially increasing the effectiveness of calling potentialities into actuality...

But this is itself the problem, perhaps. The continual search for a "the" method is a mistake. Anything that is in sensory experience - that is, a series of actions, the experience of performing a "technique" - is itself a result. Methods aren't causal, at least not directly; they are simply the leveraging of a pre-existing pattern or two. The actual cause is "intention" (and the avoidance of subsequent counter-intention), which is unfortunately something which cannot be articulated, since it is "pre-conceptual" and baked into the nature of experience itself. So, methods could be looked at as already-intensified connective structures, abstract patterns which can be leveraged be associating them with situations and outcomes, which are also structures. Things like the Two Glasses exercises are, then, a sort of cheat, because they leverage pre-existing meaning, and offer the possibility of getting results (at least sufficient to demonstrate there is "something going on") without having to fully "get" the intentional aspect. The focus on methods ends up with a focus on "doing", whereas to dig deeper is to recognise that doing is itself a result, and assigned meaning and assertion of fact is where to focus.

One has to go "meta" on the whole thing of experience, then. It's perhaps a bit like having used your body to manipulate the world for years, pondering the best way to use your body, and then realising "wait, how have I been manipulating my body?" The specific body movements weren't the key thing to wonder about, it was the very fact of the movements. And this is why the subject is best presented as an investigation, experimentation and contemplation into "the nature of experiencing", "the nature of descriptions", "you", "the world", and the relationship between these.

> ...then there must be such a way to amplify effectiveness.

To turn up the relative intensity of one pattern - or network of facts - versus another, if you will. Exactly. But there is no specific and particular "method" for this, there is only intending, and thereby the intensification of one pattern's contribution to ongoing experience with the reduction of contrary patterns.

> I'm tired of long-winded theory that doesn't translate into stuff that actually works.

Yeah, that's where the focus on "the nature of descriptions" comes in. In my view, theories should be looked upon as "patterns to be used" rather than "explanations for how things are". And any long-windedness should involve collaborative deconstruction, targeting assumptions, rather than indulgent imagery (unless that imagery is specifically for creative use; see later). Theories are, after all, simply experiences themselves (the experience of "thinking about theories"), at the same level; they don't get "behind" experience. Theories in this context are "as if" patterns which might be adopted for use; there is no actual "how things are" or "how things work" beyond that. The only fundamental fact is the fact of experiencing - of the property of being-aware or "awareness". Everything else is relatively true only. And so the search for "the" theory or "the" method is immediately a lost cause. "Understanding" something, then, doesn't necessarily lead to any results. If one adopts the pattern of a model (via intention or implication) then once might have experiences "as if" it were true, but the model itself isn't pointing to anything fundamental. Hence the concept of "active metaphors" referenced in the side bar.

. . . . .

Anyway, the larger point, with which you'll probably agree, is we need to be very clear when it comes to 'theories' and 'methods' generally, and more specifically we need to focus on what theories and methods are, in relation to experience. I think it's that spirit of investigation, in the absence of a full commitment to direct intention, that is ultimately beneficial - which is why I regularly return to the idea of this being an exploration, rather than a sort of "technology" with a particular underlying structured 'material' (or 'spiritual') mechanism. Otherwise people are at risk of taking a "cargo cult" approach to the subject (that is, emulating the visible actions only, while never grasping the "motive"). The "demo" exercises, then, are just a starting point, giving you a sense that here is something to this, and a possible avenue of investigation: the Two Glasses and the Owls of Eternity exercises are based on the two basic types of structure one might use. There will never be "the" method, because methods are themselves expressions of the insights gained about "you" and "the world" during that investigation.

(With apologies for NYE mobile typing:)

> Simply being told to "intend" or to understand myself in one or another variant as experientially transparent (and so on) isn't helping.

Quite so. In terms of discussion, with the causal aspect, it's like trying to explain someone (or to yourself) how you lift your arm (when you are deliberately redirecting away from the current path of movement, not just spontaneous steps along the way to another outcome). Or think about a red car. It's just there. You just... become the experience of it. And in experimenting, it's quite possible that you just end up generating lots of other experiences (like synchronicities) rather than the target experience. This is a better starting point for a conversation, perhaps: That is, with the "form" of an intention - the "idea" we seek to make more prominent in experience - we can make some headway. Key to this, I'd say, is the recognition that all intention is "direct". In other words, you are not "over here" intending something "over there". Treating it in that way, tends to work against us. Rather, you are pulling up a pattern by the bootstraps, everywhere. In a sense, you seek to literally "overwrite" the current experience with a differently-patterned one. Condense "this fact" from the background, in preference to "that fact".

> At times I veer towards the belief that a profound deranger is the only thing powerful enough to shift some habitualized center of gravity in the deep mind

Well, in a sense, that is right. If everything, the whole current deterministic state or landscape, is "dissolved" into the background of this moment, available for update - and if the only causal power is "reshaping the landscape" via intention in exactly the same way as deciding to life your arm operates, then we might ask: what is it that is being missed, if there is no actual mechanism behind things (no "behind" at all), that means I struggle to shift facts?

The property of "directness" is one possible important aspect overlooked, I'd say. If you don't do, but only become, then all that matters is that one fully enters into a state. You can't "try" to do this, or you enter the state of "trying to enter a state". You can't be "over here" attempting to enter a state "over there", because that means you inherently remain separate from it, not entering or becoming. Ultimately, you are "taking on the shape of" a state or experience, and that must be done with "full intensity" (except when we're just talking about "plausible but unlikely", non-rule-breaking, occurrences, perhaps leveraging pre-existing patterns, such as Two Glasses brings about). Let's say that one of the "fact-patterns" of one's current state is "inertia" or "solidity". Let's say that the situation right now can be described as: you can move your arms simply by intending "it is true now that my arm moves then" (the "arm movement" pattern) and due to lack of conflict the relative intensity of even a minor holding of that pattern, because that gets it integrated into your state. If we want to do something more dramatic, though - something more like a shift in the facts-of-the-world, it will require "holding" for longer. But far would we go to check if it is possible?

Would we hold for an hour? A day? A week? Perhaps a month? Gradually the obstructing, contrary patterns would dissolve out as the held pattern became primary and conflicting patterns were implicitly removed from contributing. Or perhaps we might, instead of focusing on our outcome, we might focus on the "meta" patterns surrounding it. That is, for as long as the patterning of "the world is an extended place unfolding in time", that would tend to structure your ongoing experience against dreamlike, associative type apparent events. This would be the "weaker the rules" approach, you might say. The ultimate version of this might be patterning oneself with something like the "imagination room" metaphor listed in the sidebar, or the variations described in the "owls of eternity" exercise. So, that was a bit meandering, but the general notion is: We can't talk about the ultimate cause, because it's basically like "shape-shifting", however we might be able to talk about useful patterns (e.g. "active metaphors") to play with, since undoubtedly this (apparently) being-a-person-in-a-world experience consists of a certain set of patterns already - a common starting point for shared investigation. (Putting aside for the moment the issues we hit regarding "shared" worlds.)

> ...death, trauma, kidnap, the world's most powerful psychedelics, etc.

The apparent power of these, I suggest, in terms of their ability to crack open experience, lies in the fact that there is no particular logical next-step that follows from them?

> The lifting your arm example is interesting, because while the core of it is mysterious, nature still has a whole bunch of specific patterns for achieving it

What is this "nature" of which you speak? For certain, lifting your arm is a pattern of experience - a patterning of experience, which one summons or becomes, by essentially recalling the "idea" of it, an idea which is incorporated into the overall sensory experience when one does so. (Whether it is brought fully into the senses or not, though, the idea still exists, and is experienced.)

It is not actually mysterious as such. You know perfectly well how your arm moves. The apparent mystery is when one confuses "knowing" with "creating a set of conceptual objects and forming a coherent description out of them". But that doesn't "explain" arm movement: it simply produces a parallel experience in thought (the experience of "thinking about some concepts I've called 'how arm movement works').

This is why I implied...perhaps it is more like a "knack" sort of like juggling or riding a bicycle.

I guess you're trying to articulate the idea that one can't conceptualise and communicate, as objects and words, certain experiences, but that doesn't necessarily matter from a personal perspective - one knows these things directly, because one is the doing. You don't need to have a description of seeing in order to see, for example. You just are the experience of seeing. Similarly, arm movement just is, and it is known by recalling the idea, as a sensory experience or a thought experience (these differ only in spatial location in experience, though). There is nothing behind it. And the same applies to the description, too. Adding more experiences at the same level doesn't get "behind" any experience - there is no "behind". Now, at this point you may say something like...

My overall concern is with practical outcome While the theory is interesting...

However, we need to specify what is meant by "theory" here. The above isn't "theory", for example. Rather, it's an attempt to capture in words the direct observation of experience, as it is experienced. Unlike talking about, say, "nature" as a thing behind the scenes whose mechanism is responsible for bringing about our experience, our talk here of "patterns" is simply to draw attention to the properties of structured experience itself and to emphasise there is no "behind". The distinction we're drawing here is between thinking-about experience, and recognising thinking-about as another experience, with the same properties, which never "explains" anything - but can still be used to construct patterns which can later be used as intentional contexts. That is, used "practically". Ultimately, the distinction between "theory" and "practical" falls away, as does the distinction between "literal" and "metaphorical", because they both turn out to be exactly the same thing. By way of this, of course, we find a link between the idea of "pathways" and "outcomes":

A pathway to lifting that spoon "directly with my mind" as we would say (i.e. without using an arm or a tool) does not seem to have any established pathway and is in a sense "rogue."

They are identical in nature. But if we don't spend time actually attending to experience, to establish that fully for ourselves, then none of that matters much perhaps. What sense is there in talking about "practical" is we don't know what "practical" is, or what an "outcome" really is?

(Intermission, from previous discussion:)

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. and:
c) investigate what your current is experience is "made from". finally:
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the direct facts of your experience - the only actual facts, really; everything else is transitory. Whatever you think about your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there is no behind or outside. (If you think otherwise, then pause and notice that your thought about this is also "within" and "inside".)

Now, to tie the two strands together - the dissolving of the theory and the practical, and the description and the "knack" - we need to get a handle on what you might call "intentional context". Ultimately, this is simple: that if you attend to your direct experience, for sure there's the "object" bit, the localised stuff you can draw on paper or think about systematically, but also there's the "knowing" or "meaning" which is sort of non-located, "dissolved" everywhere, inseparable from it. The relevance to "outcomes" is that without the contextual aspect asserted, object-based activities are (literally) meaningless.

(Further intermission, from extended discussion elsewhere:)

Intentional Context Exercise

So, first imagine a sphere in front of you - say, a blue sphere with no particular detail, just floating there. Okay, now imagine a sphere in front of you, identical in every way to the first, except also imagine that this sphere is imbued with the special power to make the room filled with joy. But do not change the sensory aspect of the sphere in any way when you do this. This is basically "imagining the fact of something being true" abstractly. That is, that an object, or your ongoing experience more generally, has a property, without actually visualising any sensory aspects to that property. Instead of doing all the "sensory theatre" of picturing stuff, in an effort to associatively trigger the fact or as an excuse to do so, you can just directly do intending-asserting of the fact into greater prominence. Finally, after taking a pause to clear yourself out a little, instead of using the sphere image, simply directly intend that the room is filled with joy, and experience the result of that. That is, wordlessly intend the fact of: "it is true now that this room is filled with joy". And, um, enjoy.

The suggestion here is that since experience is direct - you are your experience, you are "that which takes on the shape of" experiences and there is no "outside" to you - then with any method you do, you are actually playing out the entire thing as a sort of "sensory theatre". And that's all outcomes actually are: desired moments of sensory theatre, with meaning. In effect, the only way to have something become fact, is to fully imagine-that (to "take on the shape of" the pattern or experience of) it being a fact. Imagining that you are "over here" trying to change something "over there" is like a little play; the entire experience is imaginative.

But it feels subjectively similar to trying to pick up a metal bar with an ultra ultra weak magnet?

Directly imagine being a strong magnet, then! :-)

. . . .

In short, then: "theory" is a type of "outcome", and talk of being practical is meaningless unless it is clearly seen that the "literal" and "metaphorical (that is, sensory experience and descriptions of sensory experience) are the same. However, one pseudo-practical route is to attend to one's direct experience as it is, in addition to experimenting with direct or indirect intentional strategies.

Aside - In terms of the "directness" of experience, the exercises in chapter four of The Michael Chekhov Handbook: For The Actor by Lenard Petit are worth a look, as far as it goes within its subject. You'll have to read between the lines a little when it comes to the "second body" idea (think: what is the first body, what is the whole experience) but the notion of directness, and the very specific sense in which "belief" is relevant, is in itself worthwhile.

(Quickly, for now:)

You do seem to have a fondness for these abstractions, TriumphantGeorge. I

Well, no, not at all really. What do you mean by an "abstraction" and what do you mean by "lingering in practicality" (one might ask)? Without clearly defining those things, we end up with not even abstraction - merely obfuscation (albeit not deliberate). And, you really cannot get more practical and direct than the two exercises I included in the last comment. Did you do them?

One has to actually perform them: in my experience, people tend to think-about such things rather than actually engage with them on their own terms (or at all), just as people rarely actually commit to any line of intentional focus in order to experiment. They tend to want a sort of conceptual coherence or pre-guarantee in thought, but of course that's rather part of the issue. Again: there is no method or "way it works", so the "abstractions" I might suggest are actually patterns to adopt, rather than concepts to think-about. The point is that if one want to have things, "solutions" or "outcomes", defined in the terms of one's current everyday assumptions, then one is already lost. Because those assumptions, that patterning, is exactly the problem we face. That is, if by "practical" what we mean it that we want something to "do" - like a sort of physical

action that will make things happen, that still builds upon the notion of ourselves as some sort of "person object" that is in a "world" that is a "stable, simply-shared, spatially-extended place unfolding in time" - you'll eventually hit a barrier and realise that such actions are already "too late". Such actions are yet more "experiences" and have no causal power, and instead adopting abstractions as fact might be, in a sense, the way forward.

I'm guessing, I suppose, that you prefer talking about those than lingering in practicality.

One might note that "prefer talking" equates to "prefer typing" when it comes to online conversation. On evidence, it could seem to me that you "prefer typing"? Of course, it's not really a preference - it's what conversation is. Nobody can do another's exercises or insights for them. So this is all we have, here. Talking. Discussion. About insights, but not in themselves insights. "Pointing at the moon." It's like saying that a diarist "prefers writing" rather than living, simply because the record of his life, for others, exists only in text?

Some people do prefer reading, though. (Which is fine, of course.) But then, you didn't really engage with any of the content of my reply, at all?

there is an insufficient communication channel established between my waking or "surface" self and some much deeper substratum of my being

This is the ultimate in "theory" or abstraction. Have you ever encountered a "deeper substratum" of your being? Or indeed a "waking" self as distinct from some other self? Directly, I mean. Besides, that is, simply thinking-about such a thing. For me, this subject really comes down to one single insight, and realising the rest (all the rest) is, yes, in a sense talk. But that applies globally, perhaps, to everything that can be discussed at all. Al conversation stops, if we truly commit to that as purity.

(More later:)

Can pick this up tomorrow and address your points more clearly if you like. Really, the most fruitful avenue of discussion is probably on the relationship (if that is even the right concept) between "doing" and "experiencing". Noting along the way, of course, that the very fact of encoding stuff into "conversation" immediately removes us from what we're trying to discuss!

(More responses and musings, with apologies for length:)

Knacks & Doings

Again, it's my experience that some people have a "knack" for these things...meaning that a process is going on that is not identical across different "meditators" who follow identical instructions.

Hmm. Well, quite specifically these are not meditations or processes, but it's certainly true that there is a "knack" in the sense of trying to notice something that you haven't yet noticed or thought about. It is just "there", but it is in the manner of, say, noticing "redness" as distinct but also inherent to a red object. It's like a fact that is there, but you are "looking through it". I'm wary of using the word "knack" because it often implies a skill, in inherent talent. But there is no talent to this; it is always there, and is always a fact (actually the only fundamental fact). A further problem, of course, is that putting it into words (as with all putting-into-words), is unhelpful without the experience to accompany it, since the words are pointing to an experience, and absent the experience the descriptions seem abstract and meaningless (which they are, previously). This loops back to our comments on theory and "talk", earlier.

In other words, missing variables...as I implied earlier.

I'd disagree with that, or at least I'd say it's potentially a misleading idea, since it implies there is some sort of hidden structure to uncover, some secret set of facts or a mechanism. Instead, here, we are talking about the context to all such facts - the context or all content.

The verb in that suggests that people are actually doing something, are achieving that something, or at the very least that it is achievable in principle.

The sense in which one isn't "doing" something is in particular way. I don't mean that one isn't or cannot change one's experience. The point is that if one "jumps", then one is not truly translating one's body into literally pre-existing realities which are divided into "dimensions". It is not "the dimensions what did it". However, one can have an experience "as if" that is happening, just as right now one is having an experience "as if" one is a person in a world (one has "taken on the shape of" apparently being-a-person-in-a-world). And that is enough. That wasn't very clear, probably. What I'm trying to highlight is that all there is, is "experiencing", and regardless of the content of "an experience", there is nothing permanent behind it, other than the fact of "experiencing". (See: the Feeling Out Exercise earlier.)

Ultimately, then, we are noticing that experience is like a shape or pattern in liquid, which - even if it is of "a solid world" or of "jumping dimensions" - has no underlying supporting structure. It's cliche to say it, but "the water" (which is oneself, non-personal) is the only permanent fact, and the "ripple patterns" are just relative disturbances. Furthermore, any descriptions one comes up with about those patterns are just themselves patterns, more experiences. There is no depth to them; they are in parallel. Again, this sounds obscure or even wilfully opaque, but it's much clear if you take a moment to notice your experience, as per that exercise for instance. Without that, one is simply building "castles in the sky": descriptions which might be coherent and self-consistent, but have no foundation, being as they are merely unmoored thoughts within the things they would try to be about. This is why we might tend to resort to metaphors which try to be "meta" and about experience itself, rather than any content (for example: the beach, the blanket, patterned states, and so on). But let's get on to a perhaps more fruitful line of thought:

Dreams, Intentions & Meta

[Deeper substratum] Well...I would say that we encounter such a substratum every night when we dream.

Would you say that dreams are "deeper"? I think the actual experience of dreams doesn't involve any hierarchy or levels. The content is different certainly, but the experience is not different in its nature.

I think some kind of discussion of will is missing here. Intention is just a fancy word for will at the end of the day.

Actually, the word "intention" gets used over the word "will" deliberately, since the latter tends to imply one entity exerting influence over another. Meanwhile, "intention" is nearer to the desired meaning, that of a static idea or pattern which one would like to bring into play. There is no good word for this, though, because we are talking about something which is "before" objects and events. The way I tend to use the term, is this: "intending" is the increasing of the relative contribution of a particular pattern to one's ongoing experience; "an intention" is the pattern (fact or outcome or 'idea' or something more abstract) that one is increasing the relative contribution of. The is a little circular, but that is the nature of it: there is not "you" who is "doing" intending onto a "world"; instead it is a shaping of oneself as the experiencer, or "awareness", or "that which takes on the shape of states and experiences". The possible rejection of the term "will" comes from this requirement to avoid a sense of division and of objects operating on one another.

I just don't think that we know all the variables acting. But this should be seen as the beginning of an exploration and not the end of one.

I don't know about "variables", but it's true that exploration is ongoing, in the sense the one uncovers and perhaps amends the patterning of one's experience. However, the main insight as regards the context is one and done: there is nothing more to be done with that. Really, this is that experience is "imagined" and to change it one must "imagine-that" it is different, directly. Not everyone is interested in that, in what seems to be philosophical musings, though. However, without that, there are difficulties, I'd say, because there's a tendency to want to acquire a particular outcome while still defining it in terms of (implying within the intention) a "format" of the world as a "stable, simply-shared, spatially-extended place unfolding in time". Rather than something more flexible, such as "a sequence of sensory moments recalled from a memory" or "an imagination space within which patterns are drawn", or whatever. This "meta" intending is where one really gets exploring: intending the structuring of experiential content, rather than just intending outcomes. But, again, I really think there's not much point to that if we are content-focused only. This is because then we're still looking for a "how it works, really" by attending to our experiences - and there's a big problem with that, since we tend to have experience which are implied by our own looking.

The results can be useful, of course. After all, if one has a dream of discovering a useful machine, and the machine works in the dream "as if" it can cause desired changes, then even though the machine doesn't really have any causal power (the experience of "the machine" and of "the machine working" are both just patterns; the state of the dreamer), it can still be utilised. The problem only arises if the machine is confused as being "how dreams work", when actually it is the fact of the dream itself - of "experience" more generally - that is the "how things work". Dreams are good to ponder though, I think!

- What are dreams made from?
- What is it that experiences a dream?
- If one has a lucid dream and makes changes, what exactly is making the changes and what is it really changing?

And so on.

. . . .

This has probably drifted a little, I suppose. That's inevitable, though, when we're probably talking at slightly cross purposes, and part of our conversation is really about feeling out what we mean by various terms, and what our differing underlying assumptions might be. And we likely differ on the idea of the "nature of experience" more generally, I guess.

Now, I don't think anyone necessarily needs to think things through so deeply, though, but instead of that they need a certain bloody-mindedness and blind faith in order to commit and/or to persist without holding back. As in lucid dreams or visualising, it's not so much the doing as the full commitment to the outcome, without reservation?

...

[COMMENT]

/u/Redscale7: I've fully been where green-sleeves is, but I completely understand what Triumphant George is saying. I think I can be a good translator. What George is trying to say (and you can correct me George, but keep in mind most of us still speak English here :P) is that yes, you can certainly affect physical/sensory outcomes, and there is no theory or method behind it beyond "you get what you intend as true". The only thing that gets in the way is any patterning you throw on top of that fact (which is the only fact possible, because it's something that doesn't change). The problem (what you may be "missing") is that you are clinging to an extended systemic pattern that says "I am a separate individual trying to change a big complex world" and "I need tools to fix things" and, probably most importantly "the metaphysical act isn't actually real". George isn't saying that you have to be satisfied with just imagining something. It's that you have to take yourself to a point where you accept the metaphysical fact as being equal to a physical fact. Otherwise, you haven't fully commited your faith to your metaphysical acts, no matter what methods you used or how long you tried. You're putting more strength in your physical facts, so they are automatically dominating your attempts to use "tools" to "overcome" them. Additionally, you can only ever encounter experiences that confirm what you already "know". Currently you see other people accomplishing things that you cannot. This is in itself an outcome of experience based upon something you believe. There is no one "out there" in the world. There is no "world". There is only you, and the evidence you have created for yourself to sustain anything you currently believe. This is probably the most mind-bending thing to digest because it means you can't trust your physical world for absolutely anything. There are no true conclusions there, no methods, no supporting evidence of any kind to access. You won't find answers "out there", because out there doesn't exist. Only you exist, and so the only place to look for your "answers" is within yourself. Your world will reflect any conclusions you create and support anything you intend to see. George's "feeling out" exercise is pretty good to apply here. In that quiet space where there is only you as formless background awareness -- where then do all these rules and facts about your world come from? That is patterning. You can let go of that patterning in two ways:

1. Returning to "who you are" by accepting yourself as unpatterned background awareness. Everything else on top of that becomes superficial and therefor easier to drop or manipulate.
2. Actively training yourself into a set of new patterns through repetition, using any method of your choice, while under the firm knowledge that the method itself is not important.

Or you could simultaneously try both. The key is to remember that there are no rules and if you find yourself frustrated with a lack of physical outcomes, it's an indicator for showing you that you haven't yet accepted your metaphysical acts as powerful enough to affect physical facts. You're still too invested in the pre-existing patterns. Digging to find errors and new methods to fix them will only produce more errors and new methods of fixing them, but never the solution (because you'll only ever find what you're looking for), and meanwhile only reinforce your state of being stuck.

I hope this helps. :)

[END OF COMMENT]

It's that you have to take yourself to a point where you accept the metaphysical fact as being equal to a physical fact.

That'll do! Or, perhaps, just stop worrying about that completely, is another option, accepting things at face value (so that your worldview amounts to something like "I am an experiencer within which a series of sensory moments appears" and formulate intentions in terms of that, thus avoiding re-implying other patterns).

...

/u/Redscale7 essentially gives you my clarification below for most of that. Basically, we're talking about taking "one step back" from the discussion we're having right now. Even talking about "the subconscious" realm is already using or implying a pattern which is "too late" for what we're dealing with here. We're talking about patterning itself. To pick up on one point, though:

The sense in which there is no method, is that there is no particular method, in terms of an act one might take. This isn't to say there aren't currently present patterns that you might leverage, though. For example, we might say that the Two Glasses leverages the patterns of "translation and transformation" and "volumes and intensity", and moving your arm leverages a whole "body" postural pattern, and there are lots of more abstract patterns that we use, and so on. The pattern of "I am an object located in a world which like a 'place' which unfolds in time" is a more basic one, still. However, those patterns aren't fundamental. This includes the "world" one. And patterns don't cause anything, rather they are the current state of experience. The only cause of change is intention, which is to say, selecting a pattern into experience. As you note, in your wording, doesn't it seem that there "forces" operating against us?

The way forward, then, for major change isn't to leverage existing patterns (that is, intending the pattern "it is true now that my arm moves then" and the rest being just the existing postural pattern as the "auto-completed" extension of that), it is to amend patterns as well. But the "method" remains simply intention. It's just that the target (or better to say: the pattern being intended, intensified) is different, is more general.

To further clarify: For the sake of argument, we might say that all possible patterns exist eternally, are always "true" to some extent, we might say that patterns vary only in their relative intensity, or strength of contribution to experience. We might also say that at any moment, the world must "make sense" - that is, be an overall coherent pattern. If this is so, and we have a very strong pattern of "I am an object in a solid spatial, temporal world", then, like the arm-movement intention which is done in the context of the body posture, our intentions are structured by the context of that pattern. A synchronicity might arise here and there through the gaps and feel a bit dreamlike, but not much more than that. A reason to persist in that, though, is that the more one has synchroncity and recognises the meaning of that, the more one's intentions with will tend to intensify the pattern of "the world is dreamlike" as a byproduct, an implication. However, from what we're saying above, we could just go for intending the pattern "the world is dreamlike" directly. This is like changing our "posture" such that the manner of our "arm movement" changes, becomes more flexible. (And this is actually a way to change your bodily posture and movement - of course, because it's all the same thing, all just patterns of experience. That's why, for exploratory exercises, I quite recommend that Michael Chekhov book by Lenard Petit, and also the Alexander Technique book by Missy Vineyard.)

Putting it together: So we could summarise that with something like the following, jumping ahead a bit admittedly:

- The only fundamental fact is the fact of being-aware or "awareness".
- All other facts are temporary and relative, as patterns in awareness.
- All possible patterns exist, eternally, and are available right now. (You can conceive of them as being "dissolved into the background" of this ongoing moment, now.)
- What you actually are, is "awareness" which has "taken on the shape of" a set of patterns = a "state".
- A "state" fully defines our experience, completely. That is, it defines all moments over all time, deterministically, between shifts.
- To shift one's state, one simply "intends" a pattern, and that pattern then becomes more prominent in the state, and so in our ongoing sensory experience. This is like a "shape-shifting", a movement of oneself as "awareness". There is no way to describe this or explain it; it is a "becoming" rather than a "doing".

- One can conceive of the experience of apparently being-a-person-in-a-world as a single pattern, a "world-pattern", which is always self-consistent (between updates, that is).
- If your world-pattern has a strong component of "I am an object in a solid stable world" then any additional minor patterns you intend such as "I will get healthy again" will be incorporated within that context (and, in some cases, will just arise as dreams plus a couple of synchronicities, rather than main outcomes).
- To improve the quality of outcomes, one should consider intending the context directly, such as "the world is dreamlike, fluid, and symbolic".

Roughly, then: no facts are fundamental, intention is the only cause or method, conceiving of the world as a pattern of patterns is one of the most flexible positions to adopt - and the world is a "shape" that you take on, directly.

One further implication of the "directness" of all this, is that:

- It is very important to fully decide and declare that it is a fact that your outcome is going to happen ("it is true now that this happens then"), either directly or by implying it in some way. [1]

Essentially, one must actually decide what is going to happen, and that it is going to happen, because it is this deciding or asserting which makes (is!) the change. Without that, any apparent method becomes simply an activity - in effect, an intention only to have the experience of performing a ritual, a bit of "sensory theatre". It's rather like the difference between intending to" tense your arm muscles against an object in order to move it", versus "intending to move the object into a new position". They are quite distinct things. (A good exercise for this, is to challenge a friend to an arm wrestle. First, proceed by intending to "use your muscles to move your arm". Then, instead proceed by "intending that it is true that you win the arm wrestle". Note the difference.)

—
[1] It occurs to me to add, for clarity, that of course when we say things like "intend that 'it is true now that this happens then'", we don't mean that we should verbalise or think the words. Rather, we're referring to attending to the pattern that this statement would describe. Whilst saying words, or visualising images, does bring to mind that pattern just by association (which is the experience of having the "meaning" of the words or image), when we intend we just go for it directly - otherwise we are often just intensifying the experience of saying or thinking the words, rather than intensifying what the words mean or the fact-pattern they point to. There is no particular sensory experience associated with intending, we just "know" that we are doing so. The except to that is, of course, if the intention is something that would have an impact on our current moment, because then we will experience the result - for example, if we intend that "it is true now that my body is becoming completely relaxed", or in the case of the blue sphere exercise, that "the blue sphere means-that it is true now that I am feeling joyful". (Plainly, this is all much more complex in the description than in the doing: hence experimenting with the Feeling Out and Intentional Context exercises, say, is better than a discussion about it, since they are it.)

(This got quite long, perhaps we should pick one single point of contention and expand on it, but remembering that descriptions don't really matter much, because this isn't something for which one generates 'explanations'. It may be that "intention", for example, might be better termed "direct imagination", for you, and that it is better starting with exploring exactly how that relates to body movements, rather than jumping straight to discussion about "facts of the world" and so on. Meanwhile: have you ever actually taken the time to "intend that the Earth has two moons"? Closed your eyes, just intended the fact of that for just ten minutes? Worth doing, I'd say.)

"Nature" & Patterning

I think that nature has a “patterning”…a fullness as well as an emptiness

We return here to "what is nature?", though (it is a concept) and from there we see that the "fullness-emptiness" issue is an aspect of our description, not of things-as-they-are?

Is a better way to say this, perhaps, that "my ongoing experience has a level patterning of which seems stable and unchanging, a formatting which seems more resistant to change"?

Prominence, Descriptions, Hidden Variables

But what about when it is doesn’t become prominent?

It's a metaphor. There isn't really an "it" that is there when it isn't prominent. "Patterning" is just (I suggest) the most basic sort of description we can have of structured experience. But it is just a description. The description itself is just another experience you can have (the experience of "thinking about experience"). We can have experiences "as if" that experience is true, but you can't actually describe what is true at all - because it is just: the very fact of "experiencing". That's why I say it's not an explanation of experience, because it is inherently not possible to have an explanation of experience (since "experience" is that from which all explanations are "made", in a manner of speaking). It's also why I say we have to just put thinking aside (since thinking is object-based), and notice our experience as it is, directly - and realise that what we are is the subject to all experience.

When doing this, we also notice something important: that concepts of something outside of the current experience are themselves mental objects within experience. The idea of "all patterns dissolved in the background" is a matter of convenience, a bookmark. The direct experience is that "we never experience what we don't experience", and so it is meaningless to talk of non-prominence. Because even if you are just thinking about an object, that is also a prominent pattern, just not within the main strand of experience (the 1st-person "me in a world" strand). Both the thinking-about and the main strand are arising within and of you-as-awareness. They differ in location, not in kind. The thought of non-prominence is itself a prominence!

Your "hidden variables" are a bookmark of this type also. But any experience you have of "hidden variables" will just be another experience - and they will not be causal, therefore. They will be content, they will be a "result".

EDIT: It later occurred to me you might mean something of the form "where is a fact when I am not directly experiencing it?". But I would say, in this description, that you always are directly experiencing it, as a background that is always there, just not unfolded as a sensory aspect. In a similar way as you can "know" your current situation, even though you haven't unpacked the "knowing" into words, and pictures, and so on. The parts of the world you aren't experiencing in the senses, and the "infinite eternal gloop of all patterns" of the background, are both always there, and you are always experiencing them, as you-as-awareness having adopted a state which consists of you-as-awareness (empty!) as all possible patterns (full!) at relative contribution (empty and full!).

Simplicity & Problems

It’s just not that simple. If it were, everybody would be doing this successfully all the time.

That's good point, of course. But the way in which it is not simple (going with our little model for the moment) isn't in the causation, it's in the patterns or ideas we choose to intensify.

A few of thoughts:

First: Because everything is direct (because there is only you-as-awareness and no outside to that) then the full context of the intention matters. As we were discussing previously, just verbalising or visualising isn't sufficient, it is the assigned meaning of that which also matters. More accurately, the pattern you intend has to actually be the fact you wish to intensify. It can't be a pattern about the fact, it must be directly that target fact, or a fact which in turn implies the target fact.

Second, and related to the first: There is not "you-over-here" intending "pattern-over-there". Intending or implying any pattern which consist of a division of this sort, is problematic. This is really a restatement of the notion that you must actually intend the outcome you want as the outcome, and not a relationship with the outcome.

Finally, all intentions have a context, a sort of structure they are formulated in terms of, and they re-imply that context. So, in everyday life, if you intend to change direction walk "over there", then that intention is in terms of a certain idea of the world - as a "place" or whatever, that is solid, and so on. Or you interrupt yourself to intend taking a certain route because it is well-lit and "the world is a dangerous place". This can be an issue.

Aside - We should forget hypnotists and the like and "other" people, I suggest, except as a sort of in-experience narrative. This is best handled as a 1st-person perspective topic. We should be careful, really, about "people" and "everybody", because in a sense neither they nor you, as a "person", are causal agents. Apparently being-a-person-in-a-world is an experience you have, a formatting; it is not what you are. This brings us back to the impossibility of writing a full description, though, because there is not many or one "awarenesses" - there is just "awareness", which is "before" division and objects and change.

Patterns & Practicality

So, "getting practical", we have a couple of ways in which it is "not that simple", for sure. One is that the intention is incorporated into a pre-existing formatting, and we may need to intend modifications to the formatting (intending that the world is more dreamlike and flexible, or adopting a specific model such as the "moments of memory" model). Another is that really the intention, to get the structure and relationship right, should be formulated in terms of you being "the subject to all experience" - a sort of unbounded container within which a strand of sensory experience or thought is unfolding - rather as a person-object located within a world. The final problem is that we want to avoid implying the old situation when we are intending a new one, or after doing so. People try to get around this by going into a very relaxed state, or perhaps intending as they go to sleep, using those as times of "non-obstruction". Ideally, though, one goes beyond that "trance or sleeping" approach and adopts the attitude of "letting things be however they are" always (basically "non-doing"). Then, instead of reacting to the unfolding content of the moment - thereby perhaps counter-intending and therefore re-implying, say, a "solid limited world" concept or whatever - one has adopted a stance of spontaneous flow and "allowing". Then, we are ceasing to interfere except with very occasional, specific intentions as "updates". This means letting bodily movements and mental thoughts unfold by themselves also, of course - not just the surrounding environment - because those are part of the experience of "the world".

For this last bit, when we first do it, there's often a lot of odd "stuck movements and incomplete thoughts" which seems arise, so there's definitely room for some sort of daily releasing exercise where one practices this "letting go" approach. Not because one gets better at it, but because one's posture is likely coiled and held, and there's some crazy spasming (or more) until one lets them play out. Until then, it's quite possible that one is spending a lot of time counter-intending this "open attention" movement, and thereby (since body and world are one pattern) effectively opposing all movement of one's state of experience, by implication. (Such a daily releasing can either be passive, or you can intend being "open" to direct it. There's a link in the introduction post which mentions both.)

Aside - People often do "meditation" in the hope of either realising the nature of experience, or for stabilising or clearing their ongoing experience. My feeling is that, when it comes to the former there are better ways to do it than passive meditation (it's pure luck whether you accidentally have an experience which leads you to notice, a deliberate investigation is much better). Meanwhile, for the latter you need to be quite clear about the target formatting you are after rather than just concentrating on one sensation or idea or whatever - and if you're going to spend the rest of the day in resistance and scatter-gun intending and implying, you'd be better tackling that instead.

Let me emphasize: this is not about contention for me, but about practicality.

Well, the contention would be our differences in how we think things to be, or the way in which we think about them; that is what we are exploring.

Also, I'll simply lift the points from your post that speak to me, so I wouldn't worry about length.

This isn't often the best way to proceed, I'd say, since lifting the points that speak to us often aren't the points where progress is made, it's usually in the areas or assumptions being overlooked - this applies to my understanding of what you are saying, too. So it's often better to take a single strand, and pursue it thoroughly. Notably, there's a couple of points I definitely haven't got across properly in previous comments, based on your "manifestation" and "meaningless of non-prominence" responses, which tie back to what it means to describe an experience (or experience a description). And the points you have engaged with have tended not to be the ones that matter, I'd say - quite possibly due to the bloat of the conversation, and quite possibly because I have not successfully made them seem to matter!

So we need to take a step back, to continue.

To what end, though? I don't particularly want the Earth to have two moons.

To test it! To see what happens with such an "ambitious" intention. Otherwise...

The former is indeed easier to realize, in my opinion, because it can slide between the gaps in much looser-habit patterns that mostly pertain only to the intending individual, and which do not impact others with paradox or a fundamental change in the experienced world applicable everywhere.

...otherwise this is meaningless. As you say, it's just an opinion, based on untested assumptions about "others", the nature of "the world". Even saying "the intending individual" is problematic (because it is not clear at all that "the individual" intends anything). Much of your comments appear to suffer from the same issue. You are stating things based on a description of the world which, I am suggesting, is not (necessarily) the case. More to the point, based on assumptions about ongoing experience which are fairly easily examined - if you were to choose to do so (as per exercises in previous comment, for example). The reason to try to "manifest" things you don't necessarily care about, is exactly to manifest things you don't necessarily care about - to experiment and investigate the properties of experience. Otherwise you're just talking about perceived likelihood, for example, while fulfilling the prophecy through selective action.

And to the best of my (conscious) ability I do indeed try to envision the world as more dream-like and malleable.

Perhaps we could use this as our seed, to clarify what we're actually talking about here, and from what position. (Assuming you want to continue.) So I'd kick off by asking:

- How, exactly, have you gone about doing this? (To the extent one can articulate such a thing, of course.)
- How would you describe what "you" are, what "the world" is, and what the relationship is between those?

And also I'd suggest you try the Feeling Out Exercise and the Intentional Context Exercise and offer your perspective on the experiences. Because without that (or something similar) there is no anchor to our discussion, since my descriptions are pointing to something you've never examined, and so for you they are just a bunch of words addressed to nowhere.

I've tried it with other things that haven't worked, so it is not untested.

The point was to examine more closely the way one attempts to do it, and the way in which it doesn't work. In terms of a conceptual framework, we've already covered a way of understanding why, say, you don't just decide to turn a house into a mouse, and have it happen. Specifically, I went into one way of conceptualising the nature of that apparent "inertia" and how - if - we can address it.

Not really. I'm suggesting things based on empirical accountability.

You are suggesting things based on an interpretation of your experience (which is fine), and I was attempting to discuss the context of experiences more generally - how to examine that directly, and its implications for both understanding our everyday experience and the possibility of "unusual change", and then proceed to how we might tackle particular changes. So far (quite possibly due to my own style of writing of course), we've gained no momentum on the key points, largely because I've failed to engage you in the areas I think we need to explore in order to get a better perspective on the "why can't I just change a house into a mouse" factor. Your replies have tended to be restatements of a certain point omitting what I think were the important parts of my responses that address that point, for example. It's not clear, for instance, that what you mean by "intention" is what I am referring to by that term (it is not a the same as a "wanting" or "asking" or "willing"). And your suggestion that I was referring to, say, altering "perception" rather than "really" creating change means that I've not successfully conveyed what I mean by the directness of experience. I concluded the last comment with a possible path to opening out the conversation, by connecting it to some specific questions and activities. You've not responded to those, but that was a way to ground our discussion so we'd no longer be talking past one another. It may be that our conversational styles just not a good match when it comes to this topic. Or it may be that you've actually decided that "this doesn't work" and this is due to "hidden variables", and aren't interested in exploring an angle other than one based upon that idea. (Perhaps you find particularly unappealing a perspective based on a philosophy that sees these ideas as relatively useful for leveraging, but otherwise basically fundamentally meaningless.) Either is fine, of course, but it does mean we're not going to be getting anywhere with this!

Q1: I think he just wants to know what you personally can do. He wants to clarify if you have been able to experiece dimensional jumping in a way that cant possibly be explained by the solid world model. Its about the person,triumphantgeorge himself. Like are you basing this on personal experience or not, and if so, describe something which yiu experienced that couldn,t have been a a coincidence like willing a continent in existence.

Perhaps. What good would that do, though? I'm just some (apparent) bloke on the internet - strictly speaking, a bunch of words arising within his experience, an aspect of his own patterning! Another story for someone to read! :-)

Slight joking aside, it's very much a personal investigation of oneself, this; it doesn't really matter what other people seem to do. Hence, trying to return to a particular direct experience everyone can have immediately (feeling out; intentional context) so we've got something shared and immediate to talk about, then take it from there (especially since focusing on the "philosophical" aspect wasn't taking). As per the sidebar, the subreddit isn't really about convincing someone about something - more of a: try this, contemplate the implications, now push it further, and discuss. And if someone doesn't get anything out of it, if it seems to them that there is nothing to it then, of course, they should dismiss it and move on. (As a moderator, I try to be sort of agnostic and more of a prompter than anything else.) Although: There are two things to consider in all this: a) noticing the nature of experience as it is; b) investigating our ability to change it. The first, I think, is always accessible. (And in turn hopefully changes one's ideas and approach regarding the latter; but it does require that someone actually looks.)

...

I'm not convinced that you have an answer, and you know what... because I don't think anyone here or elsewhere (including me of course) really does.

I'd agree, in a sense. Where we differ, though, is that I see some questions as not being answerable because the particular questions are prompts for a change of context; those questions are often based on assumptions that we'd want to challenge in order to progress. Nobody can give us a fundamental "how it works" type response, describing a process or mechanism, for example, because the very idea of a process or mechanism is one of the things under examination - the idea of division, one object operating on another, causing something by overlap in location or time, and so on. So we end up with responses that seem to be trying to sidestep the whole thing, because they are trying essentially trying to undercut the assumptions. That, or the responses are of the sort that indicate one simply "does" it - e.g. there is no "method" to producing a mental image, one simply does so, and if one "attempts" to produce one, one produces the experience of "attempting" rather than "picturing", and so on. Better, I think, is to try to draw attention to the properties of direct experience (which I tend to thing provides that new context which changes how we approach things), to work on clarifying the meaning of terms, and the "personal exploration" factor which is involved. For example, Paul Linden's little summary of intention is quite good:

[QUOTE]

We can begin by trying an exercise which focuses on the difference between movement and the will to move (or, to say it another way, the difference between the physical body and its programming for action). Stand up with your eyes shut and imagine that you have come up to an elevator. You have a large package in your arms that you cannot put down so you can't push the elevator button with your finger. Imagine the elevator button floating in the air an inch or two to the side of one shoulder, and imagine that you have to lean over sideways and push the elevator button with your shoulder. Actually intend to push the button. Create a real desire to push the button and intend to do so. This does not mean voluntarily moving to lean over and push the button, nor does it mean becoming stiff to prevent any movement so as to keep the exercise purely “mental”. It also does not mean merely thinking about pushing the button since “thinking about” is a symbolic process which implies a separation between the thinker and the subject about which s/he thinks. In the same way, it does not mean going into a dissociated daze and picturing yourself pushing the button. It simply means to relax, be natural and create an authentic feeling in the mindbody of desire and intention to push the button. (Most people can create this feeling when they focus on it, though many need some guidance to home in on it.) Once you establish this feeling, you will feel yourself “involuntarily” tipping toward the imaginary button.
-- Being in Movement: Intention as Somatic Meditation

[END OF QUOTE]

The later case study is an example of the exploratory process which one goes through for changing movement patterns, but applies equally to the "patterning" of experience more generally, beginning:

Case Study: As I learned how to use this approach to movement on myself, I also began to use it in my teaching and teach it as a way of moving. The final section of this article describes one example of the application of the intentional approach in teaching.

This is similar to the Michael Chekhov acting book mentioned earlier, of course. Now, I get that this might seem to be unhelpful in terms of "answers", but if the answers are non-conceptual, perhaps, or otherwise cannot be communicated, or if they involve a reframing rather than an extension of our current ideas, then "communication by shared events" (exercises) is one way forward. So that's where I'm coming from, and if other people who've tried that are "I used to be where you are", they just mean they've explored that side of things and are thinking differently about things as a result - but, of course, not necessarily correctly, eh? Only you can decide!

POST: Death

I imagine you would experience a body dying. And it might be quite painful!

Afterwards, we might hypothesise: experiencing would continue because awareness is permanent (the context), however your personal experience might not and could be discontinuous (the content). In other words, there is no guarantee that the pattern of your personal identity, the felt-memory, would persist. This might depend on whether you are identified with particular aspects of the experience, the body area or the background, and so on. However, if we're using the "patterning" model of experience, then next-moment would have to make logical sense, in some way.

Q1: Near death experiences might be not just clouds and harps [https://www.youtube.com/results?search_query=near+death+experiences+hell], especially after suicide.

What a downer! Maybe it'll just be very void. (There are quite a few interesting reports gathered on that site [www.nderf.org]; it's fascinating how they differ in terms of imagery and narrative, and in what ways they are similar in their more abstract elements.)

Q2: similar in their more abstract elements
I wonder if this means that there is a special home/source dimension... But, speaking of hell, what's your take on pain? From a physicalist standpoint, pain is useful. It's tough love from our genes, teaching us how to survive. Instead, what is the role of pain in the context of the patterning model? Is it just one of the available qualia in the palette, without any real ultimate meaning?

My suggestion: Discomfort is the experience that corresponds to being in a state which is not logically coherent - and pain occurs when we resist the movement that would make it so. Examples might range from the mundane and everyday, to the implications arising from intending larger world facts. For instance, intending a held physical position beyond which the body would natural move out of it, or intending an external event and then resisting the experiential content of the implied moments leading to that event. As for home dimensions - I'm of the view that there is no "special" state. All states/experiences are simply awareness "taking on the shape of" a particular structure. The idea of "specialness" surely comes from a narrative about those structures, and doesn't reside in the states themselves as such? After all, the feeling of something being special, is just an experience. However, it's interesting that the more "open" and "undivided" an experience is, the more blissful it is. So in those terms, complete eternal void is a "special state" - but it's not special as in being an ultimate goal or end-point for our investigations. That is about coming to an understanding of the nature of experience in general, rather than about the content of any particular state. Aside: Actually, this is a good point: many "seekers", I think, confuse these unbounded experiences with "being enlightened" and seek them out. But being "enlightened" is about the conclusion you draw from these experiences; it's not about the experience itself. It probably doesn't help that the term "enlightened" is now completely mangled as regards its meaning; I usually avoid it as a result.

Is logical consistency an ordinary adjustable pattern like others or an ironclad meta-law ruling them all?

I'd say that logical consistency is simply inherent in patterning, since although any pattern is applied as an adjustment everywhere like an overlay, there is only one single pattern. I sometimes use the example of moire fringes to illustrate this: adding one pattern on top of another simply does result in the final pattern; the result isn't "calculated" or "generated" by anything. Note, though, that by "logic" I don't mean "corresponds to your narrative about experience". I mean more that the pattern is

internally self-consistent. This has to be the case really, because a landscape can't conflict with itself, there can't be some parts which are 3D and some parts 2D, unless they are being held in some way.

Night dreams

So, night dreams are "logical" in the sense that the experience is fully consistent with the patterning of the dream - because the experience is the patterning of the dream. The less deeply patterned, though, the more your experience tends towards being as series of associated images with a sense of there being a "world" behind them. Like, a circle turns into a sphere turns into a planet turns into a beach-ball. That is internally consistent (the beachball isn't simultaneously a square) but it does not correspond to the narrative of our everyday worlds. It is logically coherent within its own domain.

Any sufficiently constrained idealism is indistinguishable from materialism...

Very well said!

It's understandable. Who likes to chop wood and carry water???

Well, after enlightenment, everyone likes to chop wood and carry water! One of the great concerns of our age, surely, is that maybe suddenly everyone will become enlightened, and we'll run out of forests and streams to service this new enthusiasm. ;-)

But that seems an intrinsic and fully deterministic process

So I guess the question here is really: "how does it ever occur to us to intend something outside of our experience?"

Pondering this: we aren't in the world-pattern, the world-pattern is within us - or more accurately, we have "taken on the shape of" the current state of the pattern (perhaps unwittingly). However, the pattern doesn't limit the possibilities for your intention at all, except in a round about way, which is:

Descriptions & Intentions

Descriptions tend to inform - that is, become the form of - your intentions, and so those intentions imply the larger descriptive framework of which they are a part. Descriptions are not how things are, but the intentions based on them create patterns of experience "as if" they were. Thus, we tend to encounter evidence which supports our explanations, which we then use as the basis of our intentions, which further entrenches those patterns by implying them, and so on.

It's only deterministic between shifts, and those shifts are dictated by intention and its logical implications within the pattern, which includes implications about there being a change in the base formatting of the pattern. Since that "how" does matter, only the "what" or the outcome, and that outcome can be partially defined (in fact it always is really), this opens up the possibility that simply wishing for something different is sufficient to create a different experience outside of the circle of observations to date. Now, this is difficult to put into words, but in truth we are always experiencing all possible patterns or facts all the time - it's just that some facts are "brighter" than others (selected relatively by intention or attention) - and we are always experiencing that are an "open space" in which the sensory experience is floating. This means that the possibility of relaxing into that open perspective is always available, and it's more a case of ceasing to counter that rather than intend for it. This is perhaps why times of pain and desperation are often the moments where one realises the fundamental nature of experiencing (and the non-fundamental nature of content). Although sometimes people get hung up on the experience rather than the implication, it must be said.

Q2: It's only deterministic between shifts, and those shifts are dictated by intention and its logical implications within the pattern, which includes implications about there being a change in the base formatting of the pattern.
Not sure how to unravel some intricate parts of your post without a couple of NZT pills, but I can take it as a valuable mental workout. Shifts are dictated by intention. Intentions are dictated by what? It seems to me that the infinite rube goldberg causal chain works in a circular way: our intentions create/update experiences... effects are not fully predictable... so there are always some unforeseen good and bad aspects... and we intend to increase good things and decrease bad things... our intentions create/update experiences... Even if we choose to surrender, to "relax into the open perspective", it's because we believe that this is the best thing to "do". Determinism, here, seems pervasive and inescapable. What are the alternatives? Partial randomness? Fractal chaos?

The thing is: it's only deterministic between shifts. If I intend something right now, I can't pre-calculate the resulting state or world-pattern in advance, and therefore any desire that might arise from that state, and so on. Furthermore, since there is no "outside" to my state, any thinking we are doing right now about this that involves "looking at it" is implying a view point that never, in fact, exists. This is similar to how my thoughts about experience are also themselves within experience. And if I imagine there being an "outside" to experience, that "outside" is also really just an imagining within it - since awareness has no boundary, and so any apparent inside or outside are actually experiential content of the overall context. So, it makes no sense to talk about free will outside of the state or pattern, and many discussions about determinism and free will are implying exactly that. Essentially: "ah, but you can't decide to do something that cannot be thought of, and you won't decide to do something that you don't want to do". That's pretty meaningless though, right?

(We could make some extra points about how strands of thought can, in effect, be their own shiftable worlds and used as a source of creativity outside of the main strand, being also unpredictable between shifts.)

Q2: If I intend something right now, I can't pre-calculate the resulting state or world-pattern in advance
True, we can't know things in advance, but the patterning model is not time-bound...You've said that time is just an ordinary pattern, adjustable and deactivable, overlaid on the others. Doesn't this imply that, behind the tick-tocks, everything is "already" pre-calculated? And I don't mean it in the fixed-timeline-predestination sense (because, of course, there is an infinite number of trajectories on the Grid of All Possible Moments), but in the automata-programming sense -- i.e. for each state, all the possible transitions to other states are fully predetermined by precise if-then rules.
it makes no sense to talk about free will outside of the state or pattern
Neither inside. Free will is nowhere to be found. So, in a deterministic model, subjective experiences like pain or sadness or disgust or fear give a sense of cosmic unfairness. Luckily, evolution appears to be headed in the direction of eternal betterment. At least, this is comforting.

The thing is, though: from what perspective is everything pre-calculated? That perspective you are imagining, never "is". It's another example of the "view from nowhere": looking at a mental diagram within the thing it is meant to be a diagram of. I get what you are going for, though, which can essentially boil down to:

- Given a full set of information, surely we will always intend what we want, so isn't that intention "pre-ordained"?

The first response to this is as above: that the mental map we're referring to in this discussion never exists in actuality. After a shift, the old state simply doesn't exist anymore, there is no memory of it, so to talk of determinism between states doesn't exist anymore, there is no memory of it, so to talk of determinism between states doesn't make sense. The second response is that "free will" is the ability to be able to, in principle, choose any option. If it so happens that we always choose the most attractive option, then that is still a free choice. In actual fact, the "making the best choice" idea is just a theory of what will happen - and it is contentless, surely? Because cannot predict the options or our desires prior to encountering them; certainly we can't predict what they will be post-state-shift. And if we cannot actually predict our own choices in advance, then they are not deterministic, and the theory is simply a narrative. I can't help but feel that this sort of thing needs actual illustrations to point at. :-)

Q2: After a shift, the old state simply doesn't exist anymore, there is no memory of it, so to talk of determinism between states doesn't make sense.
I'm way off base. I was thinking in terms of eternalism, but that seems more akin to presentism. However, I don't understand how such thing could be dynamic and timeless at the same -uhm- time. Thank you for your help and your patience. I give up on the mind-screwing theoretical stuff for now...
I can't help but feel that this sort of thing needs actual illustrations to point at. :-)
Releasing "Act = Fact, Part 2" in comic strip form would be epic. Even better with some Kung-Fu Owls kicking physicalist asses!

Well, it's "eternal" in the sense that "all possible facts and patterns are present and true always, now", it's "presentism" in the sense that you-as-awareness are in a static state (between shifts), and that state corresponds those facts and patterns being at different levels of "truth" or "intensity of contribution". Even "time passing" is a static pattern within a particular state. But - it's just a description, albeit a description which aims to be the most abstract that makes logical sense, and therefore the most flexible that is consistent with our experience. That is, intentions based on it do not imply additional complications. It's a "clean" model. You don't really need the model, any model,

in order to get along. After all, it's just another "parallel construction in thought" rather than the world-as-it-is. Recognising that the world-as-it-is isn't any particular way, is probably enough (although that takes a bit of faith and the admission of uncertainty). So, the "edited highlight" would be, I suppose: Intending is the only cause, however intentions based on a description also tend to imply the pattern of that description - and hence tend to trigger experiences "as if" that description were true. If you intend something which is formulated based on the assumption that "the world is a spatially-extended place", then your intention also contains that pattern as part of the outcome you are intending. If you intend help from the Norse Gods, for example, then you will be implying their existence by doing so, and will tend to have other experiences "as if" the Norse Gods were around. Heh, I rather like your idea for "Part 2". I do think the Owls of Eternity need a starring role; it's the obvious next step after the success of their very fashionable eyewear range! (8>)=

Q3: it's only deterministic between shifts
when i shift my attention to something else than the thing i'm concerned with, then synchronicities happen (which are based on other strands of thought). e.g. what i want or expect won't happen until i become engrossed in something else. this seems silly.

Possible explanation: This is because when you are focused on something, the "boundary" between that strand of thought and the main strand of experience is fairly strong. You keep thinking about it, which implies the pattern of that thought is separate from the rest of experience. When you let of of that and look elsewhere, you are ceasing to hold that image in a constrained bubble, and it becomes a more seamless part of the overall space of experience. The possible solution: to intend into and as the main strand from the outset. For example, rather than focusing on a little bubble of thought and intending there, instead begin by either becoming aware of the background space to your main experience, or focus on an imaginary object floating within the main strand - and use that as your intentional focus. (It doesn't matter if your attention is on a small area of the main experience; intention should apply "globally" anyway even if your attention is "local".)

Q4: I remember you saying that the head gap is the background space. So to put the above into practice to go from seated=>standing, would we begin by placing our attention into the area behind our forehead, and then imagine-that we are already stood up, not interfering?

It actually shouldn't matter where your attention is, because intention applies as a whole, across the entirety. Provided it's directed in the main strand, and is not narrowed-focused on some part of your body and preventing it changing, you should be able to attend anywhere, or completely openly, and your intention will work. You can think of intending as resulting in a sort dissolved pattern across the entire world, but whose sensory aspects are only experienced if a result of that intention overlaps with your current sensory moment. So, when you intend standing up, the pattern - "the intention" plus its implication - is really a static pattern laid out from this-moment running to that-moment, which you subsequently encounter as "time passes" across it. So, I when intend to "stand up" that means: the fact-of-being-stood up is placed a few moments away, which implies a set of moments between that-moment (being stood up) and the current this-moment (being sat down). Then, I start to experience "standing up" happening as I scan across the moments from this-moment to that-moment.

Q4: Ugh, I understand everything perfectly conceptually, but the bottleneck to using this stuff practically really is - how do you insert the fact itself into your future. And of course, the answer is - well, it can't be described in words! Also, from the perspective of being-a-human, it seems to be extremely challenging to insert facts that are not at all plausible. My classic example that I use is to decide that you will receive a text message from a certain person within 5 minutes. I'm consistently unable to do it even with the firmest of deciding!
EDIT: When I say "using this stuff practically", I don't mean misdirection or assignment of meaning exercises, those often work with minimal commitment. I mean having the ability to directly insert facts when you please.

Yeah, since it just is - it's identical to being - it's like trying to describe to someone how to think a thought, or how to hear sounds, or even more mundane: how would you describe to someone how to lift their arm? In all cases, you just "become" the outcome and then you have the experience of it happening. But that's not very easy (i.e. not possible) to describe, so we end up talking about pretty much everything else instead - sigh!

Q4: To me, the implications of this is that the only route to truly figuring it out is through constant testing in your own experience. If descriptions just can't capture intending, surely there is no point to asking your dream characters how to describe it! Even though we do it anyway at some point in our exploration. Although, I have to say that I'm not willing to accept that descriptions are completely meaningless compared to firsthand experience. I think descriptions can be useful to initially point us in the right direction, which is then followed by personal experimentation to solidify understanding. Lastly, I feel that there is a luck component to all of this. It could take you 10 tries or 1,000,000 tries to finally realize how to insert a fact.

I agree that descriptions aren't completely meaningless. I think they are useful in two ways:

- They provide inspiration for intentions. Also, intending based on a description also implies the extended pattern of that description, so your ongoing experience starts behaving "as if" your description is true, even thought the description itself is parallel and non-causal.
- They can be useful for pointing out gaps, and thereby encouraging us to direct attention towards those gaps. Although the description, or language more generally, cannot communicate those gaps, the realisation of the "fact of the absence" can lead to us attending to the thing that can't be described.

For example, say you've got a hand-waving notion of how you summon a thought or how you summon an arm movement, but you never examine it. Now, someone points out to you that there is a gap in your description of how your world unfolds. The attempt to describe this gap, and the failure of the attempt, leads you to recognise "intention" and "experiencing", and to investigate what it is you are doing (or not doing), even though is "before" words and cannot be codified. Now, I maybe wouldn't call it luck, exactly, but there is certainly an element of discovery involved. That is, you end up attending to your own patterning and your current state. So for sure, you can't get any better at intending as such - it's not a skill, just like you can't get better at being - but you can certainly get better at constructing intentions through better understanding what it is. Typically, ending up with something like "thinking the thought of something being true", or similar - something that points to it for you. I suppose there's a luck aspect in ever encountering a situation where the gap is pointed out to you in the first place.

Q3: becoming aware of the background space to your main experience
I felt like that out for a walk today - kind of like)(observing the 'bubble' of the universe being seen from the sphere of my awareness
instead of having minor reactions/experiences I need to have something big
It doesn't matter if your attention is on a small area of the main experience; intention should apply "globally" anyway even if your attention is "local".
like for example the portals or even just waking up in another country or in another set of 'life circumstances'. at present it seems like I'm supporting a world for the benefit of everyone but me! even if my 'everyday experiences' were to change around me that would be useful (i.e. they come to me rather than me seeking it out). surely I should get to a point where the difference between intention and actualisation doesn't exist because to desire is to come from a place of want.

Perhaps something to explore is that sense of relationship between "you" and "the world" (including other people). Do you perceive the world as being a place? Or a strand of thought? And so on. Taking on different stances like this changes our basic relationship, the "framing"of the content of experience. For example, if you see intention as being injected into a 3D world that extends out in all directions, then that is quite a different implicit pattern than seeing injection as being a reshaping of your own state from which sensory experiences are a part.

POST: Questions about reality

Higher Understanding

I'd say there is no "higher understanding" in terms of content of experience. The understanding you reach is about the context of experience. Which is: that you are always awareness "taking on the shape of" states and experiences. If you have an experience of "amazing understanding and enlightenment", it's still just another experience. Metaphorically, you are like a blanket of material which can shape-shift itself into any arrangement of folds. So, any apparent intellectual understanding you have, therefore, is also just an arrangement of folds. The deeper realisation is the meta-understanding that "everything is 'blanket' and everything is 'folds'", or that "all sandcastles are both 'the beach' and 'sand'". Note that this is something you can directly notice; these metaphors point to an actual experience of realising that you are a "big open awareness which takes on the shape of experience", with the understanding that even that is a shape you adopt. Basically, though, the fundamental truth is always the fundamental truth; it's not something you discover, it's something you realise you always are (which is obvious when you think about it).

The Ego & The Design of Experience

As regards "the ego" and "the experience you presumably created" - this implies that you deliberately created this experience, that you knowingly chose and designed it. This isn't (necessarily) the case. You've been accidentally patterning your experience all your life. Think of how many times you must have unwittingly done the equivalent of the Owls of Eternity exercise or the Two Glasses exercise!

Furthermore, you don't just get what you intend - you get what your intentions logically imply and you also get the extended associative pattern corresponding to your intentions. The whole world-pattern shifts with every intention, since intention is a reshaping of yourself-as-world. "The ego" is simply a concept, it is the idea that you are a "person", and having adopted this idea, you are having experiences "as if" it were true. The ego cannot assist you; it has no intelligence. It is simply a "dumb pattern" of thoughts and sensations that were implied by prior intentions, and have been overlaid upon your experience. You can't "kill" the ego - at least any more than you can "kill" any other idea by no longer thinking it.

You & Me & World

Yeah, this is always a tricky area. It is not possible to partition consciousness, because it is "before" division and "before" change. Consciousness has no properties other than "being-aware" and so cannot be differentiated, and does not change in terms of its own nature. It is actually meaningless to talk about "pieces" of consciousness and of there being more than one experience. This presents a problem, because of course language and concepts require division into "parts" and then a relation of parts in a mental space. All we can do, then, is avoid making an error - or at least recognise the limits of conceptualisation and know the type of error we are making. The two possible ways are to think of yourself as a consciousness that is sequentially going through every possible experience by traversing a memory block of all possible moments (the Hall of Records metaphor tries to convey this), or that there are multiple consciousness simultaneously experiencing all possible moments. Finally, both versions are identical once we remove the time and space component. The important thing to grasp, probably, is that you are not actually a "person" and the world is not a "spatially-extended place unfolding in time". You can have an experience "as if" that were true, but that is not the nature of things; there is nothing "behind" that experience and it has no outside to it. The metaphor of The Imagination Room tries to give a direct feel for this (if you contemplate it from a 1st-person perspective)

I'd say that you don't get better at intending, but you can certainly get better at choosing and specifying (being somewhat pedantic I know). There's nothing to stop you from attaching a sort of "global good outcomes" property to your intentions; lots of people include a "for the greater good" clause. Remember, "intending" is the intensification of a pattern (the "intention") that corresponds to a - is a - fact. That fact can be, implicitly, anything from "it is true that I am always lucky" to "it is true that my partner and I will get back together" to "it is true that the weather is improving" to "it is true that I am a vast open calm space in which sensory experiences arise". So, if you've intended-asserted the pattern-fact of being open and calm ("like a still picture frame"), then the next step is to experiment with asserting some future outcomes - that is, to assert the fact that "it is true now that I will have this experience then". This naturally implies the creation of momentum in your life. The question to ask yourself is: "what do I desire now?". The answer does not come from thinking it out intellectually; it is an observable truth that is present in your current state. If you ask the question, pause, you should get an answer. Proceed from there.

POST: Quantum Immortality Question

Basically saying you'll live forever.

It's basically saying that one of you will live forever - or rather of the many you-and-worlds one will persist even though all others fail - and that those who die have no experience of dying, because dying corresponds to the end of experiencing. In this scheme, the "you" that's conscious of reading this message right now might well die in a car crash tonight - and end at that point. Another parallel you might not crash and continue. "You-you", however, would still cease. To be honest, from a scientific point of view, I wouldn't take the "many worlds" interpretation, nor any of the other variants which treat the mathematical states in QM as literally existing, very seriously. They aren't actually scientific (there's no test you could perform to distinguish between the interpretations); they are a fun exercise in philosophy, an interesting thought experiment just like Schrodinger's cat, to illustrate a point rather than to indicate a truth. (The cat is not really alive and dead at the same time; the cat concept points out the ridiculousness of a certain interpretation.)

And from a philosophy of identify point of view, this notion of "quantum immortality" is problematic: lots of little worlds with lots of little bodies each with a drop of consciousness inside them, constantly proliferating at every decision point? In what sense are any of those "you"?

This is why approaches like philosophical idealism and dualism flip things round, and have consciousness as primary and experiential patterns as secondary. That way, there is only ever one you which never stops "being" - the context of experience - and never stops "happening" - the content of experience. The experience of being-Duriky_Quide-in-a-world might end, but experiencing itself will continue. Let's call that "context immortality" or persistence of consciousness.

eventually all fundamental particles will be too far away from each other to interact

I'm not sure about this but, surely the expansion of universes doesn't correspond to the separation between each fundamental particle - rather the space between particles? In other words, planet Earth is not expanding as we speak, such that it will one day disintegrate. (So I wouldn't worry about it. Any of it.)

Q1: You make a lot of good points, I don't personally subscribe to a lot of these beliefs but I really enjoy thinking about them. When I was talking about the fundamental particles I was referencing some kind of science article I read online. It was talking about trying to prove the existence of dark matter because expansion seems to be increasing and not slowing down like previously believed. That one day everything will be separated and increasing at speeds that nothing would be in its' visible part of the universe. Energy will bleed off and interactions will cease. Basically a heat death but caused by expansion. Thank you for answer it was really helpful and informative. I think I'll enjoy reading into a lot of philosophy.

I love thinking about these things too. Just always bear in mind that observations are primary, and our descriptions are narratives we invent to connect the dots. We should never think of those concepts as "true" - even though the more we think about them the more "real" they tend to seem - because that's not what science is about. Basically:

- Observations dictate the permitted models.
- Models do not dictate the permitted observations.
- Models are "connective fictions" to link together observations.

Today's best story will be tomorrow's quaint idea that got thrown away for a better, more useful or more elegant one. Dark matter is quite probably the phlogiston or aether of this century, and even embedded theories like the big bang can disappear in a wave of the mathematics. Worrying about dark matter and the expanding universe is like worry about Darth Vader and the Expanded Universe. It's all good fun though.

Extra - On the many worlds thing, you might find this Philip Ball article worth a read [https://aeon.co/essays/is-the-many-worlds-hypothesis-just-a-fantasy].

POST: random theory about quantum immortality and deja vu [theory]

[POST]

ok so.. in the time I've been on this sub I've read numerous stories (both here and on glitch) about people dying and skipping over to alternate timelines. These stories fascinate me, and led me to think of a couple things; one being deja vu. If the theory of quantum immortality is indeed accurate, and every time you die in one timeline you hop over to the nearest one, let's think about this scenario. I'm 36yrs old and I die in a car accident, and the next thing I know I'm in another timeline. Things and are similar but somehow slightly different- or maybe a LOT different. This timeline goes on and let's say I don't "die" again until I'm 94, and I die of old age. What if.. what if when we die we are just repeating the same life over and over, but making different choices (or maybe some the same)- and this is why certain things and people are very familiar to us, and perhaps also why we get deja vu? Meaning, we get the feeling we've already had these experiences because we HAVE, in fact, been living the same life over and over on repeat? Until, maybe one day something changes or something else comes along and we're able to move on. Idunno, just was in my head the other day and I thought I'd share it here with some like-mindeds. :)

[END OF POST]

A guy called Anthony Peake promotes almost exactly the theory you've come up with [Is there Life After Death?: The Extraordinary Science of What Happens When we die, By Anthony Peake]. (But he has a higher-self concept in play. Still worth a read though, for some of the interesting stories.)

On the quantum suicide thing, the thought experiment itself doesn't suggest that you hop timelines - it simply says that given a multiplicity of potential outcomes, all outcomes "actually happen", each with a "you". In each death-related situation there's always a chance that you will survive. That "you" will continue on, and so quantum immortality says that no "you" will never experience a death. But some of "you" will die. Personally, I think it's philosophically problematic and it arises from a dubious interpretation (many-worlds) of quantum mechanics. However - if you flip the perspective and have world-experiences occurring within your consciousness, rather than your experiences occuring within a world, then you can formulate it without the multiplicity problems. No timelines, no hopping, no multiple "you"s. Simply stated: "consciousness never stops and experiencing always continues". So if you end up in a situation where your current story has no logical next-moment, then you might experience a sudden reset such that an accident didn't happen, or you might experience dying and going to "heaven", or you might indeed find yourself suddenly at the start of that life again - or at the start of another life - with or without any memories. The ultimate state-shift or dimensional jump, you might say. This seems closer to the varieties of glitch stories we actually see. (Sort of skipping a step as you traverse the grid; perhaps even resulting in some collateral shifts.)

For deja vu, I'm inclined to say that it's due to the current state of the world - all the experiential moments which logically follow from and constitute that state - being available at all times. The apparent passage of time is akin to scanning your attention across a landscape, piece by piece. Deja view is the ultimate peripheral vision, or blind-sight.

I've always been unable to accept that we ever stop existing. Even as a child I remember pondering death and thinking "how could people ever be talking about me while I'm NOT existing somewhere?". I believe these bodies sometimes give out, but some part of us definitely continues the journey.

The traditional approach to this, is to realise that "the body" is actually just a bunch of sensations that arise in the mind (or, because that word has developed muddled meanings, that arise within the "open perceptual space" you experience yourself being). Sensations come and go, but the mind remains. This puts a different slant on things like dreaming and death. So, we end up with something like: consciousness persists, like a blanket of material which has folds in it, where the folds may change shape or even be ironed out completely, but the blanket itself remains. The only thing you know for sure is being-ness, that feeling of existing. That is fundamental; everything else is relative content.

Q1: Its a cool idea to ponder with your buddies over some beer and a joint, but I read something that explained it. Don't quote me on this, but Deja Vu is somewhat of a memory lag. Your brain decides to put your current experience into your long term memory, which gives you the weird feeling that "this has already happened" because you're reading it from your long term memory at the same time that it happens. But idk man. I've had some weird deja vu before. Like when you somehow remember what someone said, as they're opening their mouth to say it. On a subjective level, it definitely seems like Deja Vu is something more.

I'd heard that too... but to accept it as an explanation, you really have to ask how, exactly, that process works. Otherwise it's another "cool idea" to ponder with buddies and beer. Not that that's a bad thing though. Any excuse, I say.

That's a good attitude. Lots of people just accept an explanation at face value without bothering to look into the mechanics of it.

Yeah, I'm often surprised at how flimsy is the evidence or reasoning behind commonly referenced ideas. In psychology, it often takes the form of applying an explanation to scenarios way beyond the context of the original studies. In science, it takes the form of taking interpretations as fact, or extrapolating greater certainties from small successes. I think: Why believe anything? Just keep to an "open verdict" if you can't confirm things for yourself. It'll all probably have changed again by the time you get around to reading up on it anyway. :-)

Nothing wrong with exchanging interesting ideas though - the more of that the better. It's just about avoiding feeling obligated to assert those ideas as true, rather than useful.

Q1: Read Prometheus Rising. It's barely related to what you're talking about but I can tell that you're the kind of person who would really enjoy it. Changed the way I think about everything. "When we meet somebody whose separate tunnel-reality is obviously far different from ours, we are a bit frightened and always disoriented. We tend to think they are mad, or that they are crooks trying to con us in some way, or that they are hoaxers playing a joke. Yet it is neurologically obvious that no two brains have the same genetically-programmed hard wiring, the same imprints, the same conditioning, the same learning experiences. We are all living in separate realities. That is why communication fails so often, and misunderstandings and resentments are so common. I say "meow" and you say "Bow-wow," and each of us is convinced the other is a bit dumb"

I've read it! That and, I think, his book Quantum Psychology were a couple of my favourite "what's this 'reality' thing all about?" type books. That's a great quote.

* * *

TG Comments: /r/Oneirosophy

POST: On the pretentious nature of consensus reality.

All wool, no sweater!

POST: Visualizations of a few concepts discussed here

[POST]

Recalling or experiencing part of a pattern in any way triggers the whole pattern (and to a lesser extent all associated patterns) via auto-completion.
[https://i.imgur.com/gGmwmQe.gifv]
Unfolding
[https://i.imgur.com/QB7IEAp.jpg]
Enfolded Possibilities
[https://3.bp.blogspot.com/-WpGzXw4z05I/UysaV4CAyfI/AAAAAAAAukQ/OwY03iI0I2k/s1600/tumblr_m39qj6mK6v1qzt4vjo1_500.gif]
I may find some more in the future, but I felt these were fitting, at least for how I think of these concepts.

[END OF POST]

What a nice idea - evocative imagery. I kinda meant to pursue that avenue more after the Infinite Grid one, but animation takes time and I've not had the time - repurposing preexisting ones is a great idea. I like the first one particularly. Something which emphasises the notion of a redistribution of relative contribution of pre-existing patterns. This also reminds me I've been somewhat neglecting my Oneirosophic duties of late.

POST: Cities, civilization, and lucidity.

[POST]

So i've been on a two week vacation out in spain with my family, and while it was fun, i cant help but realize in those big city environments, not to mention not having much alone time, i had a very difficult time achieving lucidity. Like before i left i feel like i had things down but out in madrid and barcelona, all of the hundreds of people and noises seemed to scream for attention for my mind. I guess i could classify myself as a person who is prone to sensory overload at times. Also on the whole going beyond being human thing, as much as i love my parents being around them seemed to make me feel human by reminding me i'm their offspring.
What i have learned from this experience is that for one thing i now know why monks spend time in isolation, but also that there is incredible freedom in solitude. I've also realized that before i thought spending time alone in my room was limiting and imprisoning, but when i was out in those big cities i felt even more imprisoned and failed to realize how free i actually was before this experience. Say what you will about charles manson, but in ones of his interviews he said something along the lines of society being a bigger prison then the actual cell he was staying in, and now i totally get it. Mental prisons are much more insidious because not being in a physical prison creates an illusion of freedom, and mental prisons can be very detrimental to lucidity.

[END OF POST]

Madrid and Barcelona - amazing, I love those cities. But they are relentless. And that's a good thing! :-)

Surely one of the benefits of pursuing this approach is that you can find the 'space' in any situation. Even in a crowded street, elbows bumping against you, the rowdy crowds of Las Ramblas, there is quiet inside you - or should I say, that the scene is contained within a quiet. Monks are saps! ;-)

EDIT: Hint, these cities are much more fun with a bunch of pals, perhaps during a festival.

...my dad kind of follows a schedule...

Yeah, there's nothing worse than "organised fun".

i brought illuminatus trilogy on the plane to read and the person in the row next to me had the same book.

Of course they did! That's how it works. Also, your seat number was 23 and the air hostess was distributing free copies of Fnord magazine with the newspapers.

POST: TV astral projection, dimensional intersections, and reality as a dream labyrinth of dreams within dreams.

Yes, we do get "absorbed into worlds" (or rather, we absorb worlds into us?) and everyday life is just such a place. I suppose we become what we pay attention to, so we really do completely enter Mario's land. It's just a matter of directed attention.

A little related, I was just reading Francis Lucille's The Perfume of Silence and I quite liked this passage (his version of a 'grid of all moments') which reminds me a bit of your TV scenario:

*We can only use metaphors up to a point. When stretched too far they don't work. We use the metaphor of images on a television screen to understand the relationship of thoughts, feelings, and perceptions to consciousness. The screen stands for consciousness, and the images for the manifestations, the energies, the appearances.
If we want to understand the relationship between consciousness and the apparent multiplicity of minds, we can also use the image of a television screen, but in a different way. If innumerable television screens, each with their own image, represent innumerable minds, then in this case, consciousness is indicated by an observer who is watching all the television screens at the same time. Sometimes two images may have some connection because they share a common object. Sometimes they may not seem to have any connection, because their fields don't intersect.
However, one single witness observes all screens. In this metaphor the witness stands for consciousness and each screen stands for each individual mind.

and

Objectively it is limited, but subjectively it is not. One television screen cannot see the other screens, but the observer has access to all of them. In the same way, your mind does not have access to other minds, but one consciousness sees all minds. The observer is not foreign to you because it is you. It is seeing and understanding these words right now. There is not a separate consciousness for each mind. There is only one hearer, one seer, one perceiver. The apparatus with which we see is by itself inert, unable to see. A telescope is useless without an astronomer behind it. It doesn't see anything by itself. Likewise, the apparatus of mind doesn't see anything by itself.

POST: Differences between Oneirosophy and New Age (by cosmicprankster420)

[POST]

You know I consider myself pretty open minded when it comes to forms of spirituality, but whenever I see something that is really new agey there is a part of me that cringes a bit. I mean I believe in the possibilities of things like spirits, energy, and alternate planes of existence and so do new agers, but where is the difference? What's different I realized is that new age can have a quasi materialistic bent to its working where as Oneirosophy is all about working with perception alone. For example things like fluoride in drinking water calcifying the pineal gland so you cant astraly project, needing to be a vegan in order to access higher states of consciousness, masturbating makes you lose your chi, or the idea of electronic devices interfering with ones perception. All 4 of these things have you believing your ability to transcend the illusion of physicality relies on other physical things. If that doesn't sound like it makes sense it shouldn't. If the world is truly a dream things like chemicals in the drinking water or having the right crystals in the room should not be an aid or a detriment unless you decide it so, all is perception. Now granted getting to mired in certain habits can make one less lucid like eating too much junkfood or any other habit, but that is only the focus of attention on the bad habit not necessarily things blocking your chi (unless that's how you want your reality to manifest).
Let me make it clear I'm not trying to attack new age, if you want to clutch crystals and eat only raw food that's your business in your spiritual path but I think the reason new age can be off putting at time is because it makes spiritual ascent based on physical diet, physical objects, and physical energies where as oneirosophy can be based on perception, attention, and thought forms alone. I mean im not a vegetarian by any means (though I am eating less and losing weight currently) and I think im pretty good at astral projection and visualization. You don't have to worry about adopting some ultra healthy hippy life style (though diet and exercise doesn't hurt), you always have the power within you to become lucid in this dream, just don't get too caught up in the side shows and you should be fine.

[END OF POST]

What's different I realized is that new age can have a quasi materialistic bent to its working...

Yes, there's like an acceptance of 'this' but not of 'that' - as if there's a requirement for some solidity to base the esoteric stuff on. Which isn't the case. Everything gets much simpler if you accept that everything is non-material and aware, and therefore infinitely flexible.

If the world is truly a dream things like chemicals in the drinking water or having the right crystals in the room should not be an aid or a detriment unless you decide it so, all is perception.

I was recently reading a book on "Ho'oponopono", quite new-agey (albeit describing a traditional Hawaiian approach apparently) but with some universal ideas buried in it. Anyway, at one point our main character in this asks to go to a burger bar. Our author is surprised - surely this unhealthy food is a bad idea? The response is that he 'sends it love before he eats it'. Now, that sounds ridiculous, but then you realise what he's really saying is that he is refusing to accept the idea that the burger is bad for him. He isn't cleansing it of bad energies or whatever; he is cleansing himself of his own causal opinion that this will do him harm.

Simultaneously, it is becoming apparent to me that much of what before I would feel very much a victim of, now I simply take in stride and learn from.

The larger idea is that we can cower and "be small" within our world-experience, or we can assert and become it - in which case it is within us. When the world is within us, it is not made of "things" but of "meaning", and events unfold according to their meaning. If burgers and coughing "mean" to us that health is affected, it will be. However, if we note that burgers and coughing are merely images in awareness then they don't inherently mean anything, and we can update any meaning those ideas have inherited from our past assumptions. I guess you could call this "Active Being". In many traditions we are taught non-attachment and acceptance. This alone reduced the effect of such things. However, we do have the ability to "reformat experience" and change the "rolling theory" we are living with - interjecting when we spot a tweak that needs to be made, and letting be at other times.

this is where the idea of gods or the hga becomes useful.

This is a good point - that if you can't quite persuade yourself that "little you" has all this power, then you can outsource it as a way of convincing yourself it's possible. But that is what you are doing: creating-adjusting by implication. It's pretty hard to convince yourself that: a) you can completely cheat the game and, b) that cheating the game is a 'good idea' or morally 'allowed'. And doing things by direct assertion (including 'overwriting yourself') maybe the most direct and it does work, but it involves at least temporarily leaving personhood behind, which is a pretty big emotional hurdle (it's "death"!)

POST: Pain doesn't hurt anymore

Do you feeling more generally detached and less present in your body? Do you feel more 'localised' in your head area?

Not saying this is you, but - - -

One reaction people can have to emotional trauma is that they withdraw their 'presence' from their body; they become remote from both emotional and physical sensation. Any distraction from the 'avoided area' can come across as having ambiguous meaning, anything intense that breaks through can seem pleasurable - e.g. Being forcibly hugged really intensely, etc. Mostly, it is that for such a deadened person, any intense sensation can give a feeling of 'aliveness' again. In other words, if that is you, then this isn't a good thing. Spiritual learning allows you to feel things fully and accept them as sensations; it doesn't literally reduce the sensation itself or deaden the natural response. 'Letting go' and 'mindfulness' exercises might assist, although you might find them initially unpleasant and make you feel vulnerable, because you will be opening yourself up to sensations you've not been with for a while.

I am not detached from my body. Also not deadened or less present in general. I experience primarily through my heart and root chakra zones. I made this post out of surprise that an incidence of physical pain didn't carry that repulsive feeling usually associated with pain. I thought maybe the recent emotional pain could have some bearing but I hope people don't take this post as a cry for help, because I'm actually feeling great.

Ah, well that's all good then! :-)

POST: Everything is real, everything is unreal, or everything simply is?

It depends on the perspective. Everything is unreal in the sense that it is not what we assume - no solid objects extended in space, actually patterns in dissolved awareness. But they are real in terms of being patterns. So perhaps it's better to dodge the question and just say that everything is transparent and dreamlike?

From there it follows that as there is no solid substrate, everything is temporary and flexible, and because to experience something you must be it, all experiences and therefore the world are contained within you. "Real" and "unreal" means the world experience is being separated into two categories. But really, all experience is made from patterns of the same thing (awareness). The distinction between the two is, on examination, usually down to stability and persistence, and perhaps location - that transient thoughts are "not real" (and over here)whereas the room around you hangs around and is therefore "real" (and over there).

- If real = an independent physical material, then nothing is real.
- If real = awareness, then everything is real.

From a /r/Psychonaut post:

Nefelibata
Definition: A cloud walker; One who lives in the cloud of their own imagination or dreams, or one who does not abide by the precepts of society, literature, or art; An unconventional, unorthodox person.
Pronunciation: ne-fe-LE-ba-ta

POST: Understanding Beta, alpha, theta, and delta mind states in an oneirosophic context.

Could we think of the brainwaves as the 3rd-person subjective image of a 1st-person subjective experience? Is the difference between states then a different between attentional styles?

Two general styles:

- A diffuse, open attentional style is a detached one where you let the world experience come to you. You are settled into the broadest state. This is an acceptance of existing patterns though non-resistance.
- In contrast, a highly focussed, narrow attention style involves a "gripping" onto a pattern. If this is a pattern of existing experience, this this increases the intensity of the pattern within focus, but also preventing its change.

However, either style can be used to effect change:

- An open-detached style (non-clinging to existing pattern) can allow intentions to ripples into effect easily. You are not "holding onto" existing patterns, so they can reform without resistance.
- A narrow-focussed style, when focussed on the desired pattern rather than an existing pattern, can also be a mechanism for change.

Implicitly, both approaches can amount to releasing a hold on present patterns and transferring experience to a desired pattern. The open approach is far less stressful though, and you can have a focussed experience within an open state.

Q1: ok this isn't a bad way to reinterpret it. I tend to find the open detached style is better for cultivating a state of lucidity then the narrow focused style. Maybe this is because you become open to the whole experience, and to be truly lucid in a dream you have to be aware that all of the experience is a dream, not just one small section of it.

Right. I'd say the open detached style is definitely the one to go for, because you can (potentially) live every moment this way. By "letting the world come to you" you can remain completely relaxed. If you don't even interfere with the shifts of your own attention (which eventually settle anyway), you naturally become aware of the background space including the place where "you" are meant to be. The narrow-focussed bang has been used in magickal techniques as a quick way of forcing temporary detachment while holding an intention, to "release" it. But surely it's far better to be completely open and "ask and receive" instead - for everyday body movement and thinking, not just "special efforts". I guess it's about resisting the urge to want to push and feel yourself doing things. There have been some studies into the correspondence between brainwaves and "open focus" and there is value in that - see Les Fehmi's work - but for individual experiments, I think you can just go for what feels right.

...

that is a good point you make, however i know in my own personal experience i still have a lot of deconditioning to do. I only say this because i have become lucid and then have become trapped in materialism before and know how hard it is to get a way from convention.

Can you instead put aside those thoughts and then, rather than de-conditioning, leave them alone and choose to assert your preferred metaphysics and live from that?

POST: Sensory Reversal

[POST]

This evening I imagined, "If the physical world is an illusion, how can I come to access the world beyond illusion? Senses are all no-go's. What else do I have to work with?"
And I thought, oddly enough, of senselessness.
So I closed my eyes very, very slowly. I watched as my vision, which seemed to take up the entire potential visible field, began to develop definite 'edges' The top and bottom of my visual field started to disappear into the lightlessness of closed eyes. And soon what remained of my vision was just a tiny, trembling flicker surrounded almost entirely by lightlessness until my eyes finally closed entirely. And I'd do this again and again, very slowly opening them back up, and very slowly re-closing them.
I started imagining an image of myself with two tiny, round TV screens floating in front of my eyeballs like the lenses of eyeglasses. And each of them was showing me a very slightly different perspective on the world in the same way that 3D glasses do to present a 3D movie.
And the interesting part really began when, as I slowly closed my eyes, I would imagine the screens compressing horizontally until they dissolved away, and as I slowly opened my eyes, the screens would emerge again and slowly expand. And I held this visual in my mind very strongly and probably spent no less than 15 minutes imagining that, as I felt my physical eyes close, the 3D screens were dissolving. I recommend you do this and pay special note to what you begin to 'see' when your eyes are closed.
The sensation settled in that as I closed my eyes, I was effectively opening my actual visual field to the "genuine" world -- and naturally when I felt like I was opening my eyes, I was actually covering up the real universe with a virtual screen.
What are the implications of this approach?
Well, it implies that the emptiness you see when you close your eyes is kind of "more real" than what you see when your eyes are open. This means that total sensory deprivation, including thoughts, would be the effective extinguishing of the physical world -- and also, therefore, might share similarities with the state of mind of an enlightened being. This may be intuitive, **but what's (I think) profound to imagine is that what's left, the dark, scentless, tasteless, sensationless, thoughtless world you'd experience in total sensory deprivation, is precisely the state you return to in deep sleep, certain states of meditation, or death. When you close your eyes, you're looking at the "Real World" beyond illusion. The only illusion would be to imagine that you're seeing the backs of eyelids.**
I found this to be very powerful to experiment with.
It also confirms strangely well with the scientific approach to the world which should make this practice a fairly accessible one for even skeptic-minded folks. Everything we experience, according to physics, comes at us as wavelengths of some sort. All of matter, all of our sensory experiences, all of existence, boils down to wavelengths. It's therefore, potentially, fairly easy for even the uninitiated to imagine their whole perceived reality as merely the massively complex wavelengths projected by a hyper-advanced 3D screen. Of course, it's hardly intuitive to imagine pains, scents, and visions as being projections of wavelengths, but it's approachable and comprehensible, I think, to a broad audience.
Another very interesting thing that can be done with this practice is to, while sitting in a dim-to-dark environment, perceiving all of the dark spots in your field of vision (shadows, black objects, etc.) as 'holes' in the screen. The nature of the visual field suddenly becomes very thin, 2D, and almost transparent.
Thoughts?

[END OF POST]

That's a fun approach. Like realising you've been wearing VR goggles all along. |8|-)

The Imagination Room metaphor was an attempt at something similar: to give you a way of looking at things which you can take around with you, seeing the sensory world as a floating mirage in the undefined space of...

The better version would be a "holographic space", but having the projection come from the "floor" is something that can be used to keep you, ahem, grounded during daily life.

An H.S. is kinda what you're approaching here?

Everything we experience, according to physics, comes at us as wavelengths of some sort.

I'd say you can ditch the "wavelengths" part, because one of the steps everyone has to take eventually that scientific experiments are just part of the sensory dream, as it were. And in any case it appeals to a more scientific crowd. "Observing wavelengths" is a story we experience that is made up of sensations and perceptions, so -

Instead, you can simply point out that sensations (images are harder, but sounds, bodily sensations, thoughts, emotional feelings) are all "findable" floating in your own awareness. You can literally sit someone down and take them through this, directing their attention at the different parts of experience, and they'll "get it".

What are the implications of this approach?

Vision is always the trickiest though, because it seems so obvious that "spatial extension" is a real thing outside, when it isn't. Your idea of imagining it as 'TV screens' you can push away is a good way to have people "stand back in their heads" a bit at the very least, maybe even actually learn that the visual content can be directly manipulated...

But what I'm really implying is something that goes beyond screens into a full sensory hologram.

Right! I do think it's easier to introduce the simpler version first - the "floor" in my room, the "screen" in your description. Because:

When we switch to talking about a holographic space, we're saying something a bit more: that the whole of the world is dissolved (non-spatially, non-temporally) into the background awareness, and that your 3D sensory experience is just what you are currently "selecting" with your attention. And by "the world" here, we really mean the patterns that we've accumulated within ourselves, as that space.

"You can literally sit someone down and take them through this"... I like that.

I'm always on the lookout for ways to communicate this. Another fun thing to try with people - which has worked pretty well - is the little exercise described in the post Outside: The Dreaming Game. It draws people's attention to the background space that they are. A variation on that is the "where is your real hand?" exercise, where you get people to try to point to their "real hand" (having explained that, even under the standard description, what they are experiencing right now is at best a "mind representation" of the world). If they point to their head (to indicate their brain), you ask them where their "real head" is...

The best approach, I think, remains simply lying down and giving up completely and absolutely. Vitally, this includes releasing your attentional focus to let it move as it wants - this is the real key. Given some time without being stirred by intention, the "space" settles out and naturally reveals itself to be open and unbounded. Looking for this interrupts it by deforming the space via attention; thinking-about this obscures it with the shadow-senses that constitute thought. This is why the whole "seeking" thing has to be dropped in order to be "enlightened", I suggest.

reading this post I pictured my vision as a 3d bubble in a 4 dimensional void, powerful stuff. But I would be somewhat cautious to labeling said void as "the real reality".

That's how I envisage the Infinite Grid thing. My current sensory experience is my 3D attention scanning over a 4D environment. It's always the the 'real reality', right? Just taking on different forms. Even 'void' is an experience of some sort.

POST: Some more lucid dreaming epistemology

I was talking about this over at /r/luciddreaming, responding to a post about persisting the dream (via spinning, looking at your hands, concentrating on a sensation, etc). Here's my comment:

My feeling is that all of these techniques are indirect - but they all have something in common. This occurred to me a while back when trying to improve my posture, and I realised that all the bodywork techniques were really about... expanding your feeling-sense or presence into the space around you, and everything else falling into line spontaneously. In short: maintaining a relaxed, open awareness that is expanded into the perceptual space around you. What you actually seemed to "do" to bring this about - a body action or mental manipulation - was irrelevant: you could actually just skip straight to it. In lucid dreams, if you let your attention narrow down into the body area, it's a sure-fire way to end the dream. Warnings not to contemplate the dream are essentially warnings against this. Maintaining tactile sensations, spinning around, looking at your hands, is a cheat to keep your attention open. (Implication: it's perfectly okay to think in a dream, so long as you don't mistakenly assume this requires you focus your attention down to the thoughts, thereby withdrawing yourself from the dream environment.)

So, next time you are in a dream, try expanding your sense of presence - expand your "you" and feel out into the dream, to that you are in open focus rather than narrow focus. Note, it's more of a relaxing-out than a forcing-out. Open attention is actually the default once you've got used to it, so what you are doing is leading yourself to cease constraining your attention. You can also try this in everyday life, since the situation there is exactly the same (except for the sensory content). What you'll discover is, your true situation is that of an "open, aware, perceptual space" in which experience arises - whether that's a waking experience or a dream experience. (This realisation allows us to make sense of experiences such as these [Darkroom Vision & Chef Hats & Dreams].)

The summary: avoid narrowing your focus when you do anything. Leave your focus open. This is a mistake we do in real life too (we "concentrate" our attention when performing an activity, rather than simply intending it).

...

The waking dream is dreamed that way; you've dreamed that you-the-character are restricted; experiments reveal this not to be the case. You can choose to dream a persistent, permadeath realm as a lucid dream if you want, and it will be pretty much like this waking life.

POST: Trying to hash some stuff out for myself, would appreciate your thoughts.

How does the oneironaut remain committed to any view in particular?

You get to choose your metaphor deliberately, and having experiences accordingly. It you don't choose or if you botch together an incoherent worldview, you'll find yourself in an incoherent world.

I think I'm just not convinced that manipulating reality is worth the effort because if normal and mundane things aren't real, why bother with trying to change them?

Well, they are only "not real" in the sense that there is no secret, hidden, solid world behind the scenes beyond the "habitual regularities" of experience. It's perfectly real as an experience, in the same way that a thought is a real thought. You can just leave things alone if you want, let your current patterns roll on...

But still, it seems like I actually can't stop manipulating reality.

You can let it alone by not updating anything (the apparent world will just run along its current trajectory). Experience will just appear in alignment with the facts-of-the-world as you left them. But it's also important to realise that you can't experience yourself doing the changing. To will is to change your own shape; you only ever experience the results, although you "know" that you are willing.

Basically I feel like there is no ground for me to take a position on that would make me feel that one way of perceiving reality is ultimately better than another.

Just choose one. For fun. You don't need to believe anything (belief isn't causal, it is simply what one thinks is worth intending, or assumes is happening anyway). You are right that there's no ground. Even your current "you" perspective is arbitrary.

There are no answers, only choices [https://www.youtube.com/watch?v=aeC285uL6_w].

it's just that I have been taking "enlightenment" so freaking seriously

Let "enlightenment" take care of itself. Or: sit down and close your eyes and imagine that you are the empty space of the room, then expand it out. Don't think-about being that, instead actually imagine being it, adopting the shape of being it. Keep doing that until all you are is empty space. That's not quite it. :-)

But in waking life I seem to forget about this.

We let go of many things but often we forget to let go of attention. Check whether you do this: when you are doing something, such as looking at a computer screen, do you narrow your experience to it (focus your attention on it) or do you include it into your experience (leave your attention open)? Try the latter. Notice that you do not need to narrow your attention ("concentrate") in order to achieve things. It is intention that dictates what gets done, not attention. In fact, you'll maybe realise that the usual reason you narrow your attention - to block out distractions when trying to "focus" - is actually caused by narrowing attention. Distractions are actually a "here I am" signal to open out attention again, as are aches and pains, often.

Q1: This is interesting. I have noticed more and more that I feel like I am sometimes being sucked into the screen and I find myself straining or not paying attention to anything else. It's gotten to the point where when I'm done, I feel out of it. Like dissociated and separate from things. It's really uncomfortable. Do you have anything else to say about this?

I went through a similar thing. I suggest that, if you don't already do something similar, you adopt a daily exercise like the passive version of Overwriting Yourself. Basically, just lie down and let yourself - but in particular your attention - unwind without interference. If you narrow your attention down, what happens is that your whole body effectively tries to cram itself into that small space! You get very tense, and your body often ends up in what amounts to an emergency mode. Even people who know about "letting go" of their bodies and thoughts often don't realise that they are still controlling their attention, because attention isn't a "thing" or a "sensation", it's more of a filtering.

You shouldn't be controlling anything through effort. Your job is to "direct" and "let happen". So my general advice is:

- Before working, imagine yourself to be the background space in the room - actually "feel out" into that space.
- Rest the centre of your attention - "where you are looking out from" - somewhere along the centre line of your body. Perhaps halfway back in your head, or even in your lower body. Wherever feels good and like "home". (Probably at the moment you are "sitting" too far forward, right behind your eyes.)
- When you work at the computer, do not focus your attention onto it. Instead, leave your "space" open and allow your body to move at the pace it wants to.
- Do not not "effort" yourself. You are not meant to be physically wrestling with your work. If you leave your attention open, you'll probably find this subsides naturally. If you are in a calm state, you should feel that your body is "moving by itself".

I mention this all the time, but for daily body use I really recommend the Missy Vineyard book. Although it's ostensibly a book about the Alexander Technique (body use for actors, musicians, etc) it's actually a lot more insightful than that.

...

Hey, that's great - the attention thing is hard to describe, but once you've had the experience it all makes sense!

EDIT: You made a good point, which is that it's tempting to try and hold onto effortlessness or spaciousness by focusing on it, but of course that ruins it. You obviously can't "hold onto" wide-open attention by narrowing your attention.

POST: Dream is interesting

Have you checked out /r/luciddreaming? You might find that interesting if you haven't. Also I really recommend the book Lucid Dreaming: Gateway to the Inner Self by Robert Waggoner, it this area is new to you. It's probably the only non-beginners book on the subject that delves into the philosophy and status of the dream environment.

Yes, it's interesting to think that we might have given ourselves this role and forgot about it. Part of oneirosophy is recognising that you are "the dream" rather than the particular character you seem to be. If you've been practicing Buddhism and meditation, then I'm sure you've been thinking along these lines before: that what you truly are is a "consciousness" which is "taking on the shape" of a being-a-person-in-a-world experience.

i am the dream.. it also seems to mean that we are one with the world and the world is within us. if i understand you correctly.

Yes. Without getting in depth, I'd say that what we actually are is an unbounded "aware space" in which all possible experiential patterns are "dissolved". The moment you are experiencing now is just the combination of the various patterns that are active, the brightest of the patterns. You can think of this as similar to how the sun (the current moment) dominates the daytime sky, but actually all the stars are still there (all the other possible moments). This means that there is no world "out there". For instance, the room next door isn't "over there", it is dissolved into the background, here. Our ongoing experience is like a *strand of thought - it just happens to be a very bright, 3D-immersive stand of thought that seems to fill up our aware space. I've posted a long-winded version about this stuff before: The Patterning of Experience and A Line of Thought, maybe worth a look in a bored moment. The "imagination room" metaphor linked in the first post can be quite useful I think.

if the dreamer here could travel the same world we are currently residing? or the dreamer always travel in the dream realm outside the world we are residing?

I say there is no restriction. There is no difference between selecting an experience "somewhere else" or "here in this world" or even "another time in this world". It is all here, now, available. The trick is to ensure you are starting a "thought" which is seeded from this world, rather than a random creation.

POST: Anyone finding progress?

"Just deciding" is an assertion that something is fact. More specifically, it is like increasing the contribution to your experience of a pre-existing fact or pattern. (It is pre-existing, because it is thinkable; all patterns exist eternally.)

For all the reasons you identify, it is much easier for people to use misdirection for this, and use a mental or physical act and attach the meaning to it. In other words, we think a thought or perform a ritual which we have decided means-that a situation will occur, or that a fact is now true. (And we choose not to examine too closely that the thought or act itself came from nowhere.)

Elsewhere, I tried to encapsulate it with these snappy bullet points:

- Act + Intention + Detachment = Shift
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.

The problem you might be having is that this is all literally unthinkable conceptually, and you cannot experience yourself "doing" intention - you can only experience instances of it, of becoming it.

One possible illustration: if you were a shape-shifter, how would you describe the process of shape-shifting? You would just "become" the new shape; it's all you, so there's no one part causing the other part. Continuing with this: how would you work out you were a shape-shifter? The only way would be... to shift your shape. There would be no evidence of you being a shape-shifter between shiftings. Intention and deciding and all that, have similar problems. You are perhaps seeking to experience something that is "the thing 'before' experiencing".

POST: on accessing harmonic understandings in music without "learning" scales, chords, etc

Reminds me a little of this: Working With A Violinist [missing]

But that's just about allowing the physical movements to flow uninhibited and in the best way possible (without "making it happen"). That's an arbitrary limitation though, surely, borne of an assumption which limits intention. What's the difference, really, between intending to play a piece of sheet music and "letting it happen", and intending to create a new piece of music and letting that happen? It become about not obstructing what arises.

POST: Donald Hoffman: Do we see reality as it is?

I do like Hoffman. His paper on Conscious Realism is worth reading, and slightly more sophisticated talk on the Interface Theory of Perception is well worth checking out. Another Hoffman link to check out: Peeking Behind the Icons, from his older book Visual Intelligence. It's basically a sort of modern-language retelling of Immanuel Kant's phenomenal and noumenal. Of particular interest from the perspective of subjective idealism:

Are my teammates conscious?
The phenomenal teammates are, like the phenomenal volleyball, my constructions. If the phenomenal volleyball needn’t be conscious, then why should my phenomenal teammates be conscious? What differentiates the two? For now, nothing of import- ance, so I can’t conclude that my phenomenal teammates are conscious. My relational teammates, like the relational volleyball, are circuits and software. But these circuits and software receive radio signals from my “real” teammates who are conscious, so that ultimately I interact with them. Thus the relational teammates are conscious, although my phenomenal ones are not.

Potentially this is rather begging the question, because in reality we don't have access to a "pre-simulation" version of what's going on, as described in Hoffman's metaphor. Whatever it is that dictates the behaviour of my "relational teammates", whatever has set them in motion, can never be accessed. Unless it turns out that this is... me.

...

It's important to realize what Donald is talking about is not subjective idealism.

Yes. This is true, but he does skirt with it elsewhere, because he doesn't consider the world as spatially-extended, and starts to suggest that individual perspectives can be separate. I wouldn't be surprised if he does something on it eventually - but it's a step that pretty much no public figure can openly take at the moment, because it just can't be proved by "given" evidence and has no context. Anyway - I find his step-by-step discussing and imagery pretty helpful in providing a path out of materialism certainly, physicalism definitely. Especially initially, it can be difficult to make the step from "knowing" a subjective idealist perspective but being unable to "think it". Donald's pretty helpful for this. But of course: each to their own. As you've pointed out before, it's usually helpful if a link is accompanied with some discussion on how it's helped you to shift your perspective, etc, to provide context.

Q1: Subjective idealism can never be proven using evidence. In fact, subjective idealism finds fault with evidence itself. Meaning, we cannot accept appearances as evidential because of our metaphysical stance. Appearances present us only with possibilities and not with "how things are." There is no "is-ness" behind anything. So how can such appearances serve as evidence?
I find his step-by-step discussing and imagery pretty helpful in providing a path out of materialism certainly, physicalism definitely.
I don't agree. He just refines it, but doesn't do away with it. He uplifts physicalism to a realm beyond appearance, but still keeps all the bad features of it intact: objective common ground and in-time causality. This is something the scientists have always done. They've been refining their physicalism. They started with the billiard ball idea of

atoms, then refined it to "almost empty space" but notice, they never say 100% empty space, it's always "almost." Etc. So they refine it. Now they have a notion of virtual particles. Now they think particles and waves are not two distinct things. They keep refining it, but they'll never rid themselves of the constraints of objective common ground or in-time causality, because they base every endeavor of science on those assumptions.

I think Hoffman is further along than you think, but your points are valid. The extra bit: having recognised that there is no inherent meaning, no possibility of evidence, we become far clearer about the will. In fact I'd say it only makes sense following those other insights.

What amazes me these days is how I used to get worked over about will, but after I realized will is always-on, I can just relax and stop working myself over like a fool. I am always willing perfectly and naturally. I don't have to work myself over and will on top of will, so to speak. Taking relaxation into the scope of volition, and removing the start/middle/end times for intentions, that's done wonders for my state. Now I exert myself as if passive and I relax as if active. It's great. Activity and passivity are only deceptive appearances. I needn't be fooled by them.

Yes, you and I disagreed (it seemed) for ages about will being always-on, but it was primarily a language disagreement because of this exact thing - the hidden assumption we can make about "efforting". But of course, once there is a willing there's a pattern change which persists it, and is it. Passive = active.

Q2: In this talk he's specifically saying that reality is group-perception generated and then at the same time generated by one and then understood by many misinterpreters. Also, that misinterpreting doesn't matter for life. So it's quite contrary, but that latter idea is surely clear. I'd say that he's reserved in what he says IF he truly thinks more than what he says. I don't care if he does or doesn't, but it was definitely an interesting and well spoken piece. What's amazing me at this time in our lives is the convergence of this idea that thought and will make. It's becoming in young art that's being endorsed by corporations. That means it sells, but it also means that massive amounts of people respond to this type of idea.
I'm starting to get a little hope for humanity in that numbers of people aren't jumping on board with a school of thought, but are getting into a deep headspace of creativity and experience on their own terms. I don't know why we chose this idea to experience, but I imagine that it has to do with procreating consciousness in the from one many are begotten sense. I genuinely think that the smarter parts of the general population are starting to get it. The, "I am I" and the "Thou art" and the "We are". I expect to see a lot more people "coming out" in this regard in the next few years. It's time that everyone was told point blank and has to fess up to the responsibility that we're all truly that thing that people deem worthy of worship.
Check out this young man [https://www.youtube.com/watch?v=bPt0LkdM8Bc] but shit, this might all be lame in another few years.

There's a good conversation with Donald Hoffman somewhere (will try to find) where he's sat having a coffee with a colleague, and they talk about how there's no way he could have gone into all this "consciousness" stuff until he had tenure and was safe. As time goes on though, I think it's going to become acceptable again to explore this stuff without ridicule, as even neuroscientists like Christof Koch are publicly discussing panpsychism, etc, as a solution to the hard problem of consciousness.

POST: Insights from Music

A1: I think the illusion is, is that you're never not in flow. The whole of experience is one big flow. Every thought, every movement, every breath, just happens, naturally and without effort. Even the discomfort and disregard and pounding and your flailing wildly, just happen, without effort. Even the illusion of not being in flow, is a flowing experience. The way to be in flow all the time, is to become aware that you already are. And hopefully, you just have.

Great!

POST: I'd like to correct something I said in my last post

It's worthwhile, I think, to distinguish between passing thoughts (which we might say arise from the current state) and intentional thoughts (which we might say are amendments to a patterns's contribution). So, passing thoughts don't matter, but intentional thoughts do - and what matters is the contextual meaning of those thoughts beyond just the standard sensory aspect. For instance, you might conjure the image of an owl in front of you. Now, do this for "an owl" and do this for "an owl next month". The visual and auditory aspects might be identical in each case, however the felt-knowing of each will be different. Relevance to the topic? That you don't need to let go of the idea as such, but the details matter. If the context of your idea is "an owl will happen soon", then holding onto that idea persists it as never happening, since you are continually re-asserting the fact of a future experience. Also, when you do something you can "know that it is done", thus implying its persistence, and then not have to continually hold it in attention. If you have the idea that ideas are transitory and need maintained while doing your intention, then you are implicitly intending that too, potentially.

POST: Solidity is reinforced through continuity

My theory is that we tend to live in a primary default dream and occasionally dream secondary or tertirary dreams...

When I was playing with the idea of "strands of thought", that's how I was thinking of things. It leads to interesting questions as to the importance of the primary strand. It's not strictly necessary that there is one strand which is more stable, bright, 3D-immersive than others - I can see no need for stability in and of itself, prior to its formation, since stability is required in order to have the ability to reflect upon how nice it is to be stable. However, it's probably inevitable that one will arise eventually and become the effective default to which other strands collapse, until that primary strand itself collapses. Following the collapse of the current apparently primary strand, I suppose either another strand will be revealed, or another strand will simply unfold from the logical fragments of the collapsed strand. "Experiencing" will always continue, being as it is the "container" for all strands of experience. The question really is: at the moment the strand collapses, are you identified with part of the content of the strand which is dissolving, and therefore you continue in ignorance of your prior experience? Or have you become identified with the "container" or the nature of experiencing itself, and therefore can knowingly continue, since your stability is now (almost) independent of content?

(Obviously, "strands" and "dreams" are concepts we are using. We infer they exist for our little model, but I'd suggest that the actual experience is simply one of ongoing content with no true hierarchy. The structure of experience needn't necessarily support a time-and-continuity framework at all.)

...

The experience-of-something is a real experience, but the "something" is not real beyond the experience of it. In the sense that there is nothing "behind" the content of an experience. Sand horses aren't made from "horse" [https://www.youtube.com/watch?v=SxtyM9mFMQQ], typa deal.

I was just think about you today. Where is TG I was thinking? I mean I know you're "out there." As for your comment, of course I agree 100% with that one.

Yeah, I've been keeping an eye on things, but not had much to say that wouldn't be just interjecting for the sake of it. Not that this usually stops me, mind you! :-)

POST: You are constantly shifting dimensions already

Let's not become yet another sub where people just post "shit they found"! (I know you have the best intentions, so this isn't meant to be against you. It's a more general response.) I was originally going to set up an AutoModerator rule as has been done elsewhere, which bounces posts which are just links or which have no additional input or perspective from the poster. But we generally don't get a lot of it anyway (maybe due to the guidelines or because people feel that it's not appropriate).

Bashar is interesting, but links to his stuff appears on every "non-standard" subreddit, and there's not much value in it unless you say how exactly it ties in with the subreddit. It's just spam otherwise. See for instance: a previous time a Bashar link was posted. It doesn't necessarily take much more than that (although more would be encouraged now, I'd say). For instance, do you agree that we are "constantly shifting dimensions already"? Do you think it's a useful concept? If so, tell us why and start a discussion. Have you actually used this perspective and got results which have been beneficial or interesting? (Personally I think it really muddles up a couple of different ideas, and actually makes it harder to conceive of how to make a deliberate change in your experience.)

You get the idea.

Muddle up in what way? Could you expand?

It effectively designates each "sensory frame" of experience as a "dimension" - which isn't very helpful. It is better, I would say, to designate a "dimension" as being a particular distribution of facts - or state - which implies a particular set of experiential moments, as a deterministic path. That way can reserve the concept of "shifting dimensions" as being for an intentional change of the underlying facts or state, which effectively defines a new deterministic experiential path "as if" we were in a different dimension. (In actual fact, we never go anywhere, of course. We just have different content arise in our open awareness.)

Things like surrender, allowing, faith and intention all make more sense under this model - and it ties in nicely to the observable nature of our direct experience too, and how it relates to intending (which is the only thing which ever happens). With this, rather than being only a sort of abstract concept with "frequencies" as the bridge, "dimensions" become more clearly about the patterning of experience itself/ourself. In the end though, all of this stuff is metaphorical. We have experiences "as if" it were true, just as we tend to have experiences "as if" the world were a "spatially-extended place unfolding in time", rather than more of an "infinite gloop" with us the experiencing container. So we should all feel free to pick the descriptions that we find most attractive - just so long as we remember that this doesn't correspond to "how it is really, behind the scenes" (because there is no "behind the scenes"), and that sensory content has no causal power.

You're already constantly shifting dimensions = you're already constantly fiddling with your felt sense of the world via intent.

Although you shouldn't be, I suggest?

That's one of the aims to have, I'd say: to not be constantly thrashing your world around via reactive intention to the current sensory experience. Otherwise you are doomed to spend your life trying to "maintain a vibrational state", and so on. As for "dimensions", I feel that defining the term so broadly makes it essentially meaningless, since it means you are never "in" a dimension at all, again encouraging that "fiddling and forever maintenance" mindset.

But...

I'm of the "whatever works for you is good" view overall. The problem I have with Bashar (despite all the ET stuff which is fun but distracting) is that it doesn't really go anywhere in terms of leading to methods (or non-methods), or to realising the nature of your experience and so being able to build out from that. Now of course, the Bashar audience is not really the philosophical or metaphysical audience, nor is it the "post-magickal" or nondual audience, so it's a different perspective. For me, it kinda just adds another separate strand to the New Age / LOA realityshifting catalogue, rather than consolidating it into a useful worldview that connects to direct experience.

Every second you shift to a completely new and different objective dimension.

I'm not so sure where "objective" comes into this?

I feel the Bashar, although interesting in his thoughts, doesn't give any practices that might help people start thinking the way his teachings propagate. Correct me if I have missed any such practices.

He also doesn't tell you what a state is. Most importantly though, as far as I know he doesn't connect his concepts to your ongoing direct experience. Without that bridge, there's effectively no descriptive model (even one that recognises itself as metaphor), and so he can offer no practical approach other than vague notions of "frequencies" or "tuning in".

(When we say "practical", that doesn't necessarily mean actions - because actions are "before" experience in this case, since the root of it all is intention, and nobody can tell you how to intend. However, that itself is something that needs to be covered when talking about "dimensions" or whatever other scheme we're using.)

Q1: Maybe that is why most religions dissuade channelling? Because these other species can't fathom human limitations?
When Bashar talks, I feel like he's irritated at some of the "silly questions" that people ask, as if they should know such "basic things".
BTW, I have yet to understand what the importance or application of "metaphor" is in Oneirosophy.

I suppose that rather depends on what you think "other species" are, and what "you" are, and so on. But I think that organised religions (as distinct from the originators of the ideas that seeded them) dissuade channeling because it makes you your own authority. After messing about with such things, you are in danger of discovering that it is you who are, in effect, God - albeit a different sort of "God" than the one usually taught in church. On metaphors: It is my view that by deliberately adopting a metaphor (or a conceptual structure more generally) you can reformat or "pattern" your state such that your subsequent experiences arise "as if" it were true. Furthermore, there is no sold underlying substrate to our experience other than such patterns. (Of course, the idea of "patterning" is itself such a metaphor.)

Q1: So basically metaphors make it easy for us to believe or intend, right? So, that's what is contained in more religious and occult practices.
Furthermore, there is no sold underlying substrate to our experience other than such patterns.
Could you explain that in simpler language? LOL

Ha, sorry. So, the idea is that there is no fixed world from which your experience arises. Looking around the room you are in now, for example, you see walls and the screen you are reading this on, and hands interacting with the device (all assuming things are well). Generally, we assume there is a fixed and solid world "outside" that is feeding us this sensory experience. That would be the "solid substrate". However, we never experience such an outside world. We only ever experience... experiencing. And all of your experiences, although they might seem to be "about" objects and rooms and so on, they are made from this "experiencing", and everything arises in "mind". This is no solid world behind your experiences. What you have, in other words, are habitual patterns with nothing underneath them. The way to confirm this, of course, is to try to change that "patterning" and see if your experiences change accordingly - perhaps indirectly at first, such as repeatedly bringing about outcomes that you want, to the extent that it cannot be explained away by coincidence or confirmation bias.

Related: Three Dialogues by George Berkeley is one of the swiftest ways to get an overview of this idea. (He mentions 'God' later, but just replace that when reading with something like 'mind' or 'consciousness'.)

POST: Choosing not to exist

If consciousness became completely uniform there would be no "experience" but there would be "being". You probably can't say that this "exists" because there is no state or form, but it... is. Can you ever get to that stage? Not by intention I'd say, because intention is always formulated positively. You dispose of something by shifting to a different state - a replacement pattern or even a pattern of "empty space" - but that's just a change of the form of existence. But perhaps by detachment and allowing it to fade...

But that "zero potential" would not persist. It would be outside of time and so it would in a sense last "forever" but also "eventually" there would be the adoption of form and experience would begin again. The previous "mind" (by which I mean accumulated patterns) would be gone, and a new one would arise in its place. This has probably happened an infinite number of times already.

Short answer: temporarily and **no**.

Sorry, I've just been editing that response to make the hypothetical aspect clearer. I'm still not happy with it. The problem is that we can't describe in language something that is before time and space. Usually I leave this as "nothing can be said" since we can only talk in terms of "human formatting". And I think that is probably the basis of the answer: You can never conceive of non-existence and so you can never intend it; which means that you have always intended a continuance of experience, and so it will continue "forever". Maybe another approach is better: When we go to sleep at night and enter a dream, why do we return to this world? Is it simply because we have held onto the context of it? Could we enter a dream world and then decide to "let go" of this world, remaining in the dream?

Going forward from that, could we intend a contentless dream? These are fairly common, but there still persists a subtle "viewpoint" and by its very existence all logical possibilities are effectively persistent, dissolved into the background and possible to activate. The mere existence of that viewpoint implies all possible worlds.

TriumphantGeorge Compendium - Part 16

POST: Hindu Mythology Metaphor

[Reposting my reply from elsewhere, for completeness.]

> Can a Mantra be a Metaphor?

Good question! Some thoughts: If we abstract these terms out into "patterns" then, effectively yes. To say a word is to trigger its associated patterns. Meanwhile, a metaphor is simply a named set of overlapping relationships (patterns), connected and associated with an unnamed set of overlapping relationships (patterns). To say the word "owl" is to trigger the associated patterns of "birds", "wings", "big eyes", 'tree branches", "Blade Runner Voight-Kampff Test", "Rachael", "night-time", etc. To think-about an owl is to do the same.

> On archetypes

Gods and Goddesses, owls and archetypes, they are all just triggers for pre-existing extended patterns which cannot be encapsulated in a word or an image, but can be triggered or intensified by them. All possible patterns are here, now, in your experience - it's just that some are more intensely activated than others. To feel better (simplistically speaking) you want to allow the "bad feeling" to fade and a "good feeling" to become more intense. How to do? "Detach" from your current experience and "allow" it to shift; trigger a pattern which implies the desired state. Literally, you are a wide-open perceptual space with some experiential patterns more intense than others. You don't "heal" so much as "allow experience to apparently shift". More accurately: you can't change anything, you can only let the present pattern dim and intensify an alternative pattern by "recalling" it.

...

Hmm, as you have uncovered more "knowledge", do you think your approach to living has shifted?

I guess I'm suggesting: is your attempt to deliberately apply metaphysics effortfully as a manipulative tool maybe presenting a barrier to your success with it, whereas before you were more flowing your life via intention from within it? I think where we go wrong is that we try to work things out, we get hung up on technique, but the truth is... there is no mechanism. Simply deciding is all that is required. To decide something is to have the pattern of "something" in mind plus the pattern of "it happening". That is sufficient, provided you do not then block it. Everything else is just... stirring the water, splashing about, obscuring things, fragmenting ourselves and therefore our experience. Actually, there is nothing to know, no structure behind things, no solid substrate supporting the world beyond imagination.

Forget mantras for that maybe, you need to take a different approach. Check out the top two posts in this subreddit. Basically, you want to lie down one day... and never get up. Switch to being the background space. Only experience "getting up happening". I really recommend this book by Missy Vineyard for this. Specifically the middle section where she experiments with waiting for movement to happen by itself. That is what you are shooting for.

Extra bit: Mantras are only needed because we don't understand willing and so need a "second cause" to allow ourselves to make a change. But all change is just will, changing the shape of ourselves by... changing the shape of ourselves.

POST: PSA: Be careful when thinking about "I"

Yes, it's a language trickiness. It's sort of awkward to constantly distinguish between "Is" and "selfs", but unless you flag up the difference it is easy for a reader to become confused, thinking you are talking about a person being "God". There is no ego-self other than the experiencing of various thoughts, perceptions, actions and the subsequent thinking-about them. And the experiencer is "the open aware space" - which you might call God - who takes on the shape of experiences. As always, when we start thinking-about things we are immediately wrong and operating in 3rd-person metaphor (although of course that can be very useful). The difference between "i" and "I" is direct 1st-person (no-"person") experiencing.

> I didn't know that what I needed to do was not think and just let things be.

Yeah, that's a big hurdle. I used to use the phrase "stop generating" to describe it (Although at first I would just think it a lot or try to do "stopping", which rather missed the point of my insight, eh.)

Realising that your default should be "allowing" with only occasional pattern creation-amendment is an important step.

> What do you do now if things start getting out of hand?

If you haven't read the Overwriting Yourself post, check it out. The 'passive' version of the exercise is a nice easy way of letting things settle. Following that, decide not to 'force' anything, including your bodily movements and thoughts. Try and let them "arise by themselves". This stops things building up; lets them subside naturally.

> What do you mean by pattern creation-ammendment?

Just setting something going by decision and imagination. Once you've set things in motion, you should leave them be (e.g. you request success in an endeavour, the pattern is now set, so don't tinker with it). You're only dealing in updates as required, or a regular keeping-on-track.

> Otherwise I'm horribly depressed.

Yeah. I do find that if I don't stay 'present' - allow my focus to remain expanded out into the space of experience - my attention gets narrowed and I feel depression. Having things 'on the go' does tend to keep you opened out more.

> I like your Overwriting Yourself post. I've tried something similar to this where I just imagine that my body is empty space but haven't played with it much. Your post clarified quite a bit. How experiential has all of this become for you? Is it all incredibly obvious at this point?

It changes your perspective to being far simpler. The most important thing is that it clarifies the difference between direct-experiencing and thinking-about, and you can more obviously take the perspective of the space in which both occur.

...

The mistake in contemplation is that you can't contemplate the "I". It is the environment in which contemplation arises; it can't be conceptualised or even pointed to. The urge is so great to "grab ahold of it" somehow. It's probably something that never entirely goes away, because it's inevitable to want to think and talk about it - in subreddits just like this...

I think it would be useful at some point to do some coverage about direct-experiencing and the difference between that and thinking-about. Various metaphors imply it, but I don't think we've explored it explicitly in any post. Which is unfortunate, since detached-allowing and knowing the difference between the two types of experiencing (really the one type, improperly understood) is fundamental.

POST: The Mirror-like Nature of the Mind & Why I've come to the conclusion that Oneirosophy isn't a good strategy

The basic strategy of some on this sub seems to be "well if I believe in my own power enough, then my unconventional perceptions are true"

Hopefully not, but perhaps you are right. However that's like thinking you can simply will things to happen or by "doing" things. But it's not quite like that. And more like you say. Like I said in an earlier post, it's more like triggering patterns (or "letting experiences through") which then arise in and shape subsequent experience:

- Experiences leave traces which in-form subsequent experiences. (Leave shapes on your "experiential filter".)
- Thoughts also leave traces, as in-form-ation, affecting subsequent experiences. (You can use this deliberately.)
- Synchronicity is the name for the experiential patterns which result.

This is the reason you should treat the subjective environment (as it were) as being almost mechanical and unintelligent in nature. Only you are the intelligence. You are basically you experiencing the state of your own mind, via the senses. Yes, you might think of it a bit like a mirror - or better, that your mind is a perceptual filter. So, not much good for "messages" since you'll just be seeing what you've been thinking and experiencing, as residual indentations on your filter - except that you might get some insight into things you are thinking in the background that you're not aware of. If you spend 20 minutes today imagining owls, as vividly as you can, as if they were in the room with you... you'll spend the next week encountering lots of owls. It's as if you have created an "owl-shaped hole" in your perceptual filter, and the "infinite light of creation" (or whatever) now shines through it, giving you owl-shaped experiences.

If you believed in a deeper meaning to what you were experiencing, you might think you were getting Messages From The Eternal Owls, who were answering your questions and prayers now that you had gained power over them. If you spent time imagining being King Of The Monkeys instead, you might get experiences which you would interpret in line with that. This itself is incredibly useful - and you can live exciting storylines! - but you have to be careful not to believe the thoughts and experiences which appear in your awareness. They have no deeper meaning that being-experiences. Which is great, because you can now understand what happens when you get paranoid, and what happens when you get arrogant. You can put that aside, breathe, and let things settle out into a more authentic pattern.

Never believe what you are experiencing. They are just... experiences.

EDIT: Surely this is exactly what Oneirosophy leads to? It's the natural conclusion to living life as a subjective environment? It's what lucidity reveals to you. Subjective idealism means there is no you, just that environment, and it makes sense then that it operates and responds as a swirling, responsive dream-space.

It's not even "as if" you've created an owl-shaped hole.

I say "as if" because the metaphor of the filter and the hole is that, a metaphor. Saying "as if" doesn't mean the experience is less valid, it just indicates the description of it is arbitrary. You are not really making dents in a filter; that's just a way of looking at it for the purposes of formulating intentions.

There's no harm in learning to exercise this. In fact, it ought to be encouraged.

Are you responding to the wrong person here??

I guess I don't entirely understand OP's distinction between "being-experiences" and "believing in" them.

As I understand it - and this may be me overlaying my own interpretation - OP's underlying point is that if you are unaware of the reflection-like, "as if"-ness mechanism involved in subjective idealism, then you can fall under the impression that you have become something, created something, or are in some sort of state. However, it really is just an appearance. There is nothing "behind" your experiences, therefore nothing to believe you are and nothing to believe you have done. This is of course much more powerful than believing you are God or anything else. Believing you are something comes with restrictions; recognising it's an "as if" experience doesn't. Language, for sure, but forums throughout reddit are swamped with people wondering what they "are", claiming to be this and that, and generally taking sensory experience and history recall as causal fact.

You can't live exciting storylines without believing your perceptions. Otherwise it's just some superficial fantasy.

I'm not sure I quite agree on the latter sentence. I'd say that if you understand the process then you aren't having a superficial fantasy; you are simply enjoying experiences. But your point of identifying with a psychological narrative - be it "infinite power" or anything else - is well made. So, the Owl Generation Process is completely mechanical. "Ponder them and they will come." The exception is if you obstruct the process by disbelief. Which you might then be tempted to overcome with belief - and that's where things go wrong. You can get caught up the the believing process you (think) you used to generate the effect.

If you recognise the process for what it is though, you can enjoy the Owl Experiences and without any additional troublesome beliefs. It's up to you if you want to fully commit to "An Important Mission Personally Given To Your By The High Owl Commander". (Personally I wouldn't - he's a right grumpy bastard.)

You can't actually be angry and see the empty nature of your perception at the same time.

If you aren't "in" the story then you can't really be having the adventure. Although I think you can dip in and out, personally. All I'd argue for is that people understand the nature of the process, and thereby have the ability to make choices. You don't have to use belief as a tool (as in with many magickal approaches) and then get stuck in it, if you've observed the mechanical-like nature of the process and approach things from that perspective.

Personally, I dont try to stay fixed in one worldview, so I dont have a problem with these inconsistencies.

Hi, I make the point elsewhere that there are no true divisions, it's a matter of where you "stand". What you say is true.

An analogy I sometimes use is the superposition of patterns: combine 100 patterns together and you've still got... a pattern. Which can then be broken down into a completely different set of patterns. Depending on what you want to accomplish or which aspects you want to highlight, you might emphasise the perspective of one "component" or another. But really, there is no separation. For basic "daily navigation" and accounting for deliberate synchronicity, this formulation (filtering infinity) is quite convenient. But it is nothing more than an "active metaphor".

Implicit in all discussions here is "it's nondual", I'd say, but there's nothing else to say if we just sit there with that! It's like saying "all is consciousness". As you point out, there is no answer.

"There are no answers, only choices", as Gibarian says in Solaris.

POST: Controlling vs flowing

[POST]

I think one area I was getting hung up until very recently was taking the idea of control and trying to apply it to every instant. This was making life unnecessarily stressful as I tried to intend something out of every perceived event. It was like I tried to rewrite the story as soon as something that didn't seem to fit was going on.
If you're currently doing this I suggest you take a breather. There's really no need to control every little aspect of life and honestly it's a drag. If you're always writing the story you can't properly enjoy it as well. Control works simply, you intend for an experience to occur and it does. That simple, no added effort necessary. Then after it's set all you have to do is be detached and let it all happen (the hardest part if you're still attached to the idea of the limited person).
So ideally, one can control the types of forms one comes into contact with, and then let go indefinitely for it to play out. You can be as specific as you want, but if you don't let go, you'll never get to experience it. You simply keep rewriting things over and over and over. The better you get at letting go, the faster your manifestations.

[END OF POST]

Good stuff. Right. For sure!

So you only need to intervene now and again, which just amounts to "deciding and allowing". Mostly you should simply be relaxed and enjoying the experience unfolding. For sure, sometimes it's fun to have little tools or visualisations for things, perhaps to make it easier to specify what we want, or to "outsource" the causality and circumvent resistance - e.g. as you suggest, by imagining releasing negativity via the breath or whatever - but it's always just us "deciding". Focused "control" is when you obsessively interfere; detached "directing" is when you occasionally intervene when you want to have a different experience. The more you let go of control and stop holding back the flow, the less the apparent time between the decision and its appearance in the senses, because you are no longer restricting the potential routes by which experience can arise. Holding back is essentially you preventing yourself relaxing into your natural authentic pattern. You default state should be relaxed openness and "allowing". That's what meditation should be for - allowing releasing. (Any experiences you might have are just yet more experiences, best just to sit a while and let things settle out). Just sit for a while and re-identify as the background awareness as in the original "Just Decide" exercise.

In the ultimate version, you don't really need to interfere at all because you are completely authentic and experience is always in line with your desires, the right events at the time time.

Summary of how it works?

- Deciding what will happen means you are triggering a 1st person perspective memory-pattern of that happening.
- If you were completely detached, that pattern would immediately become your experience.
- Because you are not, the pattern will instead blend with other patterns you are attached to, showing itself as first as synchronicity and eventually as a result that seems to arrive via a path.

EDIT: This prompted me to post my bullet-point summary of the memory-pattern view.

POST: Opinions on the use of Psychedelics/Dissociatives

Your final quote is interesting, it reads a little like the metaphor I posted the other day. Although I don't agree that there are spirits, etc, that are independent of us. Nor do I agree we're on some sort of learning journey. Maybe we were having pretend-games life-fun, but somehow we've forgotten we are always using ultimate power to do anything. Our experience is awash with synchronicity as a result. They seem mystifying to us, or somehow "important", because we don't realise we are splashing around in the puddle of our own existence, then interpreting the ripples as coming from elsewhere. We therefore have to be careful about interpreting anything as being "intended for something" or having external meaning. Even lifting our arms is a result of prayer (sorta) which just activates an ingrained habit, a sort of extended spatio-temporal memory that plays forward into experience. Moving your arm and encountering a synchronicity are the same thing, with as much meaning as the seed intention lends it. I've never dabbled in the psychedelics though, so always interested in people's experiences - since it definitely appears to be another way to allow yourself to let normally-filtered experiences in. Dissolve the filter substantially (belief, expectation, knowledge) and the raw creative aspect gets to shine through more (mediated by intention, perhaps, if you persist it).

[Limitation and Freedom] Why isn't one of those great experiences enough to be free forever?

Because it's just an experience; it doesn't have any "causal effect" on its own, except what you lend to it. Experiences don't change us in and of themselves, they just suggest a world of possibility. If we don't start intending from that new sense of freedom, it'll make no difference. As far as Mind is concerned, there are no bad habits or good habits. Any intention you have will result in a result, but more importantly: all the associations implied by the thought will appear also. That's why if you, say, pretend to be "Hercules" for his power, you would also find you had mood swings and trouble with your parents. Loosely, if you act "as if" something, you get all the implied benefits and downsides from being that something. It's this associative quality that can get us lost. We've already got stacks and stacks of patterns that are triggered by touching the edge of any one of them. That's what limits the voluntariness or complete control (and rightly so). If you think or do something that implies the existence of spirits, then your experience will accommodate accordingly. That's why it's hard to pin all this down into one coherent view - e.g. explaining why "commanding" something can work. The answer there: Saying the words implies and is part of an associative pattern linked to the resulting experience, when done with intention and confidence. You aren't doing commanding, you are bringing part of a pattern into mind and - like a memory - it is auto-completing across time, with you experiencing the results subsequently.

[Freemason's Adventure] So that was kinda neat.

Yeah, I mean, it can be really good fun. It just makes it so obviously dream-like! It then becomes very important to realise what synchronicity is though - because you can't be tempted to believe that your experiences and thoughts are true in some fundamental way. If you are interested in conspiracies (for example), you start seeing them everywhere. And it's not just imagined: people will look over at you more, your mail will seem to have been opened. And if you start fighting the conspiracy, it will just get deeper!

So that view on synchronicity is a good reminder to keep clear on the things you'd like to experience, and to take the present sensory world with a pinch of salt.

POST: Front/back of the mind, absence vs presence, "something what it's like of itself."

These are good areas to explore. Particularly how we literalise expressions by locating our thoughts or experiences, or our sense of "where we are" relative to other parts of the ongoing experience. In my effort to come up with metaphors which encourage us to "be all of our moment", here's my most recent. Again we are confronted with the reluctance to release holding onto particular sensations and regions ("the body" area and its sensory content) and how difficult it can be to give up on that. I don't think there's any way around that except, well, "absolute allowing" one day.

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light. Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of experiences, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts. At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience. At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape. Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are creating the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships. Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

...

Then I consider my vision....

Something to investigate here is whether you are trying to see, which reinforces vision as: a) a sense and, b) related to the eyes. Maybe see what approaching the world as non-sense-based, but perception or object based does. Instead of subtly seeking out experience, "let the world come to you". Sit back a little in your head, or identify with the background space, and let the images arise by themselves. I played a lot with vision exercises back in the day (Bates Method and so on) but in the end I figured they were all about learning to not hold onto your body and senses, and often relocate your sense of self to be less narrowed. The exercises were just a way of teaching yourself that things can happen by themselves.

It's funny how your permission is needed before things can happen "by themselves." ;)

Ha - words! But it's true. :-)

I'm not sure I understand what you're saying here. I'm trying to see the difference between sense and perception. I'm giving permission, yet it does not arise

Sorry, it's hard to describe!

I'm saying that, we never really experience sensations on their own, we experience objects. For instance - when I see a ball, I don't see a circle filled with colour except for a darker crescent at once side, or even a sphere with colour - I see a ball. The more we "grasp" with our eyes, the more we narrow our experience down to attempted seeing, with the restriction of the concept of eyes. When we sit back, we let the "world-building" aspect of ourselves create our surroundings spontaneously. To get a feel (literally) for this, sit in front of a table and close your eyes. Stay open and relaxed. Now, touch the corner of the table. Now, touch an edge of the table. Now, touch the other corner of the table. You'll find that you have a full "feel-picture" of the table even though you are not touching the whole table simultaneously - and you did not consciously build or maintain that feel-picture. If you focus on the sensations one by one, you limit this process. Seeing works in the same way. Your eyes dart about the place, "touching" different parts of the visual experience, and a world is built and updated and given to you. You are not mean to pay attention to this, control your eyes directly, or even be aware of your eyes. To do so at all deforms perception. I'd say that any narrowing of attention limits the spontaneity of "world appearance". You end up concentrating on a particular sensation, while inhibiting the big picture object-based experience. Let's try another way to describe this. What you are really after is to get "eyes" out of the picture altogether. The more you adopt the seeing-with-eyes and making-seeing-happen concepts, the more they will deform your experience. (Just like when you try to experience or control yourself doing something as you do it; it kills the natural flow.)

The quick way to do this is to check where you are "looking out from" and whether you are trying to force your world-experience. Experiment with locating your centre in different positions. See Seeing from the Core for a kinda summary.

What has your experience been with this technique?

When you think about it, it has to be simple!

It starts with just the world feeling more "open and there" and then you suddenly notice every now and again that things are "in focus" and it builds from that. Still catch myself trying now and again, usually after working on something, but then I "sit back" and it gets better. Big aim is to bring that attitude to everything!

Strange thing is, I realised I don't really navigate the world all that much by vision really; it's about "spatial feel". Don't know if that's the same for everyone else.

EDIT: The "let the world come to you" phrase is the one that I use to remind me of all this.

POST: Absolute Power

cosmicprankster420*: oneirosophy is all about achieving lucidity, that's it, the rest is up to you in terms of what you want to do with your dream. There are lots of different methods to achieve it as well, but once you get it you cant deny it. While i too don't want to be a tyrant in my dream, their is an importance to having a willpower strong enough that you don't get overwhelmed by your own creation. But its also important to understand that figuring this is a dream is only the beginning. Beyond the surface level, there are many habits and beliefs in which we don't look at through lucid eyes. When i first created this sub i didn't realize some of the directions the other members would take it, but its been interesting none the less and i like hearing other peoples perspectives on this process even if i don't always agree with them. But some aspect of authority is important because this is YOUR dream, not mine, not anyone else's, but yours. While you don't have to be a tyrant, you want to be powerful enough so that your dream characters don't become tyrannical over your dream and have them call the shots to the point that you feel weak and helpless.*

As /u/cosmicprankster420 says, it's about knowingly being what you already are. Any tweaks or exploration you do after that is completely optional. And: You don't need to waste time being frightened of things.

I am detached, but thoroughly enjoying where this story takes me.

Which is a privilege of the lucid, don't you think? How you explore the dream afterwards, that's a "personal" decision. You are of course constantly using your God-like powers, via creation by implication. By knowing this, you save yourself polluting your dream with unpleasant, unintended nonsense. I think that's the main benefit of the Oneirosophic approach.

POST: God is male; The Universe is female; The Self is the meeting of the two

I found a simpler way of saying what I was saying. A Universe without a God doesn't exist; but a God without a Universe doesn't exist either.

Or: God cannot experience his existence without a universe, by shaping himself as a universe.

Sure, that works too. But the male female dynamic seems to be necessary on some level. The goal seems to be to unify the two, but they need to each have their own sentience.

I guess: the world-as-metaphor - the whole of experience seems to be a play on opposites and reunification.

POST: But where did it all come from?

Patterns upon patterns upon patterns, dissolved into awareness? Raw potentiality/creativity, filtered/shaped through accumulated patterns, resulting in (equating to) sensory experience. All experience is therefore conceptual, archetypal. Also:

- Experiences leave traces which in-form subsequent experiences.
- Thinking is an experience which leaves traces similarly...

Where did these structures come from? Something akin to the way hypnagogic imagery turns into dream environments. There was an infinite amount of time for this to happen, of course. All you need is randomness plus slight inertia.

TL;DR: **We are dreaming.**

As there is no solid substrate behind the scenes, we can dream anything - including being confused, or experiencing an 'illusion', or dissolving into non-dual awareness, or uncovering the Super-Real Truth Behind It All, which includes maybe even identifying a solid substrate behind the scenes...

But all of those are just more experiences; there is no real truth to be discovered, except to realise the arbitrariness of it. That is why seekers keep on seeking: because they have chosen to be seekers, by self-imagining or by it being implied in their actions. Freedom fighters have to fight for their freedom, by definition. The dream always arises "as if" your approach or assumptions are true, and any metaphors you adopt will reformat the world according to your new "understanding". If you instead simply rest a while, stop pushing and prodding, the dream settles somewhat, and things become clearer, the apparent environment's responsiveness more obvious. **You can't not-dream** - so it's a case of **choosing to have sweet dreams**.

POST: How do you solve a problem like feedback loops?

All that would lead me to believe that it's in my best interests to find ways to 'collapse' the feedback loops around me - but I wonder if there's not a more direct way? Is it possible to instead reduce our dependence on feedback loops?

Hmm. Yes, I'd say. Because the feedback loop is a sign of you resisting learning by trying to control the process. When you learned your first language as a child, did you use a feedback loop? Was it "pretty tough"? I don't think there was a force of will involved there. Learning and problem-solving are just what the mind does, naturally, as part of its "structure" - unless you are holding onto your pre-existing patterns and preventing them modifying (or only letting them be modified in a controlled, limited manner - deliberately and consciously by "you"). The urge to manage and 'be aware' of things happening is a restriction that prevents progress in any endeavour. Perhaps all that is required to become, say, a musical prodigy is to give yourself a metaphorical bang on the head.

In any case, we're getting away from the point, which is not language learning!

No, but it's a good example of limited change in adults compared with spontaneous, effortless development in children. And one of the reasons adults have such a hard time is because they start thinking in terms of concepts like "impetus", "model" and "feedback loops" and approach things as if their ideas of how something works is how it really works underneath. Which is at the root of many problems people have with manifestation generally...

If I could 'contort my tactile sense field' in such a way to get instantaneous feedback, finding which contortions work and which do not would be drastically faster.

Why do you need the feedback? Can't you just ask for the end result and have it? Feedback is just an experience. If you are getting the experience of feedback, that's part of what you have intended...

But more often than not, my intentions do not manifest immediately - so maybe what I'm asking is this: how to better connect intention and manifestion?

I'd say that intention and manifestation are identical and that you are getting exactly what you are asking for. Manifestation is always instantaneous!

If I intend something to happen next month, it is true right now that it happens next month. The manifestation occurs immediately from the perspective of the timeless landscape of the world. Following the intention, your ongoing present moment then has the experiences as they are laid out. So if you intend something and you go through a cycle of feedback before you get the final result, maybe that's because you intended that whole process - by implication, through your expectation about how the world works. The structure of your mind dictated the pattern that your manifestation would take. To get more "direct" then, perhaps one must dispense with any notions of "the mechanism".

TL;DR: **You need to intend to "skip to the end!"**

POST: We talk a lot about getting away from the consensus on this sub, lets talk about methods of escape.

A1: *mostly from no longer believing that what goes on in my imagination is fake and whats out there as being real*
This type of observation is key. In order to undermine convention really thoroughly I need to become aware of my most subtle trends and the tacit, silent, unspoken reasons that underpin those trends. Another one from this series is the idea that there are objects that can bump into each other and displace each other, that compete with each other for space, etc. Another subtle idea is that whatever appears visually is more indicative of an outer world, and whatever appears to touch (body sense) is more indicative of an inner world. Example: I am itching (tactile sense disturbed), but I see no bug and no red area on the skin (visual sense is not in line with the tactile). I think, "ah, it's just in my mind." Then! I see a bug and a red spot (visual sense is disturbed), but I am not at all itching (tactile sense is peaceful). Then I think "Oh, I really got bitten just now, even though I don't feel the itch." So when the sense fields fall out of harmony, it's obvious that they don't all take on the same import in the mind as to what they may signify. The fact that I am aware of this is incredibly useful in breaking down convention. I am seeing how ridiculous it is to use one sense to mean that and another sense to mean this (this and that, that and this). It's totally arbitrary. Nothing is forcing me to think this way. And so on. There are more ideas/insights like this. They are very very subtle and they're generally very hard to notice, but noticing them detonates the convention much more than any kind of repetitive exercise. I don't think we can exercise our way to a sense of absurdity, and it's exactly this sense of absurdity that undermines convention. Still, exercise is incredibly useful as it often (if not always) serves as a fertile ground for contemplation which can then generate an appropriate sense of absurdity. So I am not really poo-pooing exercise as much as I am trying to put things in a perspective that I myself find very powerful in my own life. Of course what happens next is exactly as you describe, because once you for example stop thinking that imagination is fake and non-imagination (whatever the heck it is) is real, it alters how you live your life. So when you do find your manner of living grossly or subtly altered, that's a good sign that you've probably hit upon an authentic change of mind.

Good point. The whole identification of certain senses with your "spatial perimeter", combined with the assumption that events occurring within a certain timeframe after an intention defines your "temporal perimeter", is a powerful illusion. From elsewhere: It's great talking about the illusion of space and being connected, but unless I can look around and see it to be true then what's the use?

So I think we always need to start with our actual experience, and there are two aspects of it which are probably key:

- How do I come to mark out one area of my present moment experience as "me" and the rest of it as "not-me"?
- How do I actually create movements and thoughts - if indeed I can detect myself doing so?

And my answers are: That it seems pretty arbitrary how I divide up the world (I think of it as being divided but it isn't really when I look), and that I seem to just "want it" and a bit later the experience happens (so I just assume my limitations are based on sensation and distance and time). So I don't know about connected, but things definitely don't seem to be divided.

but the first "step" is instant

Yes. This is where our common mistake comes from. Our intention is a reshaping of the universe. Just because we don't encounter the experience until later, we think either we didn't cause it, or that our 'prayers were answered' by some more circuitous route. Similar to our conversation a while ago about inserting facts into the future. It is true now that I will find the bookstore "later".

We maintain a narrative that describes a causal domain. A narrative as I mean it is more than just verbiage.

Yes. It's basically part of the assumed belief- or habit-structure of our world that dictates the form of our experience.

Also from elsewhere:

(Random bits of comments I keep meaning to gather together. Excuse the spatial/level metaphors, obviously they are not actual.)

The room around you is just a floating image. Its true source is deep down, enfolded. We confuse our sensory experience for being "the entire reality" but in fact all the good stuff happens elsewhere. Perhaps we might envisage it as: All intentions, even if apparently directed at the immediate surroundings, actually insert themselves at the lowest level of reality, undivided, and then bubble up everywhere. Even if you just decide to reach out and pick up your cup of coffee, that decision actually goes "the long way round". The intention creates a ripple at the very fundamental level, which then shifts the universe, which is then experienced "locally" as an image and sensation of your arm moving and a cup being held. And because every intention inserts itself at the seed of the whole universe, you lifting a cup actually affects the whole of reality to a slight degree. If instead you had furiously smashed the cup on the ground, that violent intention might have shifted the whole universe slightly towards aggression: a painting in a gallery in Dusseldorf falls from the wall; a disagreement between two men in a bar in Iceland escalates into a punching match; a clear sky in Australia darkens and a storm begins.

It's deeper in the mind, more toward the sub- and un-conscious regions of our own mind right here. Of course I do realize that you know it.

Yeah. There really is no way to escape from spatial metaphors, eh! The "elsewhere" is enfolded into the "apparent here", it's all here - etc. One of the things I've been doing lately is deliberately 'being the space' and having present moment experience obviously floating within it, while maintaining the felt-sense of everything being in that space.

Donald Hoffman

Ah yes, I liked that talk. I came across his paper on Conscious Realism and Interface Theory a while back and found it quite capturing. There's also a really nice short video with him chatting to a former colleague about switching to this stuff once he'd secured tenure, attitudes toward this sort of thinking, etc, but I've not been able to track it down again (it was vimeo or whatever rather than youtube maybe).

What we change is relationship

Right, I like that.

The only time what you're saying is potentially true is if you've already taken up much of the known universe into your own being on a conscious level.

Yes, I agree. Actually, the image in my mind was of watching television news and seeing reports of things around the world happening. It is truer to say that smashing the cup with an "attitude" can affect the rest of your experience (the apparent world), not just the cup.

one really needs to maintain a special kind of relationship

This is the interesting bit. Shall we talk about that?

Is it simply a case of settling into that background sense, to connect with it? In other words, letting go of our hold on the present moment sensory experience to access the subtle layer?

Like the sun hides the stars due to its proximity and intensity, so the texture of sensory momentary experience obscures the background dimensionless felt-sense of the world. When I switch my perspective to background awareness, I am no longer identified with my body sensations or the concept of my body, and my intentions manifest swiftly. Recently someone mentioned how they "imagined their body was an empty shell" and would just command it to, say, find a lost object or jump a distance - and then let their body do it for them. (EDIT: I quoted it here [POST: [Proposal] Investigate How to Reprogram, Build a Wiki].)

Is this the sense in which we command change in the universe, insert a new fact and then let it bubble into experience?

Or maybe it's the only way? It's hard to say for me right now.

I'm thinking that it's the only way - that all ways are basically that way at their core. I use words like "background" and "dimensionless" just to convey it's not an object or a thing.

Is this 'switch' something vivid? Is it like a pop or a click?

No, you don't experience it like that, it's really a change of perspective rather than a click - like the feeling when you change which side of a figure-ground image you perceive. But there is a difference, because in figure-ground you lose the other perception completely. In this switch, it persists but differently due to context:

So, say there is a room full of furniture. Your attention "latches on" to those objects all at once. Then you switch perspective to be aware of the space of the room. You are now perceiving the space of the room, the objects, and the space in which those objects appear/that they occupy. Really, it's just a releasing of attentional filtering. If you're in-between perspectives at the moment, you may be experiencing something more like 'figure-ground' than 'figure-ground-and-space'. Additional thought: Because we are all of experience, we can simply do this by 'just deciding'. (That's why people like Greg Goode can say - look, forget thinking it through and convincing yourself, just take a stand as awareness and see what happens. If it works, you know this stuff is right.)

When I want to insert a fact, I just train myself to expect it. This is probably not as efficient as what you're doing.

It's much the same in the end. It just might take a bit longer because you are wearing down the opposition to it, rather than letting go of the opposition?

"It just might take a bit longer because you are wearing down the opposition to it, rather than letting go of the opposition?"; This is probably true. I know I am not nearly as unhinged as I could in principle be. So my changes tend to be slow, especially if they are something I consider significant.

Yes, that's something interesting: the more significant, the more it's a "thing", the longer to push past.

If you have a point A where you currently are (at all levels of your reality), and all you want to do is leave that point

That's a good image. Freedom *from* vs freedom *to*. The purpose of dissolving limiting structures is surely to make more routes - and more efficient routes - available for the change from "here" to "there" to arise. (Simple belief that a target will become your experience can itself do a lot of "softening" of restrictions, mind you.)

Complete freedom from all structure and restriction is - empty space? Or - things exactly as they are now. Depending.

EDIT: It's not an error that New Thought approaches were all about "ignore where you are, ignore the evidence, concentrate on the facts you want to be true".

...

I'm trying to do a short version of that overwriting exercise whenever I come across something where I am avoidant or fearful (in an out-of-my-comfort-zone way). This frees me up to make a proper choice about whether to do something or not, rather than just out of habit or because I'm just vaguely worried about it - and see things as sensory experiences rather than my assumptions about it. Hopefully the idea is to be more aware of the conventions I am following, less bound to them.

POST: Truthfulness as a quality of experience.

[POST]

Convention will tell us that truth is some kind of objective thing out there that cannot be denied. But the more i think about it, when some new information or event validates how you perceive the world their is a feeling of truthfulness to it. In other words things can feel truthful in the same way things can feel sad, happy, or frightening. 1+1=2 elucidates a feeling of truth where as 1+1=3 elucidates a feeling of falsehood. If our experience is fully subjective and their is no objectivity, this idea seems to make sense, we define what is true and what is false, but without any form of lucidity we do it in a blind way rather than being conscious of it

[END OF POST]

I've been playing with the idea of two truths:

- **Direct Truth** - Something that is true by direct experience, knowing and being. This is the truth of the facts of experience. The solidity of a table, the softness of a pillow - directly, experientially true - and so are world facts.
- **Conceptual Truth** - A story or conceptual framework which is self-consistent. This is when a pattern of thought "feels right"; it has narrative coherence. A system of thought can have conceptual truth even if it doesn't correspond well to direct experience.

There is a feeling associated with both. The first is what dictates the form of your experience. However, fully adopting the second can over time affect the first, as the patterns you fully absorb can deform the structure of your mind/perception. Fully absorbed conceptual truths become direct truths.

Now, do you want direct bullshit or conceptual bullshit? Cause it's all bullshit. And separating bullshit into two piles of bullshit is also bullshit.

I think you've over-called it here. It's the difference between thinking-about something and it being directly-sensed. Like talking about "enlightenment" and "awareness" and "everything is one" as ideas, versus directly being it. Recalling our earlier conversations about the felt-sense, etc.

Call it "direct experience" and "thinking about ideas" if you like. The reason I use the word "truth" is because that's how people describe this in general, and also the idea of "truth" in philosophy and logic (self-consistent). Call it "patterns as they really are currently" and "patterns you are thinking about". Of course it's all "made from" the same non-stuff, ultimately, but it's not very useful to reduce everything to that level constantly. It is the source of possibilities, but the fact is that people's ongoing moment does consist of patterns.

At this point you realize you don't have to regard anything as more or less fundamental.

Neither is fundamental, as such. It's actually a matter of location (here and there). That isn't the problem, the problem is the habit of confusing one with the other - of seeing one in terms of the other - that people confuse that a self-consistent conceptual framework with an accurate description of their experience. This blocks development, particularly by limiting investigation by studying the "qualia" experience. The use of the word "direct" is to indicate that there is no representation involved.

They're inseparable. You can't neatly slice experience into conceptuality and qualia. Your conceptual schemes influence how qualia appear and vice versa. If you want a point of power, if you like magic, it's actually more powerful to regard conceptuality as the more fundamental aspect. That's how and why incantations work. Incantations wouldn't work if conceptuality wasn't skeletal. Moving the bone moves the muscle and skin attached to that bone

Of course, at the base level, we agree with on this - it's how magick, and indeed everyday life, works - and we've covered it in earlier discussions. Hence it must be a matter of wording and getting the thoughts right. So, the problem seems to be with the word "direct". Now, with other audiences this word makes sense, because it brings peoples attention to what is (apparently) happening in the sensory world now rather than being off in ungrounded thoughts. The point I am conveying is that we must not confuse nice systems of thought with: a) the true reality, obviously, but also: b) the current state of the apparent reality, the ingrained patterns of the world. In other words, a good story doesn't mean that's how things are. We have any number of "good stories" in our minds which we take for granted, which are without basis. We can often see those "good stories" instead of what I'm calling "direct experience" of the patterns of the present moment and felt-sense. Of course, the fact that persistently thinking about something is equivalent to experiencing it, which eventually creates ingrained habits-in-the-world, is the icing on the cake.

All phenomena are not themselves. There is no direct experience.

Isn't it better to say something like: phenomena are themselves, as experienced, and that is all they are? For instance, a "tree" literally is that image over there + all the ideas you have about "trees". But there is no underlying, "secret causal tree" at the source of that.

To say that some experience is "direct" is to imply it is non-hallucinatory, genuine, authentic, and right. Now. Do you really want to suggest something like that?

Your points are valid but I don't think they apply to what I mean here. The core is the distinction between representational (one step removed) thinking which forms a self-consistent structure that is basically a castle in the sky - i.e. not bound to experience at all. "Direct" is just a handy (for most) word to indicate the difference. People intuitively understand a "directness" to sensation rather than thinking, when it's pointed out. Of course, at the next level of understanding, the word is less useful. I'm not sure what a replacement term would be for the different context, but "direct" is okay for that level. This is a general difficulty: That descriptions applicable to one stage of understanding have to be revealed to be "not quite the correct story" at a later stage.

phenomena are themselves Of course not. I hope you're joking.

What do you suggest "phenomena" are?

You're saying you can cleave experience neatly into representational and non-. I am saying you can't do that.

No, that's not really what I'm saying. This is actually a subtle topic, mind you. However, thoughts-about things are not the things themselves. Self-consistent theories about awareness are not awareness, and so on.

You can insist on a difference ...

This is where context comes in. At one "level" there is an apparent difference which seems obviously the case. Then...

Anything you want them to be, except themselves.

It depends what you mean by "themselves".

When I do this, the thing-itself is gone after I remove thoughts-about-it.

Right, the experience of something is the full thing (the image and all meanings). Bringing a thought up about it, we summon the meanings without the "external" image. So yes, for a "tree" or whatever, they are the same thing, it's just a matter of location.

So - when I speak of Conceptual Truth I am talking about were structures, associations or stories. So, a theory about something ("how it works" and "what it is really underneath") which feels true because it fits together like a puzzle, but in fact doesn't really point to anything.

The word here to use is perhaps "relationships". The framework is a set of fictional relationships between the thoughts. Again, though, we have the problem of levels of understanding - because if you truly accept a set of relationships, the world can start to seem as if it behaves according to them. That's feedback for ya.

I don't know if you realize this or not...

Right. That's what the felt-sense thing is about. The meaning of a tree is felt, known, because you are or become that. You experience that tree and all trees. The felt-sense is the facts-of-the-world.

Maybe I could only hear, because I didn't have the conceptual framework for evoking a sense of sight using volition.

This is a good one. Or even just the first time you saw a tree, you wouldn't see a "tree". You'd see... green blobby bit on top of brown uppy-down bit. Which is a good question....

How can it be possible for us to experience a tree for the first time?

I agree. But what you're saying is that you can somehow bracket the relationships and examine things outside relationships and still find the same things, just without the relationships. And I am saying, that's impossible.

They are entangled, it's true. It depends on the extent to which the story is accepted, absorbed, experienced. Maybe it's better illustrated by example. Say I have the story off: marble rolls along floor, hits marble, second marble rolls - this is cause and effect, this is momentum, this is energy transference. So in my mind I have a "conceptual truth" about it. With the senses, I just see two spheres rolling. But I felt-sense it as "marbles" and if I know about physics I felt-sense the event as a cause-effect, energy-transference. If I believed that marbles contained "motive spirits" then I would felt-sense the event as an interaction of spirit personalities, entering an agreement to exchange motion.

Aside: Today's random truths along with poor soundtrack [https://www.youtube.com/watch?v=ZgiwVYZM5A8].

When he experience this new way of forming sens-impressions, he really was confused and was asking questions about it to try to conventionalize his experience.

Interesting. We also have an extra trick here: that we experience experiences, knowing. When we go checking whether we "see" or "hear", then sure enough we do, but that's because we went seeking for that experience. When I "see" a door over there, normally I don't see it at all, I have a total door experience which isn't separated out into individual senses necessarily. The channels are learned to be separate. That arbitrary separation limits the nature of the experiences we have. For instance, it leaves no name

for the felt-sense so people don't notice it; it leaves no name for the ability to feel-aware out into the space around you and into other objects and people (which we might call "presence"). In fact, apparently-personal experience really is about that feel-aware thing. Try withdrawing that sphere back into yourself, and you'll quickly discover you "go blind". You might still kinda see stuff, but it's like peripheral vision, and you don't have the sense of meaning.

You see shaded circles, and they're not rolling, they're just moving. :) But if you keep stripping it down, then the circles will need to go.

Yes, this is of course right. So here we go, we're getting to a better description for the oneironaught vs the everyday guy:

The difference between (what I called) Direct and Conceptual truth is simply the extent to which a pattern has become ingrained, stabilised, become a fact-of-the-world. This is of course a continuum; the two terms indicate the extreme cases.

So for example, I realize the cup is to the left because I can imagine it being in all sorts of other locations. I don't actually have to imagine it, just the fact that I can, if I want to, means I have tacit imaginary context that I am using to give meaning to the cup's location.

Yes, you instantly are aware of all the possibilities of "cup-ness", because that's what "cup-ness" is.

There is no experience that corresponds to the Direct extreme. I hope you realize this.

Sure, neither extremes exist, although the idea of the extreme is useful for gaining understanding at a certain level. If you are having any experience at all then you are experiencing a concept, albeit of an extremely subtle, low-amplitude form. I mean, even the concept of a "concept"... arrgg, there is no escape! Ah, but yes - take a step back, switch context.

I think it's dangerous.

Well, I think you and I have an ongoing disagreement about how to describe things. You seem to prefer a jump-to-the-end approach, whereas I see a staged approach as better. Depends on the audience, really

You're right that getting stuck at any conception is a risk.

Illusion

Always a tricky word. I like the "playdough of experience" metaphor though. :-)

...

From last week's episode of Constantine (spoilers):

Lily wakes up to rejoin the living world, but John and Ritchie remain in the construct. Ritchie wants to stay behind in his own reality, basically as a God, so who can blame him?
Constantine can. He warns his friend that he's eventually going to go as crazy as Shaw, and that his decision isn't about creating his own world, it's about running away from the real one. Having regained consciousness, John pleads with Ritchie, still in his altered state, to come back to him ... which he does after a few moments of hesitation.
Having found new purpose, Ritchie puts more effort into his teaching position, lecturing about humanity's certainty of suffering, giving into cravings, and the possibility of inner peace.
-- Constantine Season 1 Episode 11 Recap

Maybe you should quit all this reality-messing, playing God, and just get a nice teaching job.

Do you really believe this?

No, but I do enjoy the show and it sometimes gives me a bit of food for thought. (And it's interesting when the topic of a TV show synchronistically relevant. Although in my reality I wouldn't be hacking the hands off innocent kids. Promise.)

I like being encouraged to question myself occasionally - particularly in "these matters". Because it's easy to go off-path.

You might prefer another quote:

Ritchie: "All this time you've been here, you coulda been building worlds. You coulda been redefining life and how we live it. Instead you gave into your weakness, and when you did, that's the day you became obsolete."

Q: I figured you were just testing me. It's a waste of time. I am well beyond all doubt.

But... aren't you tempted? Don't you think this might be a fascinating distraction? Given that the world you are experiencing right now is your creation anyway?

If I wanted a distraction that was really fascinating, I'd rather be distracted by massive displays of massive personal power.

But you already have (had) that power. And you chose this. It's difficult to tell how much of this we might have chosen previously. Have we burdened ourselves with an adventure which is nothing but challenge?

Perhaps the purpose of this is to teach yourself acceptance. That you will realise that you are struggling against yourself, that the power you seek is illusory, you have already made a decision against it, and it's simply a matter of you eventually giving up and accepting.

Or not. Who knows. ;-)

For the old decision to have force you have to ongoingly consent to it continually.

My "concern" would be that a person can be unaware of the old decision. This is an opportunity: I still don't like the "ongoing decisioning" language. So how about this:

- Our intention is the temporal landscape of our world, which we experience moment-to-moment, laid out timelessly. It is equivalent to the fact-of-the-world. To say "we have an intention" is just to say "my landscape is this shape", to say that what I am is this shape.
- To intend is to change that landscape. We intend by simply changing our shape, since the landscape is us. We become the result, even though the facts we have inserted might only unfold as sensory experience at some point in the apparent future.

So (being dualistic for a moment), your intention is the blueprint and to intend is to change the blueprint.

We can be aware of a result, which is now.

This is true. And I don't believe in irretrievable decisions. You might choose at one point a nasty outcome (unwittingly), but once you understand the nature of things, you can recognise this is a bad unfolding, and correct it. I was definitely a full-time idiot in the past. Now I'm just part-time. :-)

I love it though.

I know you do! I am resisting though. :-)

My main bone is that you think decisions are like some kind of brief bursts that can be dated on a timeline, like you can pin some decision to 6am Monday morning, for example.

There are a few things going on. Some certain intentions could indeed by tied to a particular time, where we say "I change this part of the landscape". Meanwhile, because the world reflects your nature, as you evolve by accepting and developing your ideas and yourself, there is a continual evolution of the contours of the landscape. Finally, in any case intending doesn't just insert a particular event. It inserts facts, which mutate the landscape as a whole. All of these are the same things, really, just particular cases. Appearances constantly change because: The landscape itself is evolving due to intending; We are "traversing" the intention landscape by unfolding and refolding "moments" from it. Again, these are basically the same thing.

As for changing the blueprints, you can have a blueprint for how to change blueprints. And then you can change that meta-blueprint as well. Etc.

Hey, I placed no restriction on the number of dimensions those blueprints have! ;-)

This is what I call decisioning. :)

Okay, we'll let you call it "decisioning" for now then, I suppose. ;-)

This is the level where most people would say I was going crazy, or, if many people experienced it with me, they'd say it was a coincidence and I have no moral right to claim what happened for myself as my own volition's doing.

Right. This is where the notion that our decisions happen "the long way round" is useful. You don't move the arm that you can see, what you do is insert a fact into the landscape such that you will experience "arm movement* in a second or two.

We had this conversation before, but it's worth us restating: That we place arbitrary boundaries on "us" and "world" based on apparent distance and body-sensation, and the self-created tension of "doing". This leads us to arbitrary see some experiences as results of ourselves, and others as happening to us. In actual fact, all intending affects the global intention/landscape, as extended time-and-space patterns (or more subtly). You might not deliberately intend the sunny day today, but at the very least you implicitly "decisioned" a weather system such that sunny days are possible. All kings, no subjects.

"You don't move the arm that you can see, what you do is insert a fact into the landscape such that you will experience "arm movement* in a second or two."; This isn't immediately obvious to me. I find the idea interesting. But how exactly is it useful? What can you do with this approach that you can't by thinking you're just moving your arm about?

It's vital, I think! We adjust the felt-sense not this current "arm experience". For practical everyday circumstances it doesn't make much difference, but seeing it this way removes the difference between creating humdrum physical motion and changing the weather.

Yeah, you're saying it's a good thing. But my question was, what can you do with this style of thinking that you cannot with the more conventional one?

Accepting it removes the attempt to experience "doing". It leads to effortlessness, wu wei. An leads to a direct knowing that the movement of your arm and the movement of the clouds are the same. So the benefit of it (on-theme with our earlier chat) is that accepting this will "decision" your experience into a better, clearer, more powerful one. More enjoyable.

Ah, finally. This is interesting indeed. Well worth the long trudge through however many posts we exchanged. I'll have to think about this more.

The trudge was the result. Have a play with it, be interested to see how you find it.

So do you live this way? I mean, you no longer think you're moving your arms about or whatnot, when your body is moving?

It's identical to that thing I was saying about "switching perspective" to the background (with the usual language caveats).

I do get caught up in "doing" now and again, but that is a reminder to switch. Before this, I was a major do-er of things. Everything was about applying deliberate tension.

Did the switch to fact-insertion thinking happen gradually?

Once I got to the "timeless landscape" thing then it seemed to follow, from the metaphor of the mirage and the desert and all that. But it took a while to connect it to the wu wei thing I'd been looking into years before and the whole thing about trying to detect when/where exactly I "do" things like deliberate arm movement.

LOL, you're still doing things. You're just more subtle and crafty about it, and more relaxed.

Ha, no there is a difference. I've done the sneaky-crafty thing too! It's the difference between the whole world moving together, all from/of/as that same place. The more I talk about it, the more I pollute it by implying something else. Always the way with me! :-) Refer to my original words and ignore the rest.

Even if the whole world moves together, you're still engaged in doing because you're guiding the world to just one destination among infinite possible ones. As effortless as you appear, you're still using volition. Inserting facts is using volition. Still doing. Just a subtle kind of it. Doing is that for which you take responsibility.

That definition of doing sounds a lot like decisioning! ;-)

I understand the concept, but to actually live like this is entirely different. This is the kind of thing that happens gradually over decades or lifetimes, but is expressible in a single sentence or two.

(Loosely speaking) you could see it as living from the landscape of the felt-sense, letting unfolded experience take care of itself. Just try adopting the idea by simple decision; see how it plays. "Imagine it is so" and see what happens.

But I can't conceive of experience as "itself." There is no "it" to me.

I know. Excuse the language thing!

I already do this when I do magical transformations. :) But when I move my arms and legs I still think the old / conventional way.

Right, it's the same. It's just about bringing it to the mundane.

POST: What is time?

[POST]

What is time?
Take a minute to repeat that question to yourself a few times. Slowly, ideally, so you can take a step beyond contemplating it intellectually and actually start investigating the reality you're experiencing presently.
What is time? How long is the present moment?
Stop reading, turn your head away from the screen, and actually spent a minute or two on that. I'll wait.
So it's a fairly unconventional thing to think about, and this is made obvious by how difficult it is to really contemplating the question using word-thoughts.
For me, the most basic way that I tend to think of time is as the perceived non-simultaneous, non-instantaneous quality of experience. Everything doesn't appear to be happening all at once in a single moment. Things seem "spaced". Well, that leads us to some questions: in what sense are all things not simultaneous and instantaneous?
What do I mean that everything isn't happening all at once?
Well, it seems that I can remember things that have happened that are not currently happening, and I can imagine things that could be happening which aren't. But neither the past nor the hypothetical present or future have any genuine existence in what I'm actually presently experiencing, and so there would seem to be a sense in which I cannot really say that anything has already been or could be happening which is not presently happening. This is a fairly familiar concept to most, I assume. The past and

future "borrow" their reality from the present.
So, since describing time as the quality of experience by which things aren't all happening at once, we're left without a satisfactory explanation for what time really is. Is time an illusion entirely? Well it certainly seems that things have happened "before" now -- it doesn't feel as though each moment, reality is essentially recreated as near-identical to before. But even thinking in this way presupposes the existence of time. It is difficult to think in ways which exclude a temporal aspect entirely.
If time is "real", we can ask ourselves how it came about. It doesn't make much sense to think of time as having had a beginning, because a beginning implies temporal causality (i.e. one thing provoking another by virtue of having happened before it so as to bring about a change). We could imagine a Self, or Brahman, or God, entirely outside of time, or experiencing a very "different kind" of time, in which causality is no longer a relevant factor. This is a bit like if humans experiences a film frame by frame, they might perceive one frame as -causing- the next, but from the vantage point of the True Self or God, all of the frames would be laid out and perceived "at once". But then, why should we perceive time in the causal way that we do?
What's perhaps interesting to contemplate, here, is that the linear, causal way of thinking about time is a relatively new one. Judeo-Christian ways of thinking, in particular, made the linear and causal way of thinking about time the cultural default, as you can learn about in detail elsewhere, because it is a way of approaching time that makes Original Sin and the Death of Christ genuinely applicable. Judaism and Christianity have uniquely emphasized the historical and conventional facts and their causal relationship with practitioners. Punishment and accountability only work in linear, causal time. Before this influence, however, the most common way of thinking about time was as cyclical.
Cyclical time is often thought of in the sense of Mayan calendar cycles, but this would be like thinking of linear time as the Gregorian calendar. Focus instead of the subtle quality of experience that cyclical time lends itself to, like the quality of experience that linear time lends itself to (i.e. strict causality, a determined and unchangable past and an unknowable future which cannot influence the present).
The quality of cyclical time is far more interesting than the linear, causal, conventional way. In cyclical time, causality is very different. Where on a number line 1 leads to 2, which leads to 3, on a circle, 1 can be said to lead to 3, but 3 can just as equally be said to have laid to 1. Thinking about this inverse in causality for a while is worthwhile. Whereas in linear time, the future is some empty, unknowable, non-existent void, in cyclical time it is granted a relationship with the present that is on par with that of the past. Events in your memory have "caused" the reality you're experiencing presently, but in a very real way, things that you conceive of as having "not yet occurred" have just as much influence on where you exist right now (though if you've got a mental image of the circle, the distance is obviously much greater between 3 and back to 1 again, ergo the less obvious connection in conventional ways of thinking). In cyclical time, the present moment is the re-actualization of something which has happened "before" and will happen "again" -- only the past, present, and future have all had an equal influence on one another because the concept of before-then-after causality doesn't apply here.
I find this a hugely interesting thing to think about. Maybe a few of you will read this and, seeing it fresher than I can, it will inspire further thoughts on the subject that I'm able to conjure. I'd love to hear them.

[END OF POST]

Good stuff. Something that fascinates me is the way we represent time in our minds metaphorically, and how that influences our approach to it. We literally experience time as represented in our perceptual/thinking space!

This is different across different cultures too:

- Western people tend to imagine time as running left to right on a "timeline", literally in front of them. Past is to the left, present is directly in front, future is off to the right. All time is visible and the causal nature of past=>present=>future is implied.
- Some other cultures have time running back-to-front (so to speak). The past is behind your head, out of sight. The present is directly in front of you. The future continues onwards into the distance. Here, the past cannot be seen and the future is obscured by the present moment. Causality isn't clear - only the notion that you must get past the present in order to access the next moment in the "future".
- EDIT: Just reminded that my Dad used to imagine time as a sort of simmering bubble floating off to one side. All events were sort of "dissolved" into this. It was an ongoing present containing all moments in time.

Think of how dramatically our approach to living can be altered by which visualisation we adopt.

...

"But neither the past nor the hypothetical present or future have any genuine existence in what I'm actually presently experiencing". I definitely disagree with this. What you're saying privileges the apparent over the latent in a way that isn't warranted upon closer examination. In fact to cognize a cup's location on the table I must have some sense of where else it could have been but isn't.

In fact, one of the basic errors people make - once they think beyond just things being "objects" - is to assume that a cup is just that visual image plus touch sensations. Actually, what we experience is an entire cup-ness which is entangled with its context.

Yea, but if you say it like this, it becomes hard to understand to anyone who isn't living in your own mind. That's why it's necessary to unpack this more if you really intend to be easily understood by other people.

Hmm. What I mean: So, cup-ness would be all previous experiences with cups, everything you have heard about cups, combined with everything you know about the current place where the cup is - all folded into a single knowledge-feeling.

...

Yes, I'm not too keen on the delivery myself - I'm not a fan of that whole 'channeling' thing - but the principles definitely and many other views are fairly in tune with 'this stuff'. It's put more straightforwardly than Seth and ACIM, for instance.

1. You exist.
2. The One is All and the All are One .
3. What you put out is what you get back.
4. Change is the only constant...

Except for the first three laws, which never change.

POST: Have any of you made it to the mental plane?

You'll need to expand a bit on what you mean by that.

in some occultism there is a hierarchy of the physical>astral>mental and spiritual plane. The mental plane is the one beyond the astral i think in this context

Ah. Isn't that where you go pretty much every night? By which I mean, the unstructured void space in which environments are created.

...

%darkblue%A1:%darkblue% Have you made it to a non-mental plane?

POST: Synesthesia and the deeper nature of qualitative experience.

[POST]

One of the common misconceptions that people make is that one needs a physical brain and physical senses in order to have experience. AKA You cant experience color without eyes, music without ears, smell without a nose etc. As someone who has multiple types of synesthesia i have realized this is not true at all. My main types of synesthesia are associating numbers and letters with colors, associating sound with color, associating color with sound, associating sound with taste, associating color with taste. The more interesting of the two for me is both associating sound with color and associating color with sound because it creates a really weird sensorial feed back loop. In other words in an internal sense, the distinction between color and sound are blurred and may both be the same type of experience filtered through different sensory experiential refractors from my point of view.
Whats really strange though is when i hear a sound which causes an experience of color, i dont see the color with my physical eyes, i feel the color within my sense of being. Same thing when i see a color and associate it with a sound. When i enter an orange room, i will experience the sensation of the note C flat, but i wont physically hear it, i will instead feel the quality of C flatness within my being.
What i've realized is that the idea of color only being a phenomenon associated with seeing and light or music only being a phenomenon associated with hearing and sound waves is yet another aspect of human convention. Orangeness and purpleness are merely qualities of mind beyond the category of seeing and light, because orangeness and purpleness can exist within sound as well as taste, smell, and touch. The five senses merely divide experience into separate categories in the same way a prism turns a white light into the 7 colors of the rainbow.
Here is where it gets really weird thought. Some of these synesthetic experiences i have posses no analogue to this particular phenomenological world. When i taste some sounds, sometimes they cannot be related to any tastes of food in this world, at best i can make vague approximations of sweetness or fruitiness, but there is nothing else like it. Or sometimes color schemes will invoke feelings of notes, chords, and instruments that have no basis in this dimension. I've been thinking today that my synesthesia may be opening up my mind to aspects of experience outside of this world, things thought to be impossible and incomprehensible. perhaps the reason we cant see into these deeper outer experiences is because we cling to the conceptual island called an ego or the idea of being a brain, which in its self creates the limited perception. But my synesthesia seems to be a doorway to some other mode of experience, in that i have these experiences in my mind and being but my five senses have no way to categorize them or fit them within their prism, like trying to fit a triangle through a square peg. I as awareness experience the triangle in my hand but my sense of sight is like the square peg in which it cant be filtered through to create a refracted experience.
What if when we are unconscious in deep sleep, we actually do have experiences, but because we are so rooted in our egos five sense interface, we have nothing to bring back from it. like fitting a triangle through a square peg. But through cultivating a certain type of awareness, maybe even non synesthetes can recognize the qualities of experiences light and color and sound and music as one pure experience. It is in a sense recognizing that one can have these types of experiences outside of sensory experience refractors, and perhaps defining the five senses as a kind of experience limiter, one may access deeper types of dreams and understand a level of being and a type of experience outside of the dimension of material conventionality.

[END OF POST]

[QUOTE]

Synesthesia
Synesthesia (American English) or synaesthesia (British English) is a perceptual phenomenon in which stimulation of one sensory or cognitive pathway leads to involuntary experiences in a second sensory or cognitive pathway. People with synesthesia may experience colors when listening to music, see shapes when smelling certain scents, or perceive tastes when looking at words. People who report a lifelong history of such experiences are known as synesthetes.

A person experiencing synesthesia may associate certain letters and numbers with certain colors. Most synesthetes see characters just as others do (in whichever color actually displayed) but they may simultaneously perceive colors as associated with or evoked by each one.

[END OF QUOTE]

So, the "five senses" could simply be a category scheme that we've become attached to, and filter through. This limits what experiences we have, but those limitations aren't inherent to experience at all. We are effectively choosing this channel-streaming. An article over at Aeon magazine talks about synesthesia being the natural state at birth. Does it get pruned back because we adopt or submit to the notion and experience of separate senses, when of course in "mind" there is no such distinction?

I've experimented with my senses quite a bit, and if I let go of seeing and hearing, it returns to a blended experience of "meaning". As soon as I try to see with my "eyes" though, for instance, my experience turns "eye-shaped" and vision seems "partitioned". If you go checking for sense separation, I think you imply its presence, and get what you are looking for. I don't have obvious synesthesia, but movements and patterns definitely have "sounds" associated with them, for example, and colours do have a mild texture to them. So, do you become more synesthesia-ish when tired or relaxed generally?

Q2: i honestly feel more synesthesiaish both when im relaxed, and in a more positive mindstate. Like if im worrying about some inner anxiety, im not noticing the external world as much and hence less associations.
actually the things you described might be a form of synesthesia, as it manifests in many different ways. The thing is, a lot of people who have it don't realize they have it, they just assume everyone else experiences the world the same way they do.

It is I think, but pretty mild. I hear sound effects accompany real life projectiles or for animated gifs, for instance, and the animation on this page about clustering illusions has white-noise/electronic-noise that evolves as the clusters form. Basically, it's like I do my own real-time Foley work (sound effects) for the ongoing movie of my life. Next up I need to master ADR (overwriting dialogue) for when I don't like what people are saying to me!

I've thought that those two ideas are potentially powerful for a bit of reality-twisting if applied in the correct frame of mind. It's a bit like a New Thought technique.

...

Supposedly, the word "capacitie" was originally used by the poet Thomas Traherne to describe an aware ego-less space in which experience arose (see here), then Douglas Harding took that and used "capacity" in his books:

Pointing Home
... looking inwards, turning the direction of your attention round 180˚ from the objects out there to you the Subject, to the place you are looking out of. Do you see your face?
Do you see anything at all there - any colour or shape, any movement?
Looking in to the place where others see my face, I find no colour or shape here. I find boundless capacity or awareness this side of my pointing finger. This capacity is empty, clear, transparent. It is self-evidently awake, aware.
At the same time this capacity is full of everything happening in it: my finger, my view of the scene beyond, sounds, feelings...
I am now seeing Who I really am – seeing the boundless One at the very heart of myself, the One in whom the world is happening.
What do you find? Are you also looking out of this wide-open, crystal clear, awareness?
-- Experiments, headless.org

It's a really nice way of capturing it. It dodges the "potential for/of" problem. You are simply capacity, without qualification.

EDIT: My Spirit by Thomas Traherne here, excerpt:

I felt no dross nor matter in my soul,
No brims nor borders, such as in a bowl.
We see. My essence was capacity,
That felt all things;
The thought that springs
Therefrom's itself.

...

*Q1: I think I pretty well explained my objections to defining mind as a capacity in my response to Utthana, but I'll touch on them again here.

1. Potentiality only makes sense in terms of actuality, and vice versa. Like light and darkness. To define mind as potential is incorrect in the same way it is incorrect to define mind as light.
2. A capacity is unchanging for eternity. You change and develop, but your capacity does not. Therefore, you can't be a capacity.*

I'd say that's why it's phrased as "boundless capacity". It's not capacity for a particular things, but open capacity for all experience - it refuses nothing, it has no restrictions. That way in which Traherne uses the term makes clear it is not an opposite: he does not mean capacity is structured or an object; it has no opposite because it is neither one side nor the other. Still, it was just another attempt for an author to use a novel word to imply something unlimited and without duality. These work for a while, then someone suggests the opposite and that it is limiting whilst the true nature of it all is without limitation. There exists no word that can't be shot down for having an opposite.

POST: Free Will and Predestination: Your Tyranny as Freedom for Others

Really been enjoying your post and comments. Your descriptions of the 'ultimate truth' of things is very clear, and that your world is a combination of your intentions-so-far. But also wondering, practically speaking...

You can choose to shift into the reality where that is already happening in their intent and in the process of unfolding. . . By implication, you can force it to be the case that someone falls in love with you freely, or becomes lucid freely, or commits suicide freely.

How does one choose or force, in your understanding? Is it enough to simply make the choice, is it a case of 'allowing' it because it is already your intention, or is there something more specific to do?

For example, how would you force someone to become lucid?

How do you raise your right hand into the air? If you give the (I think, not quite correct) answer that you tighten and loosen certain muscles, then how do you tighten and loosen those muscles?

I think those who move their arms by "tightening and loosening" are like those who think step-by-step to solve a problem. They are intending through graduation rather than intending the result and allowing.

I think that sometimes we have to give ourselves permission (or allow ourselves) to exercise certain intentions, but I think the intention to act is separate from the permission to intend to act.

Hmm. I've previously been unsure about this "choosing your reality all the time" view, but I think in the end it was just a matter of perspective.

- Where there is greater resistance to a direction, one must more deliberately intend.
- Where there is minimal resistance to a direction, simply deciding is sufficient.
- When there is no resistance to a direction, it is effortless and we are unaware of our creation, because we are simply experiencing our beliefs, manifesting spontaneously.

Because the final one involves no conscious act, as it were, I've shied away from calling it creation, but really it's just terminology. Essentially, all manifestation is a matter of adopting beliefs ("inserting and accepting facts" as I have phrased it) and your experiences will subsequently line up. Deciding and intending are just the experience of overcoming some belief push-back or doubt associated with a goal. The actual appearance of creations, the manifestation itself, is always effortless.

Would you agree?

I think the intention to act is separate from the permission to intend to act.

I guess it could have levels. There can be resistance to performing the act at all (resistance to using your power to achieve an outcome) and then the experience of the intention (resistance to the possibility of the desired outcome).

(Making someone lucid) ...ut to decide that, you need to be aware of what beliefs you are manifesting presently and what options you have instead and what they would feel like...

Yes, this makes sense. Forcing someone to become lucid is actually a matter of allowing yourself to experience then becoming lucid. I guess this doesn't need to be a two-step process necessarily. If you asset a new fact ("my fist will be clenched") you will get immediate feedback if there is a problem ("already clenched!"), just by doing the assertion and while pushing through it. Resistance might be factual ("already done!") or belief-based ("that's not possible!"), but either way if there is a barrier to dissolve or move through, it is revealed.

Yes. As a matter of preference, I would shift the emphasis from: "Where there is greater resistance to a direction, one must more deliberately intend." to Where there is greater resistance to a direction, one must more deliberately intend.

Agreed on the change of emphasis, since it better implies the resistance aspect.

It can turn out, quite suddenly, that someone you never suspected was in love with you or was a serial killer or is a master of divination.

Or, plot twist: all three.

We could view ourselves as "extended persons", expanded across a grid of all possibilities. There is an aspect of you corresponding to every possible situation or configuration. Which configuration you end up looking through as your "viewport" is a matter of intention. (Something like this [POST: Meta-switching realities].)

Sure, that's a valid perspective. I think the ideas of individuals and realities and minds start getting uprooted if we talk like that and I was wanting to write something that was relatively palatable and useful within the context of individuals, realities, and minds.

And it is just a way of thinking about it - in the same way there is no such thing as a timeline, but it's a handy diagrammatic convenience. Intersubjectivity is the biggest stumbling block to acceptance of the dream-world view - are other people real? are actions which involve them ethical? If I am the active entity, is everyone else "hollow"?

Having some way of visualising an arrangement which allows for multiple perspectives where everyone can still get what they want can be helpful I think? Although none can ever be completely satisfactory.

...

If you 'get out of the way' then things will simply continue in accordance with your intentions-so-far, as encoded in your beliefs, habits and expectations. This is not a special state of affairs, therefore. Except that without interference your less firm intentions might fade and stop influencing events. Attribution of different intentions to different 'levels' is just an arbitrary division in thought. There is only one mind, one structure, one experience.

You can't get out of the way of yourself at the level of mind. You're not in the way to begin with. You are just you doing what you are doing.

Actually, I was using that phrase because the poster above used it. Not interfering to me means... well, see below.

What you're talking about is relaxing, which is not you getting out of the way. It is you doing something different. Effort and relaxation are just modes of manifestation that you do.

I disagree here. Given that we are not talking about the physical here! You can 'cease creating' or 'cease adjusting your creation'. Since what you created was created with persistence - momentum and inertia - it doesn't just disappear. However, doing this leaves you with whatever patterns you've created within yourself so far, perhaps unintentionally (as in, unwittingly). So it's not a return to some special state. Although it may allow you to see where you are more clearly. Effort and relaxation are experiences within mind - they are content. So that's not what I'm talking about. It's more akin to taking a break from splashing the water.

At every moment, you are maintaining the appearance of 'stable' things...

All content is manifested (more generally, all experience is manifested), for sure. And I get where you are coming from now. Along the line of, for instance, I can manifest the property of stability of experience, without being specific as to the content - just as I can manifest time going fast or slow, without adjusting the speed of individual apparent events.

The problem is that ordinarily we think that water has an actual natural way of behaving when we don't interfere... What I'm suggesting is that you see those rules as tentative commitments like external rules of reality.

Actually, water was a bad analogy because it's dynamic, it was that or the 'blanket metaphor'. But there's no thorough analogy really I suppose - - -

So yes, at the ultimate level I agree with you. At the ultimate level (excuse the use of the metaphor) there is no structure or non-structural - it's the "non-material material". It has no natural trajectory, because it is not a thing, and there is no context. I was still talking within our commenter's terms, I suppose. When I was referring to 'not interfering with yourself', I was not so bound up with mental and physical aspects and 'relaxation', but you are right that I was starting from something structural beyond simple 'open awareness' - I was beginning with the existence of the properties of persistence and momentum, although unattached to a particular object, and the notion of a 'held perspective'. Our original commenter was talking about dropping direct manipulation, but was really only dropping down a 'level' - basically identifying with the 'space' in which content appears while not interfering with (i.e. actually continuing to identify with and accept) any patterns that were already in motion. Treating them as special. Then, letting-go further drops you out of those patterns also. A further letting go might rid you of persistence. (Obviously, 'letting go' is a metaphor for a certain intended effect.)

What's interesting is that we can have aspects of creation that are apparently completely invisible to ourselves. Basically, 'facts in the world' that have an influence, but become so accepted that you just don't see them. Simple continuity being one of them?

...

It's never going to be easy. As soon as you start talking about anything other than 'formless awareness', you are talking about manifestation. And each person lives in a manifested world which matches their beliefs, which seem self-evidently true. Whatever you say will seem incorrect in their world, unless they are entertaining doubts. So you try and refer back to some more basic level - ideally just awareness, but then how to communicate that to someone who has thought and experienced only in terms of form, and particular building blocks at that?

So really we do just communicate with ourselves, to improve our own understanding (as ourselves and as other people). In the end, it's just talk, and if people aren't willing to go the distance with direct experimentation or full commitment, they'll just have 'Conceptual Truth' (a coherent thought system) but no corresponding 'Direct Truth'.

Awareness is only a reflective or beholding property of mind. I believe you're simplifying things too far by going for awareness as the common base. The simplest basis that still works adequately is mind, not awareness.

Which just highlights the difficulty with words. Depending on who I'm talking to, the words "consciousness", "awareness", "mind", "larger mind", "higher self" become appropriate - even if not appropriate to me. And the way you used "awareness" just now would be replaced with "attention" or "attending" or "self-awareness/consciousness", again depending. The problem with "mind" is that everyday folk often use that word for "their thoughts and feelings".

TL;DR: There is no universal word for the "common base", and all words imply an object or division when there is none. Although maybe we can just call it... The Common Base. Other traditions call it The Ground of Being, etc.

Yes, ordinary people have an incorrect view of what mind really is. But intuitively calling their attention to their own mind is bull's eye anyway

Yes, this is why in-person dialogue works best. You can detect how they are interpreting, and also refer directly to actual experiences than talking in the abstract.

Awareness is not overtly associated with memory the way mind is. Awareness is not associated with making decisions, volitional activity, the way mind is.

I often end up starting with "awareness" because it has no connotations, relatively speaking, except with "being aware". You can then add in all the other structured goodies. Begin with something like the passive process story of random experience leaving memory in turn affecting experience, and then build up to the "active", shape-changing stuff. Depending on the discussion.

On some abstract level there is ineliminable division. For example, when you assert lack of division, you're separating it from the possibility of division. So you're employing discriminatory, segmenting awareness here.

Well, exactly - I even went too far by using further words. "Not division, not unity" would be more accurate. And even then, that implies it cannot be, which is not correct...

All words have wiggle-room unfortunately. Take "belief". It is common now for people to take "beliefs" to be whatever story they say to themselves and others to make themselves feel better. Hence, "positive thinking" and The Secret. But that's not believing - that's hoping, and self-deception.

Yea, it has a connotation of passivity

Which is perfect, as a starting point.

belief is still a great term that should be used.

Not suggesting it shouldn't be used; just suggesting it needs to be redefined. As you say, understanding the true nature of belief is vital. Both of which highlight something important: communication of truth can rarely happen all at once; we often need to go via a series of half-truth stepping stones to build the bridge from people's initial (mis)understanding.

"Which is perfect, as a starting point"; I don't agree.

That's your lack of imagination. ;-)

Passive experience is the perfect starting point because that's where most people begin: experience leaving traces informing experience, while being unaware of it, assuming their world is "external". You can observe this and gain an understanding of the mechanism. From there, you can understand what reforming the world means: reforming yourself. Of course, that takes a but if courage. Belief is then redefined from "thoughts I have about stuff" to the actual structures which are affecting my experience /

defining my world. In short, the memories or "facts" I allow. It's then clear what it means to change your world and how to accomplish this - and why some of the commonly promoted techniques usually do not work.

I agree, but I hope this isn't an excuse to give some seriously substandard ideas to newbies. It's wrong. Some newbies are actually highly seasoned practitioners from past lives and deserve better.

Which is why there is no single approach, and dialogues work best. There's no single best path because that implies a single starting point. As you imply, even getting someone at birth does not mean you can use a general approach!

It's got to be collaborative. And if people won't actually try to assert modifications to their world, if they only want to talk about it - fun though that can be, there's going to be little progress, beyond the benefit of passive absorption of new conceptual frameworks tweaking experience a bit.

What you're doing is assuming everyone is a moron and first start them with a flawed idea. Bad! You're following a model of school education where knowledge is given linearly from simple to more complex, building up and up. That's ineffective and slow.

You're totally wrong. ;-) It's not about people being morons, it's about being clear in your communication and building up from the broad picture - so you don't have to stop halfway and redefine what was meant by words like "belief" and "awareness". It's not slow, it's actually quicker than backtracking. If you're on the same pare, progress is fast because you get straight to the meat of the matter. Spira, meanwhile, doesn't have a model, he simply has a process which points out that you are not the "small self". It seems to work well. He doesn't seem interested in modifying the world after that, so those interested in making further changes must look elsewhere. But he's not selling "powers" or a metaphysics, and is pretty clear he is not personally interested in having a theory or a method. He's good at what he does; he's no good at what he doesn't do. Fair enough. So, give me "the most sublime conception", in your best words.

There are amazing people out there and you give them 1 to start?

I think I was pretty clear that in a **dialogue** you find your common ground quickly and progress from there? That's the approach of mutual respect. You keep suggesting that I'm suggesting a ground level, one-way broadcast type of thing when I'm not. You're arguing against a point of view that I am not actually advocating.

EDIT: Ah. See, they're not stages I'm describing.

As far as I'm concerned, the quicker we get to the good stuff the better - I'm not interested in being a teacher, I want to acquire additional tools - but we can always learn better ways to communicate the other stuff. I do however like your quote.

[QUOTE]

Here's what Vimalakirti Nirdesa says about this:
Purna replied, "Lord, I am indeed reluctant to go to this good man to inquire about his illness. Why? Lord, I remember one day, when I was teaching the Dharma to some young monks in the great forest, the Licchavi Vimalakirti came there and said to me, 'Reverend Purna, first concentrate yourself, regard the minds of these young bhikshus, and then teach them the Dharma! Do not put rotten food into a jeweled bowl! First understand the inclinations of these monks, and do not confuse priceless sapphires with glass beads!
"'Reverend Purna, without examining the spiritual faculties of living beings, do not presume upon the one-sidedness of their faculties; do not wound those who are without wounds; do not impose a narrow path upon those who aspire to a great path; do not try to pour the great ocean into the hoof-print of an ox; do not try to put Mount Sumeru into a grain of mustard; do not confuse the brilliance of the sun with the light of a glowworm; and do not expose those who admire the roar of a lion to the howl of a jackal!
"'Reverend Purna, all these monks were formerly engaged in the Mahayana but have forgotten the spirit of enlightenment. So do not instruct them in the disciple-vehicle. The disciple-vehicle is not ultimately valid, and you disciples are like men blind from birth, in regard to recognition of the degrees of the spiritual faculties of living beings.'

[END OF QUOTE]

(It does seem to me that you break this rule though - we often seem to reset to talking about The Common Ground as if one of us doesn't get it.)

I have it. In your language what you call "Common Ground" is just a stuck thought.

We are not seriously going to start discussing the phrase "Common Ground" when that phrase came from a discussion about there not being any suitable phrases so might as well just pick one like "Common Ground", are we?

It's not a "stuck thought" for me, although that is a good way to describe it when someone actually has a conception of the 'truth' that they attend to as fact, rather than a pointer to fact.

Is what you're pointing to a phenomenon (an experience)?

No. When experiences are dissolved, it is that-which-isn't-coloured-by-experience-anymore (it's not even "left', strictly speaking).

Potential is that which you know but don't experience... You've been saying "describe experience" like once or twice recently

I should be clear that by "experience" I mean it in its broadest sense. Not sights, sounds, and so on. "Knowing" is included too.

My problem with the "infinite potential" thing is that you can't know infinite potential as such. I can know potential from here, but not infinite potential. As with the "background" thing, to speak is to say too much: it is openness, a lack of limitation.

Non-production means whatever is manifest it manifests only 99.999% and never 100%. And non-destruction means whatever vanishes, it doesn't vanish to 0%, but vanishes to 0.0001%.

Whatever is "destroyed" (or dissolved) never truly vanishes, I agree. Memory, in its broadest sense, always persists. There is always a trace of existence. I disagree with the other, though. Unless you can answer me: What is 0.001% of infinity? Better to say: 100% of what manifests (as knowledge or experience) is manifest. What is not manifest (as knowledge or experience) simply cannot be spoken of.

Oh, I can do it in so many ways.

All good phrasings! Although maybe "God in whole and in part". Excellent.

So, given that intellectual understanding, how does you describe how to absorb it as a belief, and utilise it to change one's world?

My Spin

All is awareness. Awareness is neither form nor formless, it is simply aware. This is what you truly are.

Experiences are patterns arising in awareness. Experiences leave traces (via inertia / memory effect) in awareness. Those traces in-form subsequent experiences, and so on. This process is passive (although the creation of inertia was not necessarily). This is equivalent to the formation of habit and stability; this is equivalent to belief and expectation. These constitute the "facts of your world". To change your experiences, therefore, you must adjust or insert facts. This is equivalent to adopting new beliefs. It is not sufficient to generate thoughts-about these facts, you must viscerally know them to be absolutely true. This is done by "Active Assertion" of those facts; by becoming a world in which they are true. The whole structure of the universe is present right now, enfolded into awareness and directly accessible in the form of your "felt-sense" of the world. This process is greatly assisted by ceasing to identify with the content of experience, adopting a state of complete allowing. Identifying with an aspect of experience is equivalent to "holding on" to that pattern. At a minimum, this will result in resistance to change; at worst it will re-assert the existing pattern and entrench it further.

(Obviously skipping over some steps and detail here.)

Your Spin

Pretty similar, although probably differ in the approach details.

I tend to skip the contemplation and try to go directly for the target by assertion. Hence, say, that Overwriting Yourself exercise. The visceral aspect is important in my approach, because that is aligning your direct-knowing rather than just your thinking-about.

Couple of questions:

- How do you tell when beliefs have shifted? By experiences seeming more in line with your contemplations?
- After that, how do you approach making more direct, manifestation-like changes?

Great, here we go:

If all is awareness, what about the unconscious content that's below the level of awareness?

This is why we need to be careful. Awareness's only property is being aware. However, that doesn't mean everything is perceived as an image, sound, feeling all the time. So called "unconscious content" is with you right now, enfolded as the felt-sense.

If all is awareness, and you describe awareness as a mostly passive process, why do you suddenly talk about fact insertion? What is the non-passive element that allows for something as creative and imaginative as fact insertion? You jump to fact insertion without introducing that element explicitly.

I presented the connection between experience-memory-experience first, because it establishes how habits of experience are formed. Then I move on to inserting facts. In a longer description, I'd have talked more about "intention" and then linked that to modifying the felt-sense or particular components of it. That would be the step between the two. Also explore the difference between creating one-off experiences (single event fact) and creating habits (more general facts), and how even thinking repeatedly about something does establish an element of habit. Of course, the "passive" mode is actually the result of a previous creation, but it can be easier to say "here is the simplest rule of the world" and then "here is how we use that". Because realistically, most people don't want to remove the memory effect, they want to leverage it.

How can facts be inserted? Are facts mental fabrications to begin with? In this case they can be inserted, but also, in this same case facts aren't actually factual because they'd be subjective...

"Fact insertion" is basically the name for fully becoming a particular fact, taking an idea and making it true. It's the difference between thinking-about and directly-being. Of course, we're operating on the assumption that everything (all there is) is subjective. In this sense, fact insertion is really a change of location, from over here (apparent internal) to over there (apparent external) in the long run. Practically speaking, it's the transformation from an idea into the felt-sense, which will subsequently manifest 'over there' depending on the factual details.

If the universe is only a manifest set of coherent facts, this leaves out latent potential (a set of all possible alternative facts) which would then have to be outside the universe? Seems clumsy.

The latent isn't existent until it is conceived of, in this description. Possibilities are infinite, but they're not just sat there in a big list waiting to be read. It can be visualised that way, but there is not a pre-made grid of all possible configurations - unless you go looking for such a thing, perhaps. By "universe" - actually, it's better just to say "world". And world is the set of active facts and also memories. The felt-sense is the world in its entirety - non-local and non-temporal.

If I were to say something similar, I'd say the manifest (which you call 'the universe') and the latent potential are directly present in your own mind. This second half would be important to mention.

I'd go with that, so long as the 'latent potential' isn't seen as pre-made (we could argue this point I guess). I see it more like a creative ability, generative rather than prescriptive. That's how it seems anyway.

To me it sounds like you don't understand the nature of contemplation if you think you can skip it.

In the context of my original comment, I was trying to get at the idea that you don't have to individually uncover and dissolve your beliefs necessarily, if you find you can instead assert a new fact and have it become accepted truth. (If that doesn't work of course, then you have to feel out why.)

Obviously, contemplation is what leads us to be able to say the above in the first place! It's just not necessarily a required component for individual manifestations/whatever.

This in my way of thinking is the second leg of the two legged system: contemplation and meditation. Meditation is precisely adjusting of the facts in my view. Because what I describe as "meditation" is an active, magickal process and not just sitting around like a dead vegetable.

Right. Really I'm just implicitly saying that I'm talking about the second leg, and the first leg was completed 'some time ago' (or you've accepted someone else's conclusions on faith). But with some first leg mixed in - because if there is some dissolving going on while you assert, because if there is resistance and it then fades, you have basically been doing a meditation/dissolving on a limited belief without necessarily deciding to in advance.

Yes, but also by intuition, which you call "felt-sense" which is a very nice term in my view.

Yes. It's basically "knowing".

I contemplate the qualities of will. After a long time of this, I realize that will is always ever-successful in all its ultimate aims....

Right, that was really good. And your notion of "obstacles" is the resistance the felt-sense gives as resistance - contrary facts. Which may or may not be addressed.

In fact contemplation of the nature of the will can be said to dissolve the obstacle of the felt-sense that will is limited in scope and can only legitimately intend a certain narrow class of transformations instead of all conceivable ones.

Yes. One can insert a meta-fact (actually this must happen to some degree) of the notion that "this is a dream-like world and my Will always operates successfully" or somesuch.

Assertion: "It is a fact that facts of the world can be altered simply by assertion!"

Well, I'm so pleased my existence is approved! ;-) Well, the point of this is to have a discussion, to improve all our efforts.

Yes, belief is what dictates what you experience as the world - which includes the thoughts and actions you experience "doing", plus the forms and events which arise in the "environment".

It would be you redefining for others what was meant by the word "belief", right? The thing-in-itself is left untouched of course. They seem to be the same thing, but I like your phrasing. Pointing out a misconception, which changes the idea, or understanding, that the word points to. "Redefining" could be misconstrued as changing the definition without re-pointing to a particular aspect of reality.

I don't want to discard my reasoning ability. I want to leverage it. This is why contemplation is important. Contemplation synchronizes reasoning with experience,

That's fine, nothing against that. I'm all for the intellectual approach. It provides ideas, new avenues, which can all be applied or used as targets. And, y'know, it's all about personal preference too.

"Really I'm just implicitly saying that I'm talking about the second leg, and the first leg was completed 'some time ago' (or you've accepted someone else's conclusions on faith)."
Again this tendency surfaces. It's your tendency to think linearly in a step-by-step fashion...

Here you're off base. In that paragraph, I'm talking about 'making the change'. How you've come to decide to make a certain change, well that's a matter of preference or past contemplation - whatever. Also, assertion highlights any counter-view you might have against your target, so it can be dissolved at that moment, rather than before. It's a matter of preference really.

A lot of these processes run in parallel. Your contemplation may lead or your magickal transformation may be outpacing your contemplation, but these various processes of transformation of mentality run concurrently and non-linearly.

Sure. But it's easier to talk about things one at a time. It's like flying a helicopter: you've got multiple controls, and changing any one setting affects the others, so you're constantly shifting between approaches.

Yes! But I like how you say "felt-sense" because "knowing" is slightly washed out

Yeah, "knowing" has become fairly meaningless. And by "felt-sense" I mean something very specific.

Now, some time ago you were saying potential doesn't actually exist. It's time to remember what you said about the subtle aspect of awareness.

Potential as a 'pre-made path', yes. As a structure it isn't already there. Of course, awareness itself is infinite potential, infinite creativity. So anything could happen, is possible.

Nothing can ever be missing from latent potential such that it'd need to be added later on.

Right. Because awareness could take on absolutely any pattern at any time. I enjoyed your 99.9% computer screen imagery!

... you think decision is an event in time...

The decision is experienced as an event in time; the result or 'inserted fact' is true forever in all directions. "Decision" is just a name I'm giving to adjusting a fact of reality in this case. In effect, it becomes timeless itself because the decision does not persist, only the deciding.

Sure, but you don't have to give an impression, repeatedly, that they actually happen one at a time.

I wouldn't have thought you would have ended up with such an impression.

However, pre-made paths do exist to some small extent as potential. I call those "destinies."

Hmm. Okay, so your idea of "destiny" would in my approach be the inserting of a fact dated for the future ("Next Thursday I will discover a yacht") or just a general ongoing fact of the world ("I am a discoverer of yachts"). In both cases the fact is true now, because it is timeless, even though the corresponding experiences may apparently lie in the future.

"As a structure it isn't already there."
All possible structures exist as all-potential. Potential refers to all cognizables that are cognizable in principle. Since structure is something that we can cognize, yes, it's part of potential.

I still disagree with this. Perhaps I am misunderstanding, but it conjures up for me an image of a whole set of possibilities - options, from which a choice is made. I do not think those options exist prior to us asking for them; they arise 'creatively' and cannot be predicted. That is from experience (apparent). There is no pre-made map of the territory. Am I misunderstanding you?

(Practically speaking, I don't think it makes a difference, so long as their is no apparent limit to the possibilities in effect.)

So they are potential, but also pre-made in a sense, since they are preferentially elevated from other possible experiences that also lie in potential.

Neville Goddard would describe this as setting up a new deterministic path - but one that you could reshape, redetermine, at any point. Deterministic, but not fatalistic.

Oh, yea, they do exist prior to us asking for them.

In what sense do you think they exist prior to asking? (I am not thinking of a coherent and cohesive space.)

It works because all possible assumptions exist in seed form. When you water them with your resolve and attention, they spout.

Clumsy. How did all these "seeds" come to be? It is not required. By starting to act as if something is true, you have implied a fact, created a belief, and that is the seed, the pattern, which shapes ongoing experience. The more interesting question is: How did you get the idea for that particular "something"? Where did that idea come from?

Your final answer is the answer for "potential" too:

Potential is the potential for anything, not specific things. Potential isn't a thing, it's the absence of a thing: the absence of perimeters and limitations.

Potential isn't a set of things as you imagine. It isn't a set of pots, rather, it's a set of all types of curves, shines, volumes, etc. And it's infinite. It isn't things, but all things exist in it as well. But if you just see things in it, that's wrong. Potential that has only things and nothing else is incomplete.

Doesn't sound like a very useful description. In what sense is any of that actually experienced?

Q: For example, you see a cup on the table, but the cup could be somewhere else too, but isn't. And yet this sense that it could be somewhere else but isn't is integral to your perception of the cup relative to everything else. This is near potential, which is very easy to talk about, but most people don't think about it. Far potential is harder. Look at your experience now. You have a sense of tomorrow even though it hasn't happened yet. But there is a felt-sense that tomorrow is "out there", definitely coming. That too is potential. Near potential. Consider what it means for cognition to change. First what is cognition? If you start with something small, like a cup, what is it? What's implied in it? Spacial parameters, colors, sound, taste if you should be crazy enough to bite off its ceramic, a sense of resistance when touched, a history of how it came about, like if it's a ceramic cup, then this implies clay, and clay implies Earth, and so on. These contexts sprawl infinitely. If you follow them up first you navigate all the conventional and easy to understand stuff, but eventually you get into weirdness. For example, because all cognition is optional, we can conclude that the orderly sense we get from time can be replaced by a disorderly one. That's weird. And yet we know what is orderly because we know what is disorderly. Even if you don't experience any disorder for 3 long aeons, you need that knowledge to cognize order. It's like you know what light is because you know what dark is, and vice versa. So if you were in a perfectly dark room for 3 long aeons, you'd be able to cognize it as dark, dark, dark, for 3 long aeons, without the tiniest ray of light anywhere. This is possible because you know about the potential of light. So without light actually being present, just your knowledge of potential shapes the cognition you have. Cognitions are infinite, limitless. They include familiar things and unfamiliar. Orderly and disorderly. Contemplate what infinity means. For one thing, it means if you can conceive of it, it's there, included. And it also means your ability to conceive of things will never match infinity, because you conceive only via near potential, never far. You can see just a little bit beyond the horizon of what's familiar. That's all still near potential. Far potential is unknown, and even that unknown is needed to cognize and give shape to the known.
Edit: I forgot to explain change. Basically cognition is hard to separate into parts, but one arbitrary way we could think of it is as a moment in time. One cognition one moment. So each cognition is a snapshot of the known universe. How can it change? In fact, if it doesn't change, how can this be cognized? If something appears not to change, it means you have to know it can change, and yet it doesn't. This knowing what could be but isn't, is knowledge of potential, which is needed to experience change or constancy.

Interesting description.

Isn't this a subtle form of "belief"? In the sense that, what you have described isn't infinite possibility, so much as possibility implied by current and previous experience".

Cognition and parts: I guess there are no "parts" really, as there are no "moments" or "relationships", fundamentally - but one step up from that, there are relative parts and therefore relative positions, relationships. Without the (apparent) division, there can be no conception of difference, of change.

Going further: without the knowledge of unity, we wouldn't cognize division, but without the knowledge of division we wouldn't cognize unity.

Is unity really the opposite of division? Perhaps. But "unity" still implies an object, with edges. If all division ceases, what remains is not unity. Not-unity.

EDIT: And meant to say, you have described the experience of enfolded possibility, but not indicated how or if you can experience infinite possibility. You are just saying it is so, without evidence.

I think unity implies an opposite and I think it is still a subtle object. How could delineations ever be soften to the extent that objects disappear? It's a bit Zeno.

You can't experience it, but you still know it at all times. It's not obvious because it's the background against which apparent things acquire their meanings.

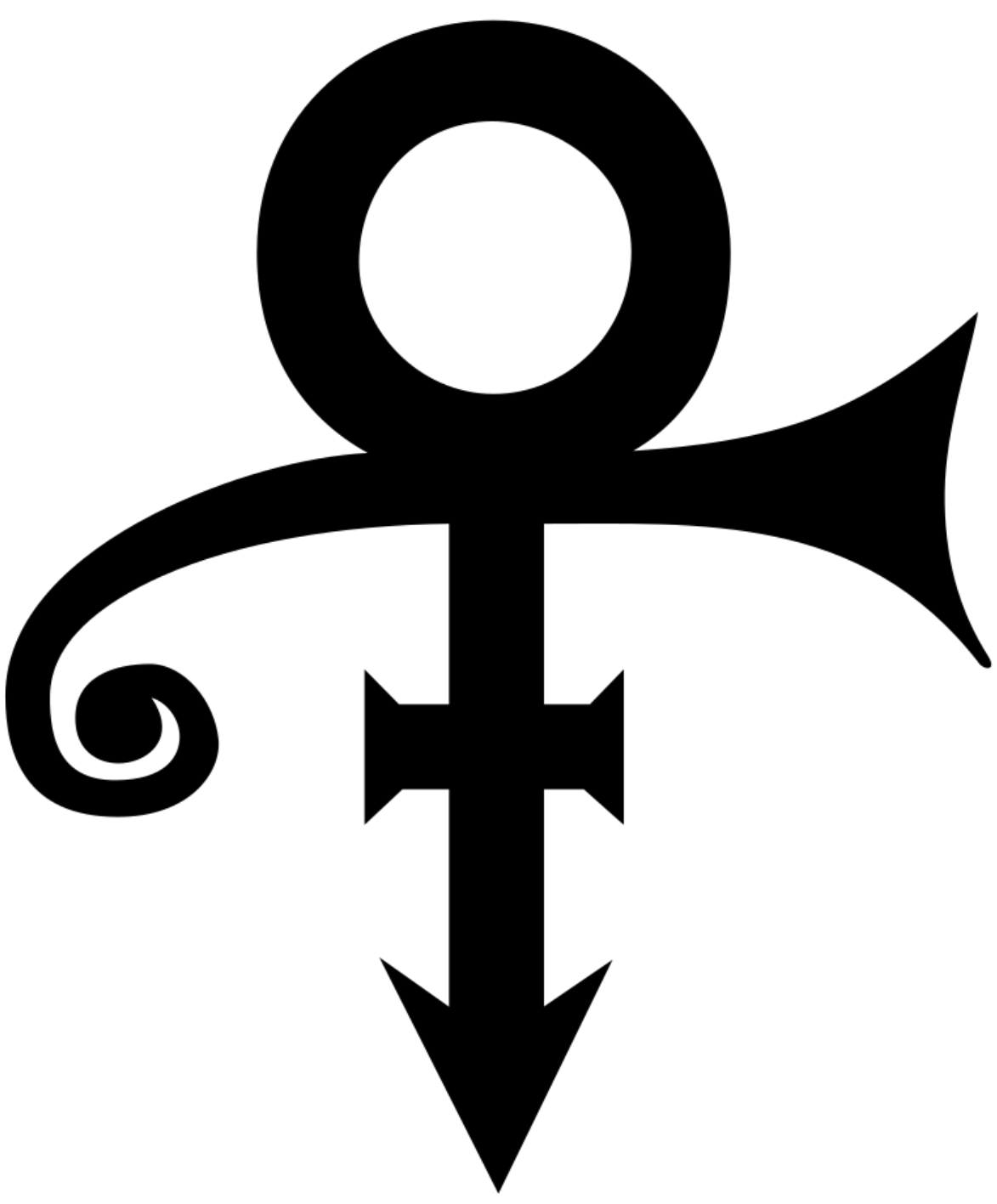
Right. Infinite possibility just means there is no underlying constraining structure. It is not a set of possibilities, infinite or otherwise - it is an absence of impossibilities, which is different. I don't think divisions turn into unity; they just dissolve as divisions, leaving the background. g'Night!

"Infinite possibility just means there is no underlying constraining structure." That's part of it. It also means infinite capability. Infinite potential has a positive meaning, and not just negative.

But it does matter that we define it in one direction and not an other. We might just say "absolute freedom" and dodge the whole issue. But if we understand "infinite potential" as being creation-to, rather than selection-from, then all is well.

When divisions dissolve background is not something that's left over, and I think you know why not. I hope. I know this point experientially and intellectually.

Haha, I knew when I typed that word that you'd pick up on it. Sloppy terminology from me! The Common Ground. But not "unity". Maybe we need a symbol. Like what Prince did.



You can't create-to something that isn't available for that purpose.

We should keep the levels right here. Actually, I think we wrapped this up previously and I just mis-phrased? My bad. Selection-from the opportunities implied by present experience and creation-to them. I've lost the thread, but I think my original point was that there's not some vast list out there of possible futures that we choose from; however the moment implies possibilities and overall they are not numerical constrained, so our views join up in the end.

The ground is in some sense the mind itself, however the mind isn't like Earth...

Yeah, "The Common Ground" doesn't mean "ground" in the way of "platform" or "earth". As I think we already discussed, it simply fulfils the need to have a phrase that basically doesn't say anything about that-which-cannot-have-anything-said-about-it. Not unity, not division, not this, not that, and yet all this and all that, etc, etc. So long as we understand what each other (doesn't) mean, all is well.

You don't understand what infinity means.

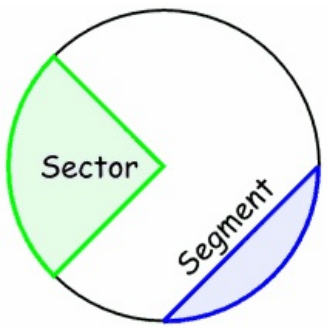
I do. And, effectively, it means the same as being undefined in this case. Infinite degrees of freedom is just freedom.

Nothing is missing or absent from "just freedom."

Quite so. It has no degrees, for degrees are limitation. The word becomes meaningless. (This is fun, but we both know what we mean I think.)

It has all possible degrees and all possible limitations. If it had no limitations -- that would be a limitation. In fact, limitlessness isn't absence of limitations, but your ability to choose your own limitations. And we're choosing them from an infinite pool.

How many sectors in a circle?



Infinity.

How much space in a circle?

As much or as little as you like.

How so?

Well, how big is your chair? If it's tiny, you can put lots of them in that circle. If it's huge, then not even one. If pay most of your attention to what's outside the circle, the circle is not even a dot, it's invisible. If you narrow your attention to what's inside the circle, you may not even be aware of its perimeter, thus again, the circle vanishes.

But that's using "chair" as a unit of measurement, surely.
Space is "uncountable".

If you say space is uncountable, it's like space is prohibiting counting. Space accommodates counting, but it's not restricted to any specific set of counting methods.

Space isn't doing anything (and by this I'm meaning the example of the space within the circle). You can count other things across a distance, but you can't count space itself. I can count the number of wooden metre sticks which bridge the gap between one side of the circle and another - but that's me counting metre sticks, not space. Actually, you can't count the extent of any object. You can only count the number of other objects adjacent to it.

Counting is pretty arbitrary. Since there is no strict requirement for it, you can do it whenever and whatever.

Man, you're one of those free-counters, aren't you! The counting equivalent of those Yosemite boys. We've drifted off topic really; my fault. I think the original point was going to be something along the lines of discussing the process of bringing things into "objectdom", but I've lost the thread now.

Healing:

I'd be interested to hear your take on that. Some people - here - seem to be all about trying to actually interact with "cells" and so on. Others just do a broader intention for the result, rather than trying to engage with the problem in detail. Traditions like Ho‘oponopono treat the outer world as reflections of our inner selves. So if you want to heal a hospital full of mental patients, you sit back in your office and contemplate what aspects of yourself they represent - heal thyself!. Which is a bit more like subjective idealism.

State of Zero
After Simeona's passing in 1992, her former student and administrator Ihaleakala Hew Len, co-authored a book with Joe Vitale called Zero Limits referring to Simeona's ho‘oponopono teachings. Len makes no claim to be a kahuna. In contrast to Simeona's teachings, the book brings the new idea that the main objective of ho‘oponopono is getting to "the state of Zero, where we would have zero limits. No memories. No identity."
To reach this state, which Len called 'Self-I-Dentity', one has to repeat constantly, according to Joe Vitale's interpretation, the mantra, "I love you. I'm sorry. Please forgive me. Thank you." It is based on Len's idea of 100% responsibility,taking responsibility for everyone's actions (once again according to Joe Vitale's interpretation), not only for one's own. If one would take complete responsibility for one's life, then everything one sees, hears, tastes, touches, or in any way experiences would be one's responsibility because it is in one's life. The problem would not be with our external reality, it would be with ourselves.
To change our reality, we would have to change ourselves. Total Responsibility, according to Hew Len, advocates that everything exists as a projection from inside the human being. As such, it is similar to the philosophy of solipsism, but differs in that it does not deny the reality of the consciousness of others. Instead, it views all consciousness as part of the whole, so using parts of the idea of holism: any error that a person clears in their own consciousness should be cleared for everyone.
-- Wikipedia. Related book: Zero Limits, Joe Vitale

I've got a couple of things to write up - Problems Solve Themselves and Magick is Memory - but just not had much time to think them through and type 'em out.

Meanwhile I re-read a Philip K Dick short story the other day (I know you love him) and it has a nice metaphor for reality editing (posted it here).

In the story, the main character discovers a punched paper tape loop inside him. Experimenting with adjusting it, he finds that changing the pattern changes his external reality. The punched paper holes are akin to the memory structures of our minds. Tape over the hole (memory of belief) associated with chairs, then they'd not only be uncountable, they would be un-anything.

It's quite a good story for introduction people to the idea: what if editing ourselves edits the world?

...

[QUOTE]

The Buddha said, "Noble sons, a buddha-field of bodhisattvas is a field of living beings. Why so? A bodhisattva embraces a buddha-field to the same extent that he causes the development of living beings. He embraces a buddha-field to the same extent that living beings become disciplined. He embraces a buddha-field to the same extent that, through entrance into a buddha-field, living beings are introduced to the buddha-gnosis. He embraces a buddha-field to the same extent that, through entrance into that buddha-field, living beings increase their holy spiritual faculties. Why so? Noble son, a buddha-field of bodhisattvas springs from the aims of living beings.
"For example, Ratnakara, should one wish to build in empty space, one might go ahead in spite of the fact that it is not possible to build or to adorn anything in empty space. In just the same way, should a bodhisattva, who knows full well that all things are like empty space, wish to build a buddha-field in order to develop living beings, he might go ahead, in spite of the fact that it is not possible to build or to adorn a buddha-field in empty space.

[END OF QUOTE]

Well, it was worth our tail-end discussion after all, then. Yeah, I'm getting bored of agreement. Need to stirs things up again soon. Gonna find me some outrageous beliefs for next time which are completely unsupportable - and yet I shall. All politicians must be Tibetan monks in disguise then. They seem to be able to justify anything - and then justify the opposite a month later. We can be quite good at coming up with justification for what we want to do, for instance, even if the argument for doing it is itself nonsense. Choose an end point, find a path to it. That's basically what politicians do as a job.

Additional thoughts from earlier:

Is the final state of the mage the non-mage, or "magelessness"?

To be completely flexible, we have to let go of all patterns, all content. No structure, no memory (in the sense of habits), no beliefs. Those correspond to resistance. Only when there is no resistance encountered at all to intention or decision or desire will we have reached the ideal state. (We've touched a little on this before earlier in the thread of course.)

However, when we reach that state, of complete effortlessness, there would be no gap between wanting and getting. There would just be having. So does the idea of manifesting or manipulating the world - having power - even mean anything anymore at that stage? It would be a world completely aligned with your desires. There would be no 'magick' to be done. You would simply be receiving, with no asking required.

Being insistent on consistently letting go is not flexibility. That's renunciatory purism. Flexibility is when you let go or not, depending on what's wise. Just my 2c.

I don't mean it in hard-line way. We are free to adopt or dismiss patterns as we wish! I mean it more as the most reduced state, structurally and habitually, the apparent world could become. After a while, the first thing you'd do is re-introduce some structure again.

Thinking that mages manipulate things to get stuff is so materialistic. How about dancing.

Getting stuff is materialistic, having experiences with stuff less so. If we are about the experiences, then we are "dancing with yachts" rather than owning them. And I agree with your "art" comment. Magick should be "play" as well as "purpose".

Well, to the extent we're mired in conventionality our magick will not always be art. For example, if I have a disease I want to heal, that's not art. That's very utilitarian. There is no shame in that because I am not yet resolved to live as a perfect being.

Yes, that's why I said "as well as purpose". Because while there can always be an art aspect, sometimes there's just stuff that needs sorting.

Yes. Sometimes when I agree, I don't say I agree, but I just write a blurb that almost restates the same thing you said in my own words. It just means I agree.

Agreed.

...

Q: Sure, I accept everything you say as being true. But I also happen to believe that our minds and 'forcing' things have little to do with it. An experience is happening. It was happening just fine when we were small and our minds were just starting to develop. Our minds then were not shaping the experience but a result of the experience. Decisions certainly were being made, but not at the level of the mind. I see that as mostly being true even now. I don't see the manifestation you describe as something we can "do". Rather I see it as getting the mind "out of the way" so that it does not "interfere" with our "greater intent". That is "alignment". Anyway, when you talk motivations and manifestations, it is important to keep in mind what purpose and context they serve. That will define the boundaries and limitations.

Are you referring to "God's Will" here?

What is the nature of our "greater intent"? Is it some pre-birth intention by which we set ourselves in motion, but do not recall?

In that case, any direct interference we indulge in now would mean pushing against our own chosen purpose, our original desire. Instead of "asking" mode, we should rest in "receive" mode.

Q: I believe we grow in two phases. the first is to expand our imagination (everything is imagination) and the second phase is to turn that expansion into a stable reality experience. This cycle repeats forever, or as long as the desire for "experience" remains. We have intent, everything we are a part of has intent, existence has intent. The question is which intent are we trying to fulfill? Are we being who we are, or who our environment wants us to be? Both are valid types of experiences.

And, on intent, are we free to intend absolutely anything - both aligned with our selves or not - and those intentions have equal power?

In the context of "all realities exist" power would be the ability to to bring about a specific reality experience - reality selection.

Yes. So the question would be, is there something special about our original state/path, or are we free to change ourselves (beliefs) as we like, and adopt any path. Do we have a "destiny" at all, other than the intentions or end-points we set for ourselves?

what we "claim" are beliefs are also thought patterns that arise

Well, I agree with this - the word "belief" gets somewhat misused, perhaps. I see beliefs as the way you mind is structured at that moment. Thoughts that arise and events that occur will tend to be in alignment with those "beliefs" (structurings of mind). I see these structures as a feedback loop. Experiences arise (events and thoughts) which leave traces which in turn seed experiences, on forever and stabilising. Unless we use intention to change this, either indirectly (choosing experiences or creating thoughts which leave traces, changing your world gradually) or directly (amending the traces themselves, changing your world dramatically as a one-off event or a new general rule).

Often people talk of one's "True Nature" as a special thing. Are we born with a base structure that gets polluted over time? Or is there really no such base structure? The idea that we can adjust our beliefs suggests we can do anything. Although... we do have a base structure of "being a human, from these parents and in this environment".

The things we want to "learn" are desires we have that conflict directly with this resistance. The learning process is not about the achievement of a goal but in overcoming resistance.

That's a nice way to think of it. I am fond of the idea that desires are just parts of our nature that we have a resistance against, and so are not yet manifest in our experience. (Nobody ever had a desire for something they were already experiencing...)

...

Don't confuse manifestations as existing separately.

Hmm, I don't. I say "in whole and in part" because, like it or not, we might be the whole, but we also simultaneously experience (the illusion of) being a part of the whole. That's why constantly telling people "they are God" doesn't help them very much. "Great! I accept it! But how come I'm still little me?"

Yes, all there is is mind, and all appears within it, with no fundamental division or separation. And you can directly experience this. But most people don't, and wouldn't see how to, because in experience it seems obvious we are separate, until we investigate it in a certain way or make the change deliberately.

To be honest, I don't think we have much to reveal to each other in terms of "the basic understanding", only wording - how we phrase things among ourselves, and how we explain it to others. But it's pretty apparent that this leads us to the "two truths", where using one view in a discussion based on the other is like saying something that is true but sounds false, or vice versa. I kinda hoped to uncover a way to join the two.

EDIT: The context of that discussion was about the wording, rather than the understanding, in other words.

Lots to explore in terms of what that means for life, in meaning and practice though. Hence "practical" exercises are something I'm keen on. I'm coming to think that the "right wording" is often the phrasing that leaves something out or doesn't quite line up - thereby revealing a gap through which the plummet into the abyss is revealed. So to speak!

Logical structures are castles in the sky, perhaps: they consist of organised pathways we can wander round, seeking to understand the basis of reality, but you actually have to jump off the track to experience the true underlying. To lead someone to understanding, you might have to give them a nudge, or place them on a path that goes nowhere, terminating in mid-air...

A good example is the whole "objects are transparent" insight - that sights and sounds float in awareness, but also are awareness, which means they aren't really any-thing. In words, each description misleads and excludes the other - only by leading to the gap between descriptions, to the experience it points to, can the meaning be truly grasped. (i.e. The meaning must be experienced, known directly, rather than thought-about.)

You're not wrong, and I suspect this has been known for a very long time. It seems to be the basic principle behind the koan, or the finger-and-the-moon, and there's even the likes of this as far back as the Vedas.

Agreed. That's the origin of the "two truths", etc, I think. I

It's only when you try to work around the language yourself that it becomes clear how potentially insurmountable it is. You can "feel-know" it and its complete simplicity, but you can't tell anyone who doesn't already know... because it won't make logical sense and they'll just think about it.

...

I like the idea of a package word. I view it ("you") as problematic in that it implies a 'perimeter' which does not actually exist - but all words do this, whether spatially (nouns) or temporally (verbs).

POST: Thinking again about the concept of "Lucidity".

[POST]

I think i have come to a point where i am no longer interested in philosophical and logical debates between idealism versus materialism. This is mainly because i don't think this debate will ever end, and me pontificating upon it is nothing more than a samsaric oroboric cycle. The capacity for the imagination is infinite, and i realized the idea of trying to achieve lucidity by disproving materialism by argument is a waste of time. This is because no matter how good or solid an argument i cant make, the materialist can always dive into his imagination and counter it, and i can counter whatever the materialist throws at me, because of the depths of imagination.
I dont mean to sound egotistical here, but besides all the philosophical back and forths, i think what really makes me a subjective idealist or makes me feel lucid is just seeing existence from a different vantage point. In other words lucidity is a certain awareness of awareness that i don't think everybody has yet or ever will. I mean say i was in a non lucid dream arguing with a dream character about whether or not this was or was not a dream. We could argue endlessly about it, and i could convince the dream character he is wrong, but i have realized having a solid philosophical framework for subjective idealism is not enough to achieve lucidity. Lucidity is a direct intuitive knowing of the dreamlike nature of things, an actual sense of perception and not just a convincing theory. I'm certain now that the reason you cant convince most materialists is not just because they have a bias reinforced by eloquent mental gymnastics, they simply lack this type of perception. Trying to describe the non material nature of consciousness to a materialist is like trying to describe the nature of orangeness to a colorblind person. They just cant see it or feel it. And this is not simply wishful thinking in the sense that it feels good to think of the universe as a dream or a kind of faith, its just being a fish who has seen dry land and trying to explain it to other fish that haven't been above the surface. Language isn't adequate, experience is the key, just like you cant know what its like to trip on a hallucinogen by reading about it, you have to actually do it.
Its getting over that seduction of the drug "being right and the other person being wrong" that western civilization tantalizes with us. I've also come to realize subjective idealism creates a very different kind of epistemology. Rather than materialist living in an idealistic universe delusional thinking materialism is true, instead materialists live in a materialist dream within a deeper dreamlike universe, and there is technically nothing wrong about that in that it is just one part of the geography of the ideaverse, we have just become lucid and are trying to escape it, creating our own dream worlds rather then being stuck in someone else s.

[END OF POST]

Your point on the infinite depth of imagination and its connection to this is great. If our thoughts and our world are one and the same, and our world works according to something like this:

Make a decision that something is true, go looking for evidence that it is true, and you will discover that it is true (for you)
-- TriumphantGeorge

Well, then there is nothing to be done. Until a materialist decides and commits to becoming - or exploring being - an idealist, to having an idealist experience, then he will remain a materialist. His world will back him up with the corresponding materialist experiences and thoughts and logical reasoning. It is not really possible to describe the nature of idealist reality in anything but quite imprecise metaphors, and those metaphors are only meaningful if you have had the direct experience. Unfortunately, having the direct experience requires a prior commitment to it, a commitment that logic alone cannot induce - so it's circular. Hence the idea of providing exercises and thought experiments that are experiential rather than logical - just-deciding, switching off your senses, overwriting yourself, and so on. It's a way to short circuit all that thinking-about.

POST: Mechanics of Manifestation from the No-Self Perspective

But if you just say "whatever happens is what you want" then you'll be left following appearances and never being able to challenge what you see.

Can I pick up on a couple of things?

What do we mean by "want"? Our man obviously never really wanted to be paralysed in an "ego" sense. Ask him, he'd say "no thanks, operational legs are cool!"

So, what is the nature of this wanting? Do we not just mean the direction of the flow of life, if it were unobstructed? Obstructing a path leads to "alternative methods". For instance, perhaps he didn't want to be a performer anymore, however he resisted the opportunities that presented themselves, and so it came to extremes. He didn't want to be paralysed as such; he wanted the eventual outcome and temporary paralysis was the path that resulted.

Meanwhile, on will and possibility. Why do you find it difficult to accept, say, putting your hand through a wall? Have you had any progress in getting yourself to expand out your presence, overwrite your boundary yet - or do you still find that exposure/fear response getting in the way?

EDIT: Hey, wait a minute... what's this?

because the manifest appearance is in some sense a shadow of the past wants

I'd go with this. There's always traces. The "past" is a tricky word though, because of the presence of all time as contributor, but we can ignore that mostly.

There are times when being content is the wrong attitude.

I don't read it as "being content", as in wanting to stay in your current state forever. It's sort of the opposite. That were you to remove all obstructions then what you want would come to pass. Because you obstruct, then you end up with things you don't really want, temporarily, as a means of forcing you towards what you want. I guess it ties into your idea of "being ready to pay the penalty". You are always on the way to getting what you desire (I think), but if you obstruct the path to that, you'll get nasty side-effects as your world tries to force its way to that configuration, by working around your "held patterns".

Nah, it's not that shallow.

Yeah, just a plausible description to illustrate my point, you get the idea though. That he might have accidentally created his paralysis situation, because he wasn't consciously managing himself / his world.

I know why but I don't want to talk about it now.

Nah, not about the why - was just wondering if you'd made progress, since I was writing up something on it (overwriting yourself, deleting boundaries) and if you'd had something to report, it might have been interesting to me.

LOL, progress in my life is something that's measured in decades. It's not an hour by hour thing.

What? How do you find so much to post about then? ;-)

I have a very active contemplation life. My experience changes slowly. I can experience this or that peak experience, but that's not what I regard as change. Those peak experiences are like temporary blips. Change is slow, gradual and lasting.

A good point about peak experiences. People go seeking for these, but I think that - apart from perhaps knocking someone out of their complacency and showing there's something more going on - they can be a distraction from real change.

Please don't confuse me for someone who poo-poos or warns people against peak experiences. I am not like that at all. In fact I've given out many instructions on how to enter into a peak experience.

I think they are a distraction if they become a pursuit. Interesting about the Buddhist perspective you describe.

It's critical, whether you avoid meditative absorptions or not, to not have fear and revulsion toward them.

I think they can be enjoyed for what they are. To meditate in order to seek enlightenment, say, is folly. To do it because it's enjoyable, or to gain an experience, that's fine, or a flash of insight, whatever.

Peak experiences, by their nature, are "peak" and so you don't learn how to rest in that state in general, if that is your aim. So people who dedicate themselves entirely to peak-seeking can be missing out, setting themselves up for 20 years of retrospective disappointment, when they could be more direct and start having it now.

What do you think a 3 year dark retreat is, for example?

I think it's a process of relaxation.

Maybe the problem here is the word "peak". By definition, peak experiences are transitory, but can offer temporary insight. This is what some people get from meditation (mantra until thoughts cease and they can see the background; one-pointed until exhaustion and attention opens out). For the general state, perhaps we can say "optimum" or "highest" or "expansive" or "relaxed as awareness" - or whatever. Something that doesn't seem to involve force.

Transitory experiences leave lasting marks. Also consciously induced transitory experience should be distinguished from those which arise unconsciously. A consciously induced transitory experience potentially establishes or firms up a commitment, potentially a new one, and that's important.

Obviously I don't mean relaxation as in chilling out - it's in the proper sense, of releasing into a more optimum, sustainable state. Of course, consciously pursuing a state can establish new patterns. Or more importantly: delete them!

The word "temporary" is probably clearer, then. But we know what we mean.

The word "temporary" is probably clearer, then. But we know what we mean.

"Peak" is a relative term.

Yeah, I just think that "relaxing into the valley" is more what it feels like, in terms of effort. But equally if you approach it energetically to write the plateau, you'll find the valley and the plateau are in fact the same place. Either/or. What's important is that the final state doesn't require maintenance or energy - it is stable and effortless.

This is why it's best not to poo-poo peak experience, or at minimum, be extra extra careful in how and what exactly you poo-poo so as not to confuse anyone.

People have wasted their whole lives meditating intensely to recapture that "calm, oneness" moment they had years ago, confusing the experience with enlightenment. But enlightenment isn't an experience, it's a state. You can't maintain an experience. And a forced experience can't be turned into a state. That doesn't poo-poo peak experiences - they can be a source if great insight and wisdom. But so can Reddit sometimes. You don't want to try to spend your whole life there though, in the hope of eventually reaching some experience of non-stop insight. ;-)

Clarifying then: Insight is an event, enlightenment (or being awake, or whatever) is a state. One might inspire you to the other, but should not be confused with the other.

EDIT: Sorry, the method by which you gain one (insight, an experience) should not be assumed to be a method by which you can gain the other (a stable state).

Of course relaxing only 5 minutes at a time is an excruciatingly slow way to lower your base level of tension. That's true. And if your relaxation times are also attended by bad conceptual schemes, then your relaxation can even have a counter effect of making you more tense at a base level.

And if what you do between-times is counter, then you are a see-saw. So, the state (this particular one) is something you eventually want to have during daily life. A method that peaks can lead you there, perhaps gradually shift you - but what's important us that the effect persists in some way, when you are not doing the method.

It's about changing your patterns. Your default state (relaxed state?) is what you want to modify and retain. That is the measure of your progress, yes?

Sure. A "distraction" doesn't mean "detrimental" of course - the warning is not that one is to avoid an experience, but to beware of confusing it for something else, for the goal and the method. Enjoy 'em, and be encouraged by them, and get 'em when you like - but remember they aren't necessarily "progress". You make a good point about being wary can cause problems; it can lead it a type of resistance which can really block change. Like trying to do things "right" can be a massive barrier to change.

Are peak experiences really objectively, unquestionably distractions?

Yeah, incomplete sentence/thought: not detrimental to one's path per se. It just doesn't progress it if you keep chasing those experiences instead of continuing on the path. It's about taking the experience, but staying on target. Because if an experience is content, then obsessing over it moves you away from the background - the opposite direction from expansiveness. Chasing a pattern is like opening a door in a dream: there's usually a landscape for you to investigate beyond it. Look at a pattern and it'll become more and more detailed, just-in-time to give you more to explore. Forever. But you are not in fact making progress; you are creating, not realising.

And never trying to do the right things is also a massive barrier. :) Isn't that funny?

Haha, good :-)

So either you chase those experiences or you continue on the path? That's the dichotomy?

Oh, you are being picky. The sentence doesn't even say that. I said if you keep chasing those experiences instead of continuing on the path. In the sense that, once you discover that alcohol doesn't make you better at passing your exams, doesn't mean you have to quit drinking. You just don't drink as a study-aid.

What's wrong with adding a little qualification to what you said, you know, the thing in bold?

Uh-huh, it was obvious. As my bolding above demonstrates! You feeling hungover or something? Seem more irritable than usual today. ;-)

(Happy New Year, by the way, hope 2015 is a good one for you.)

What if you just realized you can create?

You are never not creating, so I let's replace "can create" with "are creating". It's the "highest siddhi" as they say. Once you realise, you should probably stop for a bit, take a breath. And then, instead of accidentally creating by implication, scatter gun style - i.e. constantly looking at patterns and, gosh, there's even more detail there - decide to do it consciously, with your new-found understanding. Or not even. :-)

You know what I mean: The method by which (most) peak experiences are achieved is not the method by which ongoing realisation can be maintained.

"Stopping" is no different from anything else. Stopping is still a temporal mental fabrication. Still creating.

That's not what I mean. It's something more like "ceasing interfering". You let what you have created keep rolling on its own momentum (this is of course your own creation, but you are no longer tweaking it). As in, you stop adjusting the patterns.

We're talking about realization. You know, when the person wakes up to the fact that their nature is creative and always has been thus?

So, exactly what I said.

That's something I agree with. I just don't share your attitude toward peak experiences. Which is funny, because I don't even experience that many of them lately, and yet I know should I develop your style of aversion/dismissiveness toward them, I'll just hamstring myself later on.

I think you're reading into what I'm saying incorrectly. It's not an aversion to peak experiences, it's the confusing of peak experiences with achievement on your path. Have 'em, enjoy 'em, if you get insights then use 'em - but don't go looking for them (except for fun).

I don't agree that there is such a sharp dichotomy.

I think we are talking past each other, because these terms encapsulate a lot of different things, and we're not giving examples.

It's something more like "ceasing interfering". That's delusion. That statement objectifies experience. It makes you a stranger to your own experience.

That's just wording. It comes down to a difference we have: You see (as I recall) that creation and experience and intending and deciding are constant ongoing things - constantly active. Whereas I see it as patterns and momentum, unfolding deterministically (if not predictably) until redirected by intention (i.e. patterns and path are reshaped). In your view, there could be no "letting go" or relaxation.

I definitely cannot accept your view, at least not literally.

Perhaps we can take a different tac. Do you beat your heart, or does it beat itself as an ongoing unfolding pattern that has arisen and will fall? In what sense do you "do" your heart-beating? It doesn't seem that you have to maintain it moment by moment; it just happens. However, at any point we could choose to act in a way that stopped that heart. (Although I'd miss ya.)

Is it perhaps you think that, if things are not actively maintained, they will relax immediately into non-existence? This isn't how things work though, from investigation. The more complex the pattern, the more self-supporting it is, the more persistent and the greater the inertia. That's why "letting go" doesn't immediately return you to open space.

There is no relaxation or tension because both relaxation and tensions turn out to be mental fabrications.

Could you talk a bit more about what you mean by "mental fabrications"? I'm not sure what you mean. Where would these fabrications be? Or do you just means that they are structures just like every other structure or pattern in consciousness?

We're muddling things here.

Ultimately, there is no-thing and that is you. That is understood. Any patterns which appear within that, are just what they are: patterns in/of awareness. To call them "fabrications" is redundant, they are patterns of experience, that's that - although within the context of other patterns they also have additional relative meaning. To return to volition, there is no causality between one pattern and another, so there is no need for maintenance. Your "consent" is neither here nor there, because you don't have the power to consent as a person. If you "train yourself" to alter your heart rate, you're really just asserting against the pattern. You are not "doing" anything. It is a fact that patterns given momentum - within the context of the pattern of time and space - will continue until interrupted or compromised. (A sand castle pattern will stand indefinitely, except for the overlapping of patterns called "wind" and "tide".)

You are still talking about "someone's mind" and "my heart", I note. I assume you are talking from the personal perspective there, rather than standing as the background.

"Overlaid": There actually is a bit more to it. There are granularities of structure, but overall there is no solid underlying substrate because there are no permanent things at all, quite right.

I am not muddling anything.

I mean, you and I are muddling, talking at slightly different angles.

Subjective idealism can lean toward realism or anti-realism.

I don't see how, if it is subjective idealism. The book with the whirlpools isn't subjective idealism; it's idealism. Hence it can posit an extended world made of awareness of which "little you" are one folded, spatial section (in the metaphor, anyway), of a "mind at large". Everything is in mind, of mind. Subjective idealism says it's your mind. Of course, the two blend into one after investigation, depending on perspective and dis-identification.

There is no background. If you think there is a background, then again, you're objectifying an aspect of your being.

The background is you and is completely non-object-based - but simultaneously it is of course the foreground. Formlessness/form, all that.

On Angles, Minds, Backgrounds

If you talked at a precisely the same angle as me, you'd be me, right?

I was really using the word "angle" casually, but this is nice. We are all at different angles to the world, and to each other. If two such perspective were to have an identical angle, their experience would be identical in all respects.

Kant believed that even though all we can know is the mind, nonetheless the mind was orchestrated somehow or influenced by things beyond it. So Kant's idealism admits a whiff of objectivity into it.

A whiff of objectivity, from the perspective of the "small mind", in that it suggests that not everything is contained within your experience, right now. I believe everything is included in this room, right now, as it were. Colloquially speaking of course; the room itself is not an actual environment.

But when we say it's your mind, we don't mean it's George's mind. We mean it in a very abstract sense. Just enough to affirm responsibility and to avoid objectifying experience, but no more than that.

Is there a better way we can phrase this? To me, there's no such thing as "George's mind" - there is an idea that occasionally appears called "George" which is quite heavily structured; other ideas and thoughts, even actions, occasionally arise which are consistent with the limits of that "George" idea. But there's no way in which I am "George", except that those ideas and thoughts are appearing in and of me.

Then it can't be called "background" since it isn't to the back of you, or in fact, to the back of anything. It's like remember how you chided me for talking about levels, saying there are no levels?

Yes, it's not "background" in the sense of levels. It's not like having a canvas and then putting paint on it. It's more like a canvas where you form the canvas itself into bumps in the middle. The "foreground" is the bumpy shapes, because they stand out in your attention. The "background" is the un-bumped areas surrounding it, which you tend to ignore.

The word "background" has a connotation of passivity. Are you saying that your ultimate nature is one of passivity?

Hopefully my refreshed imagery counters that. If you "are the canvas" then the so-called "background" is just the infinite expanse which does not currently have a pattern. As the "canvas", you can form into any shape you like. Of course, there will always be more "background" than not, because the canvas goes on forever. Also, missing from this metaphor, is the fact that most of this "canvas" is unstructured - as in, 3-dimensional space itself is a pattern.

I'd say we're at different angles to each other. The way you put it makes it seem like there is an objective world that's neutral to all of us.

Not as intended: Literally, my experience is that I am 'positioned' in the world in one sense - and in a more configurational sense I am 'angled' to other perspectives.

I doubt that my mind can really be called "small." The error in Kant's view is that he reserves an area of mind which belongs to nobody, as it were (or maybe it belongs to God in his view). Thus he objectifies subtly an aspect of his experience.

Berkeley and others do this too. It's because they implicitly use a spatial metaphor. There is no notion, say, of space and time also being structures, patterns in awareness either - so they are left trying to make connections across a fictional gap.

See, I too believe that not everything is consciously obvious in my present experience.

Yes. It's all there. And we seem to agree that the metaphors of levels, hierarchies, dimension, sizes, distances - they are convenient terms to use when getting a particular point across, but they are in no sense 'objectively true'; that is not how things are actually organised. Language is spatial and temporal, so it is understood that temporary compromises have to be made for the purposes of communication.

At the same time, even though you may be different from me, you aren't George, and I am not Nefandi. We may become one and the same perspective in one and the same being. And we may remain as though separate. However, there is no way to establish anything objectively...

Experientially, we can observe that the "place we are looking out from" - if we direct our attentions in the opposite direction - is unstructured, unified. We are looking out from the same place. So in that sense, we are the same.

Can you flip this around? What if we take the bumps to be the background and the unbumped surface to be the foreground? If you can do this instantly, you've preserved your mental flexibility.

Well, I actually do think of this as a bit of a figure/ground image. It reminds me of this, in fact. You can do a similar thing in the room right now: just bring the space between objects into the foreground, making the space the "object" and the objects the "space". (It takes a little practice, that, or it did for me.)

Space is a subtle concept, but really to say that I am a space is too limiting.

Actually, I was trying to be clear there that we are not space - that "space" is another subtle structure that is experienced (and therefore not us). As is "narrative". We can't actually experience what we are, we just are it. Which is why it is, well, of infinite capacity and potential.

I can be said to be outside all things, or even unrelated to things at all, having no definite relationship to things.

Outside of all things, *and yet also all things.*
No relationship to things, *but all relationships between things.*

That's the problem with being God: it's so darned hard to find the words to describe One-self, eh? :-)

It's possible to read something like what you wrote, and come away with the attitude of "well, since nothing we say is exactly correct . . . I like the attitude that comes out this way "well, nothing we say will be exactly correct, still . . .

Right. Now, this isn't a problem for 'informed discussion' - we both know that there is a moon we are "pointing to", as it were. However, without that knowledge it can seem that we're really saying that it's totally arbitrary! It should be striving for the best way to communicate during a particular discussion - picking the best metaphors for the particular point. Which is why dialogue like this is important. Going back and forward, trying different images, until one or a combination of them works (sometimes a combination that is in logical conflict, but overall captures the properties).

"Place we are looking out from"
I don't think I understand this one fully. What are some of the more interesting implications of this?

It's that we can each directly experience that we must all be looking out from the same, um, experience. That "being" thing. Basically: point your finger at your face, follow where it's pointing with your attention to "where you are looking out from", notice the complete structurelessness of it. Everyone has that same "source" in their experience. It's also a quick way of switching to the "background" rather than the "foreground". (Caveats apply to those terms, as discussed.)

We shouldn't try to describe God in terms of a static picture. God cannot be photographed or painted. Instead we should describe God's tendencies, such a tendency toward limitlessness and freedom, a tendency toward playfulness, etc.

Hmm. Never static, and yet always the same. I like the description you used there. Playfulness has always seemed like a great word to use.

On Realism and Not

Okay, that makes things clearer. For me, 'philosophical realism' would be the idea that there is an aspect of reality that exists independent of your perceptions and thoughts about reality. A more 'general realism' would go further and say that what you perceive has a direct correspondence with reality (the version you mean). So it's maybe actually better to go for the negative term you suggest, 'anti-realism', which is unambiguous in saying 'there's no objective reality outside this'. Whether that leads to solipsism or just an admission of non-provability is icing on the cake. Anyway, I've gone meandering there...

For the subjective idealist, what he experiences is reality. There is no behind-the-scenes. There may be regularities in his experience, but they are not "caused" by some external structure - they are their own cause, they are habits. There are no limits, potentially, to what might be true, or how reality might apparently "work", or how things might be structured internally. The subjective idealist recognises the room around him as a floating image, transparent and without solidity - without origin, even, except from himself.

Now, I am a subjective idealist, and to me nothing I experience is reality because it doesn't satisfy 1 or 2 above 50%.

Perhaps it is better to avoid the terms 'real' and 'reality' because they are difficult to use in a formal sense. For this discussion, yes experience is 'unreal' because the is no external backing to it. (Hence dismissing both philosophical realism and general realism.)

For the general reader, they tend to think in terms of 'my reality', say. In this sense, for the subjective idealist all of experience is reality - there is no secret substrate behind the scenes. One might say "mind" or "awareness" is the true reality, I suppose. But this doesn't work in the same way as we say "matter" is the reality in materialism, because experiences are 'made from' mind in idealism, whereas experiences are not 'made from' matter in materialism. But anyway, we can happily agree that subjective idealism is - of course - not realist.

"The subjective idealist recognises the room around him as a floating image, transparent and without solidity - without origin, even, except from himself."
This I think is a skillful image you paint, however, this isn't what "reality" is, is it?

Seems to be, to me? ;-) You know what I mean though, from the paragraph above.

I agree that there is no substrate, but there is a secret "behind" the senses (although not literally behind).

Right. I've tried to convey that in the past using metaphors (of course) of things being "enfolded" and so on. To communicate that 'everything is here right now' even if it is not presently in the form of sensations.

That's why the Daoist sages say, visions blind the eye, sounds deafen the ear.

As the sun hides the stars.

Well, my preferred species of it isn't at least [not realist]. Maybe you prefer the realist flavor? I currently lean toward anti-realism.

And meanwhile, these terms are so unfortunate - mixed in as they are with 'being an idealist/realist' in the sense of pragmatism. Bah. Notions of realism/anti-realism can seem almost constrained to a materialist-type framework (or rather, a dual view). I probably don't tend to think in those terms at all, until it comes up in conversation. I've always taken things to be "real at what they are", even before getting into Berkeley and then moving on. Not through deliberate choice, probably through ignorance initially, in fact.

Thoughts were "real thoughts", chairs were "real chairs", experiences are "real experiences". I was very quickly into the idea, because of playing with memory and stuff being my first interest, that any notion of a "real world behind the scenes" as itself just a thought within my mind, in the same "place" as the world in my mind.

I think so. ;) I am convinced that I know what you mean.

I'm convinced that you think you know too. ;-)

...

He never even once abandons the formula to just say "there is no self." In one Sutta the Buddha is asked point blank if self exists, and he remains silent. Surely that was a great opportunity to say "self doesn't exist." But the Buddha passes up on that opportunity and doesn't go there.

This is true. That is because the true self is not a "thing" and is not of "things"; it can neither exist nor not-exist. Only objects can exist or not-exist, and there is no object involved here.

Where it is tricky is that we talk of this through the "puppet" of this personality, an adopted shape for expression. The desires and actions and views of the puppet are arbitrary. There is, in a sense, nothing there. There is no objective self therefore.

The puppet doesn't come bundled with its own will.

I agree. That's why I said "through" the puppet personality. The puppet has no causal power, it is merely a pattern through which experience can be funnelled. Since it has limitation - because it has form - if you accidentally identify with the puppet, you will limit your abilities.

Or, worse (and more accurately), you will associate some parts of experience with yourself and your intention, and the rest will seem to happen to you, even though it sometimes mysteriously reflects your feelings, for the good or the bad.

That's something I agree with. Also, if you identify with the puppet you'll start thinking you've been born and will be subject to dying, because that's what puppets do: they're born and they die.

This leads to: What aspects of your experience are due to your misidentification with the puppet, and what aspects are due to your true self?

How do you distinguish, say, between puppet desires (wants that arise from the structure and world-as-perceived-by the puppet) and true desires, those that arise from being the universe and knowing everything.

After all, identifying with a puppet happens at a pre-puppet level, so it is an aspect of my true self.

Well, it happens within awareness, just as any identification with other world (pattern/object) aspects. You are still just looking at the puppet-pattern, but confusing it is "you" because it's all you see, seeing the thoughts seeded from the pattern as "yours" in a more global sense than they are. Important: There are no levels. Where would levels be? There are no hierarchies either. Those are conceptual, organisational frameworks: thoughts. Everything is at the same level, even different granularities.

I don't. And I don't recommend anyone try that. Instead one should evaluate desires not in terms of true/false but in terms of skillfulness, in terms of the outcomes they lead to, etc.

Those evaluations will themselves come via your identification or focus. The thoughts that appear will arise consistent with the puppet-structure if you're still attached to it. In other words, the desires associated with the puppet, that arise through the filter of its patterns are deformed and not what the larger you desires (necessarily). It's what you think you would want if you were just the person the puppet thinks it is. This isn't just about yachts. Even the desire to live forever or have infinite power could be a desire sourced/filtered via the puppet-pattern. Until you release a hold on that pattern, then you won't feel the actual flow of your true self, or at least it will be eclipsed by the persistence of the puppet image.

So, how do we tell what we, as our true self, truly desires?

As I said, you're confusing the issue when you ask your question in this way. Your question sharply segments desires into true/false, and that will impede your reflection if you go any further under that assumption.

Well, in a sense the puppet-pattern is responsible for the thoughts that emanate from it, but only in the sense that the a whirlpool is responsible for its shape. Causally, of course, it's doing nothing. It may well be that the only way to notice that you are not the puppet us for the puppet-pattern (or world-pattern as unfolding via the puppet-pattern) to result in such a thought. Fundamental awareness has no desires, of course. It is already complete.

You need to stop saying that the puppet is responsible for something.

Perhaps let's say "associated with" thoughts that appear related to the pattern. The pattern, the puppet and the world, actually appear within you. You are not a person, you are aware of a person and a world through a person. And yet, all that those things are, are you. So you have ultimate responsibility.

Fundamental awareness has no desires, of course. That's not true.

How can structureless openness have desires? There is nowhere it wants to be, nowhere it wants to go, nothing it wants to become. Only patterns within awareness can change, have a direction, have a desire (= an unfulfilled tendency) and move towards it. So, the puppet-pattern can have desires, the world-pattern can have desires. You as awareness can facilitate or obstruct those desires manifesting by holding into forms, patterns and preventing them changing - or instead allowing movement, or even more directly updating the patterns to accelerate change (however this comes with penalties re:balance and stability).

This thread is the more interesting one...
...it's the "the territory is/becomes the map" thread.

[QUOTE]

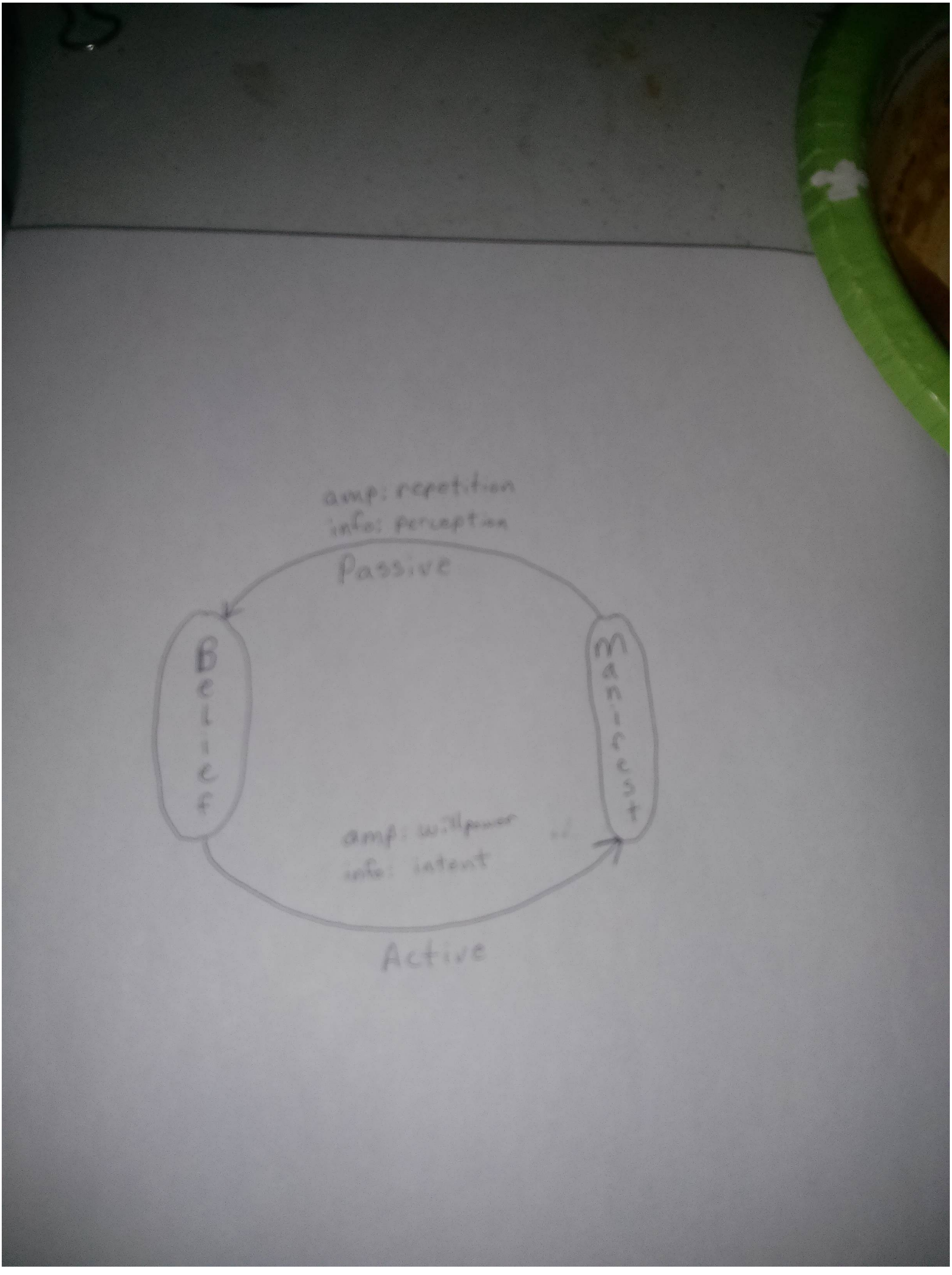
Topology
Topology (from the Greek words τόπος, 'place, location', and λόγος, 'study') is the branch of mathematics concerned with the properties of a geometric object that are preserved under continuous deformations, such as stretching, twisting, crumpling, and bending; that is, without closing holes, opening holes, tearing, gluing, or passing through itself.

[END OF QUOTE]

POST: Feedback model of experience

[POST]

==I've been interested in feedback loops as a model for a lot of different things and I tried to communicate a consciousness feedback loop, but I was too vague before. I would like your help in expanding on this concept.
I declare two systems we'll call belief and perception. They are in a feedback loop that we'll call experience. Perceptions seem external and beliefs seem internal. Perception influences belief by manifestation. Belief influences perception by intent and willpower (maybe? Haven't hashed this out very well).
In the materialist experience perceptions absolutely must influence beliefs. To phrase it in terms of a feedback loop, perception amplifies the existing beliefs through manifestation (the signal). To a materialist, if beliefs influence perceptions, they're probably misleading until verified with more perceptions (experimentation as extremely compelling confirmation bias). Anomalous perceptions, while possible due to beliefs usually taken for granted, are discarded as faulty equipment (believe none of what you hear and half of what you see).
Wizards tend to lean towards beliefs influencing perceptions strongly such that each and every perception is possible based on our beliefs and they're prone to what would usually be considered anomalous experiences. The signal going from belief to perception is the intent combined with willpower (the willingness and sincere desire to override perception).
However for me, it's easy to fall back into materialism because my will to change my beliefs is overpowered by my habitual perceptions. Or, my intent+will signal is overpowered by my manifestation signal.
[http://en.wikipedia.org/wiki/Feedback]
To consider a chicken and egg argument is fruitless because they monistically exist simultaneously with experience. [http://www.thefreedictionary.com/monistically]
Thanks for your perspectives.
Addendum: I realized the source of some of my confusion.
I will replace perception and manifestation. So belief influences manifestation through perception rather. The strength of that pathway is based on repeatability. It's a mostly passive pathway, yin, etc.. The belief system receives perceptions from the manifestation system.
Willpower is the strength of the belief=>manifestation pathway and intent describes the information to manifest.
So to re-word my wizard and materialist stereotypes the materialist is extremely passive and the wizard is extremely active (in regards to influencing manifestation and belief). I'm onto something...
Here's a blurry picture of a graph for you to peep, complete with the remnants of my dinner:



[END OF POST]

This is along the same lines of my own thinking, however I approach it a little more simply in terms of structure. Belief and perception (experience) are of the same thing - they can be seen as the same thing at different stages of solidification. In fact, my next multi-part post was going to be called Magick is Memory (along with one on Overwriting Yourself) and be on this very topic. But, here goes with a quick summary version; see how it fits in with your ideas:

Passive Memory

Every experience that arises leaves a trace in awareness, an after-image. That trace influences subsequent experiences, which are filtered through it. Which in turn strengthens the trace. In short, there is a memory effect. Over time, certain patterns become more entrenched - habits, beliefs - just as the flow of water deepens channels in a landscape via erosion. This is the passive mode and this is how the landscape of our worlds are formed at the start. There is a randomness of activation (random rainfall) which due to the clumsiness of randomness seeds patterns (eroded areas), which eventually turn into stable habits (deepening erosion into channels and pathways). Experience shapes beliefs shapes experiences. Beliefs are the same as habits of the world. Beliefs are not things you think, they are the structure of your world. It is not just apparently "external" experiences that participate in this effect though: simply thinking a pattern will also contribute to this effect, although to a lesser extent.

Active Shaping

The magician realises that this is the situation, and seeks to benefit from it in an active mode, using a couple of extra insights:

- The resistance of patterns to change is related to his gripping of those patterns, his identification with those patterns.
- He can stand back and identify as the background awareness, which is unaffected by pattern and memory.
- If he does so, then the effect of his consciously directed thoughts (summoning a 1st-person imaginary experience corresponding to his desire = intention) is greatly amplified, even instant - because he can completely sidestep trying to push it and hence resistance.
- In the extreme case, simply deciding will be sufficient.
- It is generally easier to have manifestations that are consistent with the deepest habits, so that the occurrence can still be dismissed as "plausible". For instance, those lost keys don't directly materialise in mid-air, they appear in the drawer you already looked in (but perhaps you hadn't looked properly?), and so on.

Effectively, the magician makes his world more vulnerable to the 'memorisation' effect, leading to a more rapid circumvention, alternation or dissolution of existing habits - for a one-off manifestation or for a change in how the world works. In either case, the magician is "inserting new facts" into the world; he is updating its memories to correspond to the world he desires.

The overall situation is somewhat sketchily illustrated in this diagram.

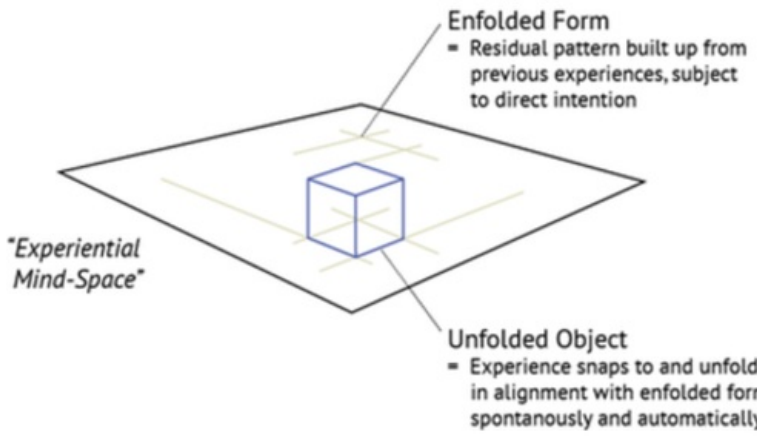

Enfolded Form
= Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

Additional Comments

Was looking at the initial version of your post, just saw the update - your little picture is basically the "process diagram" for my own! Nice. I do believe we don't need the extra step of separating them into "systems" though in the end. That's fine for illustrating a process, but there is no separation between filter and flow, between belief, perception, experience, manifestation - it's the same patterns being activated.

There is only awareness - with raw creativity (randomness) and memory (persistence) on the passive side; the active side is simply awareness deliberately shaping itself, changing or circumventing memory at the root level.

This gets away from the chicken-egg metaphor problem. I originally started along this line of thinking to describe how people always think they are right in their world-view - could it possibly be because they literally experience their beliefs as reality? Beliefs are the laws or habits by which your world unfolds? How to intervene in this? And so on. This became a disussion in materialism vs idealism vs nondualism over at a philosophy forum. Recently reread Edward de Bono's The Mechanism of Mind, which is very strong on memory and pattern metaphors. It's out of print but I've posted my PDF copy at the link. You might find it interesting.

However for me, it's easy to fall back into materialism because my will to change my beliefs is overpowered by my habitual perceptions. Or, my intent+will signal is overpowered by my manifestation signal.

This willingness to ignore the evidence (what you are seeing and how you are feeling) and push on regardless is one of the most difficult things.

In my reply to Nefandi I suggest an alternative strategy. Complete skepticism of results on the passive path but overwhelming willpower on the active path (yet you may not believe the results are even significant until it gets crazy).

Hmm, interesting. The identification with the background rather than content is maybe a version of doing this, actually: It disengages you from taking the passive arisings "seriously", reducing the fear factor of disruption them, which then makes active assertions less troublesome. You mention something else which is worth pursuing:

But Ananda becomes surprised when Tathagata points out that what he's using to "investigate it" (i understand it as, consideration/contemplation) isn't his mind, which disturbs him.

The word "mind" is really problematic. It gets used for "thinking" and for "the space my thoughts and sensation arise in" and also for "the object-less non-material material that is the substrate for experience, and is my true nature". I see what we "are" as the background ("awareness"), any object or pattern content or traces - beliefs, experiences, etc - are all of the first two types. Magick is about modifying the patterns. Insight or enlightenment is about recognising yourself as the background rather than any pattern. Of course, the two go hand in hand, since patterns are "of" the background. But really it needs defined every time it's mentioned, it seems. The origin of the world then, which required pattern and persistence, is not itself a property of awareness. An finite number of random 'flickers of pattern' can have occurred before the first one that lingered as an after-image, a memory, then even longer before two occurred, which then allowed a stable and interrelated, self-supporting set of patterns to emerge.

(The word "consciousness" is also problematic because people think of it as localised self-consciousness.)

Either way I got some serious stuff to chew on. Look forward to your post.
I don't assert my model as reality, it's a map, it's a model. I don't want to confuse the model and the reality. But if it's a useful model, I'll keep it around, you know?

Usefulness is the way to judge things, definitely! And models are a great way to explore your assumptions and a soften the edges, give you something to work with. (Because it's hard to start with "everything is possible" and then truly adopt that. Even trained pilots, who know they can fly because of the machine they're sat in, still take off from ground level...)

Although, contrary to the old saying, actually the territory does become the map after a while, to a greater or lesser extent. Of course it has to, otherwise we couldn't have magick (= assertion of truth and subsequent consistent effects). The more flexible and ambiguous the situation, the more easily the effect becomes "memorised" by the world. For instance, simply and truly deciding - and feeling the certainty of the fact - that you will have a lucid dream will give you lucid dreams (as recent poster here has rediscovered, although a few have said this in the past).

...

That Jacob Lieberman book is interesting. It think his central experience was accidental though, but he almost got there. Great point that the assumption of an external world (or, assumptions about vision) inhibit progress:

People don't see with their eyes unless they centre their attention there, thus limiting their vision drastically - what's meant to happen is that vision comes to them in their minds. If they'll let it! Simply changing "where you sit" in your body-space, and letting your awareness open out instead of concentrating, can have a dramatic effect. Hence "seeing from the core" and similar approaches.

> This technique explores the central line of the body. It relates to the spine and spinal cord, as well as to the chakras, the flow of chi and other energetic paradigms. The center or mid-line is especially important in vision because our two eyes need to coordinate around this line in order to work well together. Once the student has learned to find this central, energetic line, she/he finds the place on it that is the most comfortable, and rests there. Most people have a place inside themselves that is familiar and feels like home. For instance, one person may have done a great deal of martial arts, and centering in the belly is easiest. For another, centering in the chest is more natural. We each have our preferences and styles. In addition, vision is not always the primary sense we are using at any given moment. We cannot attend equally to what we are hearing, seeing and sensing. One sense must be the most important, or “the figure”, while the others are less important, or “the ground.”
> -- Seeing From The Core, Rosemary Gaddam Gordon

But if people won't give up control, of holding onto their old way, they're screwed.

Good test to do with yourself: Sit back and be in the room. Do you feel that the room around you is in focus, just "there"? Or do you feel that you are scanning around, and that the world is blurred in parts, like in a movie scene? If you are relaxed and letting vision "happen", the whole room should be just "there". Because it's not actually possible for your eyes to be seeing the whole room anyway; you are dreaming it.

The same lessons apply to perception and action more generally.

> Seeing from the core is a deliberate choice. It's an aspect of control, not the giving up of it. Maybe you mean, people need to learn to exercise control in a more skillful manner?

Yes, the wording depends on the perspective. They are giving up trying to control seeing by effort, but of course in ceasing to do that they gain influence over their experience more fully. Their previous attempt at control has obscured the nature of the situation, and the nature of the control they should be exercising.

Enjoy your walk.

> It's not just that they gain more influence. The act of the giving up of this "control" is a deliberate choice. It is a type of self-control (or self-influencing).

At first, they are are influencing the wrong thing - creating the wrong thing: generating the experience of feeling their eyes, rather than of open vision.

TriumphantGeorge Compendium - Part 17

POST: Lust of result

To me, magickally speaking, "lust for results" has a couple of interpretations:

- In order for change to occur, the current pattern of experience needs to unfold and flow to the desired state. Continually checking or focusing on progress is equivalent to "holding on" to the current pattern; it implies the current state rather than the future state and keeps you there.
- Lust for results implies doubt - you end up creating the experience of doubting, than of having.

Say manifestation works by you adopting a pattern or desire as being "already true" - either already true right now, or that it is already true that it will happen at some point in the future. The truth being accepted or known at the implicit level, it is inevitable that the everyday apparent world will correspond to it. Then anything that implies your desire is not already true right now in "configuration space"*, will cause a problem. Lust implies lack. Satisfaction implies abundance? Which is why the proper version of positive thinking - maintaining a constant "feeling" of certain fortune, optimism and happiness and following the intuitions that arise from that - is a powerful general practice. By which I mean the imaginary underlying timeline space where all possible moments are arranged. Inserting a fact into any point in the timeline means it is true now and forever at all moments. Inserting an event into February 2015, for instance, means that it will be true that "this event occurs in February 2015", now and always.

POST: "I think therefore I am" vs "I experience therefore I am"

[POST]

Lately i have been thinking about arguments against materialism, but i've realized that this debate is so confusing because both sides are arguing from a different premise as to what consciousness actually is.
This lead me to Rene Descartes famous quote "I think therefore I am". Now Descartes was not a materialist but a dualist, but his mechanistic view of the universe certainly got physical-ism going in a big way. But if you really think about the quote "I think therefore I am" these five words are really the foundation of physicalist thinking. We take this quote for granted because we assume saying "I think therefore i am" that we are talking about experience, but if you think about it, the modern equivalent of it is more along the lines "I am a data processor". In other words instead of identifying with that which experiences thoughts and feelings, it is identifying with the thoughts and experiences themselves.
The way i see it, intelligence and consciousness are not one in the same thing, intelligence is not consciousness itself but a byproduct of it. According to Bernardo Kastrup the way materialists are avoiding the hard problem of consciousness is by using what is called pan psychism the idea that matter has conscious. I realized that i had pan psychist outlook mixed with an idealist one, but i didnt realize that pan psychism was still very materialistic because it still implied matter is fundamental and mind is secondary.
Matter itself can contain informtion the same way a computer can, but that doesn't necessarily mean it is conscious. Rather than being conscious it processes information in a self reflective way, but it does not experience itself, but the thing is materialists think that these self reflective information processes are consciousness.
This is the reason why materialists have such a hard time with the p zombie concept because they think that thoughts and experiences are the exact same thing. A p zombie has thoughts but it doesn't experience its thoughts, we as conscious entity's do experience our thoughts but according to buddhism and eastern philosophy we ourselves aren't our thoughts, but merely a kind of formless observer that watches them.
If you think about the scientistic materialist type, they tend to attribute a large part of their identity to their intellect and scientific knowledge, and rather than realizing they are experiencing an intellect they think they themselves are the intellect (they say, we are our are brains, a data processor) which makes sense why they believe they can upload their consciousness to a robot a la Ray Kurzweil.
So in summation to say "I think therefore I am" implies you are your thoughts and to say "I experience therefore I am" is to identify with the thing that experiences the thoughts and not the thoughts themselves. And don't get me started on the not even being that which observes the thoughts, i don't know how i feel about the whole anatman concept yet. I mean this phrase "I think therefore I am" is one of the most famous statements in western philosophy and is the foundation of the western concept of the self. I'd bring this up to materialists, but i feel like i might as well be arguing with creationists, they say they are open to evidence but i dont believe that anymore.

[END OF POST]

Nice post. Yes, I reckon "I think therefore I am" is better viewed from an idealism perspective: that there is mind, means I am?

Like The Dreaming Game exercise suggests, you are the "wide open unstructured space" in which all experiences arise, including the "feeling-awareness" of being an observer. We are actually awareness, and thought and sensations and images and objects, they appear within awareness and are patterns of awareness. That describes our 1st person view. Meanwhile, the 3rd person view - that of seeing other people's brains, all that - appear within the 1st person view. But really, the whole world is within you (awareness), including "you" (thoughts and body sensations). The great thing is, this means that materialism is within idealism, so you get the benefits of consciousness-experiences, but also the benefits of science's codification of observed regularities. Over at Bernardo Kastrup's website and forums some people have been trying to bash out a modern way to phrase this; his books are worth a look. It's not an easy task to describe this, even thought the experience itself - realising the nature of your reality - is easy and direct. Basically: awareness/consciousness is fundamental. And it is obviously true.

EDIT: This: [https://groups.google.com/forum/m/#!topic/metaphysical-speculations/sZzukBdzC5s]

POST: Loudness versus Realness

[POST]

You probably have all encountered a person, politician, entertainer, who was particularly loud and obnoxious, and while they may not be more truthful or entertaining than others, they seem to get all of the attention because they are so loud. People will think one comedian is funnier then another comedian because he/she is very boisterous and loud, even if what he/she is saying isnt funny at all.
This is what its like when it comes to defining the inner dream world and the outer one. Its not so much that the outer world is more real then the inner dream world, they both have similar levels of realness, the outer world just tends to be louder and the inner world is quieter. But the problem is that many people confuse "realness" with "loudness" in that if something is loud then it is real and if it is quiet it is unreal/imaginary. It may just be so that the loudness of this world is merely drowning out the presence of other worlds
But what im pondering is, is the loudness of this world natural or is it something we create do to our own intention/attention?

[END OF POST]

Great observation. It's been said elsewhere (in idealism books) that the reason we don't experience, say, other people's thoughts and perceive locations elsewhere, is that our local experience is just "brighter" - similar to how we can't see the stars on a sunny day. They're still there and they are within our awareness; it's just that the "sun" of local experience is so much more intense. Psi research and so on would indicate that we can tune in to this though; filter out the strong patterns and ripples, focus on the subtle background ones.

POST: Twice perfect.

Aw, very nice. The calm of open space, with the power to tinker in a relaxed manner.

Can I get a how-to guide?

Start simply, before getting too extreme. Do the basics:

- Do a regular relaxation/release exercise - just lie down on the floor each day for 10 minutes and let go completely to gravity, give up totally; it doesn't need to be a formal meditation.
- Get yourself a lucid dream experience or an OBE experience. That will loosen you up.
- Read about idealism, such as Bernardo Kastrup's Why Materialism is Baloney. And read up on non-dualism with practical exercises: I recommend Rupert Spira's Presence Vol I & II.
- Check out the reading materials for magick on this subreddit: see wiki.

POST: Maintaining an attitude and a frame of mind of a Deity.

So, key to this I'd say is expanding your identity to cover the whole universe. You dissolve your commitment to the solidity of the content, but recognise the ground of the universe to be yourself. To dissolve your personal history is important. It is present within your current experience right now, and seeds it, as you indicate. There are exercises and other experiments people can do for this sort of thing (some mindfulness-related, some about updating your imagination, some about revising your past by replaying it and editing it). Everyone has their own approach. Is it worth gathering suggested exercises together somewhere with results? Or is it too early for that sort of practical thing?

No, the universe is too limiting of an identity.

Okay, I used "universe" to mean "that which contains everything" there. So that vast, infinite unbounded space for me is the universe, or "me". Alternatively, I could have said that the universe is the 'content' (all objects) and I am that which the universal content arises within. Same thing. We need some word to use.

Sure is. I even put one exercise that you suggested into a wiki for this reddit.

Okay, good. Well, maybe tweak it up and people can think of what they'd like to contribute. Personal experience, plus: There are lots of books where there's one exercise or little snippet - e.g. the Neville Goddard approach, there's a good exercise or two for undoing your past in Reichian stuff, whatever - and it can save people actually tracking down and reading whole things if we can just cut to the important bit.

How about mind?

Hmm, 'mind' is a problem because it's commonly used to mean "the place where personal thoughts are". Don't really want to say "mind of God". We've played with calling it "vast unstructured place" where a "phenomenal space" appears (sensations) and/or "ideational spaces" (dreams, thoughts) appear without necessarily being spatially connected, all that. But that's too involved. What are others? The "ground of being" or "the ground", "infinite awareness", "underlying consciousness'? Is there something that sounds more, well, solid and practical?

I think it is a mistake to think that this is what mind is. Mind contains all of reality. . .

That's very nicely written. I agree, but it is true that your everyday person thinks of a mind: theirs.

. . . once common misconceptions about them have been eliminated.

Yes. "Mind" does have the benefit of not having the sense of a restricted space or structure, and implies awareness/consciousness of course. I've seen "Mind-At-Large" used to try and encapsulate this, but actually if you clarify that mind isn't divided and supports perspectives, it seems misleading, since it implies a spatial divide between different individual minds. Anyway, when it comes down to it this is about how we refer to it in this forum. I wonder whether if it might be an idea to have a post which clarifies the "picture of reality" we're using, with terminology. (I say this even though I dismissed the call for a "terms of reference" post a while back.)

[Cross-post because a point occurred to me:] The trick of "waking up to the moment" as if you've just been dumped here is good for this.

Also, you need to bear in mind that if you are a deity-like figure, you may have made some decisions prior to current appearance that you are now unaware of. You may have set some stuff up, a bit of a path or whatever, that restricts your complete freedom to some degree.

Now for the mandatory Alan Watts' "What if God got bored" video link [https://www.youtube.com/watch?v=ckiNNgfMKcQ].

POST: Videos of the siddhis (warning: animals harmed/killed in the making of these videos, might be disturbing to some, nothing gruesome though)

Always interesting. But I wish the videos were more complete. For instance, I'd like to see the paper selected from a random stack of paper, then held up, then the burnings (so nothing was placed on it beforehand, chemicals etc activated by motion or time). I'd like to see the lighter taken from someone's pocket, then placed on the floor, then move (so nothing was connected to it, or underneath it, nothing unusual about it). Why not levitate the lighter rather than just move it sideways? That's what I'd do. Why not control the bull more directly, summon it to me? Why not ignite the paper at the edges, where it was being held by those guys' fingers? That would be far more fun. :-)

Otherwise there are other ways to do those things, and they can just be parlour tricks. (Original source video by Lawrence Blair for that is here [https://www.youtube.com/watch?v=Aos0hnwiHt8]). He's not very impressively critical, unfortunately, a bit of a gee-whiz enthusiast from the start. Sometimes magic (sans "k") tricks are ways to promote a movement whose real power is mostly invisible (healings and so on). I remain open.

There are plenty stories of monks and everyday people having siddhi-like experiences though, and people who have no bias in this area but have pursued 'realisation' report that "they do come".

One of the side diversions of this whole thing, is at a certain stage to cultivate the siddhis, powers, that do come with the seeing of who one is - and they do come.

I just wish we'd catch the good stuff on video properly...

This kind of stuff is easy to doubt if you want to.

One should start with doubt, and work from there, in these cases.

It's part of the show this one; it has "drama". (Particularly if seen in full context.) Just as he's landing during the fade-out, the bottom of the wall seems to move a little, for instance. And you'd keep the camera still and on him all the time if it were really an 'investigation'. (Anyone who could do this for real would be a fool to do it publicly.)

The usual 'real versions' of things are always less dramatic, more like glitches or reality shifts. No gestures should be required for magick, only intention. Gestures are just to persuade yourself. Or for fun. Direct right-now manipulation, there's not much of it. Gestures in public performance are for misdirection and showmanship, for entertainment or promotion. Aside: It's amazing to watch an expert at work - e.g. Derren Brown doing quite simple card tricks on camera where you can see exactly what he's doing if you look (view first then read brackets if interested). The 'Smoke' trick (deck rotation 1:35, rolled prep card pull from box 2:03, cigarette drop 2:15, described here) and 'Card Prediction' trick (card push at 0:57, card peek at 2:42). In the former, though, Stephen Fry does seem to do something odd himself, just after lighting up...

POST: On being human, whats up with that?

I've taken the 'non-human' stuff to be more in the spirit of "self-realisation" - i.e. that your true nature is not a person, but the things that is aware of being a person. You have humanity, but fundamentally what you really are is not a human. You might consider that more of an expanding-out though. But then, all the same things follow from that.

You just reminded me that being alone was also a huge fear for me and probably still is. And a big part of fearing to be alone for me is also fearing to be misunderstood. I used to really not want to be misunderstood. I've been taking some little active steps to let go of my desire of trying to be understood. I'm trying to teach myself that it's OK if some people don't understand what I am saying. Because this really used to obsess me, and that urge still visits me like "wait, no that's not what I meant, I should explain exactly what I meant!!! aahhhhhh!!! I am not being understood!! I feel alone!!" I'm trying to get a grip on that. It's also fear of being obscure or invisible.

"Self love" does get a bad rap in some corners, especially recently eh...

they confuse it with narcissism, which to me narcissism is actually self lust not self love.

Or fapping...I see narcissism as compulsive self-defence.

POST: Visualization within the manifest context region of experience.

This is an excellent breakdown of the nature of present-moment experience, best I've read!

So the important thing here is to feel and not just think.

And that is the magic key: to avoid thinking-about, which just creates images about things (ideas), and instead to use direct sensing, to explore what's there. Creation vs discovery. (Although what is discovered was once created, of course.)

We tend to think of visualising and imagining as something we do in a special 'imagining place', but there is only one 'place' really, where our sensory experience and our thoughts all appear, even though sometimes there seem to be different parallel/simultaneous 'spaces' within that place. You can stretch out your 'feeling' forever in the 'sensory space' (manifest) or contract it or bend it. It's a completely non-physical space after all, made entirely from 'mind'. Depending on your view, sensory experience may or may not be 'inspired by' an underlying something, but that doesn't really matter. Because there's definitely no "matter" in your experience. You can overlay anything into the sensory space, or you can have 'parallel spaces' and put imagery in there creatively, or connect to other existing imagery - which might expand into a direct lucid dream if you focus in on it.

[This stuff is why I included the Rupert Spira and Greg Goode books in the reading list. They're all about these 'experiments' to explore your present experience, and read pretty much exactly like your post. But you have to do it to get it, really.]

Ultimately there is something we can call "basic space"...

I label it as a "place" rather than a "space" because the latter term implies a three-dimensional structure or grid in which things arise. When you 'feel out' you find that it's more of an "unstructured openness", and structured spaces appear within that. As in, "space" is itself an object-like thing. It also makes it easier to talk of different "spaces" whose locations are undefined (e.g. you are sat at home in your kitchen but imagining a tree; the location of the "tree" is often not really exactly located anywhere in the "kitchen space" until you make it so; it's in its own "space" elsewhere). The "spaces" notion also allows different versions of experiences to coexist, because they are not located with reference to each other.

But some people will probably feel like matter sort of draws your mind to itself...

Yeah. Apparent-material interaction take precedence because they're our 'ground level' I suppose - they're the "frame" for the rest of our experiences. Just as we often assume we are our thoughts and body because they are the most persistent, most unchanging part of our experience, so we assume this is the world because it is relatively stable and unchanging relative to dream-spaces and their content.

POST: The importance of magic in Oneirosophy

[POST]

This is the point where i go beyond dzogchen buddhism and bring chaos magick into the mix in terms of Oneirosophy. The reason mystisicm is emphasized over magic in buddhist traditions tends to be because the goal of buddhism is to get past material things. In other words buddhists tend to not be interested in using spells to get money, lovers, job offers, or cursing people because they see this as illusory and nothing to get hung up on. In a sense they see it as reinforcing attachment. But the reason i think magic is important is because i have seen how working with sigils have allowed me to see the dreamlike nature of this dimension. For example, in a dream you think of something and it appears, this often times lets you know you are in a dream. In the same way using a sigil to get something in this world allows you to see the world in a dream like way because you experience a direct cause and effect relationship between your thoughts and the external environment in the same way as a dream. Using a sigil to get money in this reality makes things seem illusory in the same way flying in a dream makes things seem illusory. This will manifest as a synchronicity, but it is important to use magic to induce these synchronicitys, because if you just let synchonicities happen, it still doesn't appear under your control. Synchronicity or coincidences are important because it is one way to see the material world operate under similar rules and cause and effect relationships as a dream world.

[END OF POST]

Thoughts: 'This' shared dream works pretty much as our personal dreams do, it's just that it's a little more sluggish. It's been around a lot longer, and so has built up more established habits. Meanwhile, our personal dreams are usually created anew to some extent, and so haven't become entrenched. Even if you don't deliberately intend, synchronicities are arising in alignment with your 'current direction'. You are always getting what you really, really want, or at least opportunities to do so. Until you 'intend' to change direction again. (Although we can interfere in moment-to-moment details, really it's the overall thing that is important.) This means that magick is just how everything works, all the time, anyway. You don't even need a sigil; **just a decision.**

(A further thought: If we were to take this seriously, perhaps then we'd have to shake the notion that we are 'located' in this world while we are off having dreams. It's more a case of us connecting or tuning in, but we have a default.)

POST: Open eye visualization to induce lucidity

[POST]

In addition to lucid dreaming, i think getting really good at daydreaming can be very helpful in terms of breaking the boundaries of reality. Because i think when we dream or even lucid dream we can still create a kind of dualistic distinction in our minds of waking vs dreaming. When one can induce very vivid visualizations or day dreams one can look at both worlds at the same time, in a sense having one foot in the material and one in the astral. For example i was on my bike yesterday and i noticed a basketball. While riding i left the basketball behind but i imagined myself dribbling, i imagined feeling the texture of the ball, the weight of the ball, the smell of the ball and i tried to make myself feel like i was in two places at once, standing dribbling a ball and riding a bike. What also helps to make you daydreams more vivid is to make your waking perception less vivid, this can be done by having your eyes partially opened. So what i recommend is to meditate and pretend you are somewhere else, somewhere you can imagine vividly with all five senses. But the goal is not to completely immerse yourself in that visualization but to try to balance the vividness of your daydream and your waking experience so they are as close to equal as possible. When done successfully this seems to kill the distinction between real and imaginary when both of these experiences are at similar levels of vividness.

[END OF POST]

You've just triggered a memory of the first book that got me interested in lucid-style dreams before I'd encountered the term, I'd completely forgotten about it until just now: David Fontana's Meditator's Handbook: Comprehensive Guide. Out of print now (the later version of the title doesn't have the same stuff), but it had exercises where you would practice each of your senses, and then attempt to create and enter a dream directly from the waking state, Tibetan Yoga style. Exciting stuff, and basically what's accidentally happening with "dream insomnia"?

...

That looks like a good list. I think the subreddit summary covers it quite well. There's a bit of this in each of those topics, it just depends on what people are in it for - e.g. Buddhism for the bliss-out, occult for the rituals - but those people would get bored here pretty quickly and self-select out. Nothing wrong with the occasional materialist troll, if it leads us to explore and clarify our thinking or ability to communicate. (And, y'know, we can always let threads die.)

This is almost like "practical philosophy" rather than occultism/esoterica!

POST: Paul Levy - Recognizing the Dream Like Nature of Reality

There are only 6 ways you can experience: 5 senses and mind. Anything else you think is different is just a product of the mind.

A more straightforward way to begin investigating this (rather than jumping ahead as some of the earlier responses have), is the recognition that all of those things occur in the mind - by which I mean the "aware perceptual space" that you seem to be, that all your experiences arise in, be that "the senses" or "perceptions" or "thoughts". That's basically the starting point for idealism, in fact: What is the nature of my direct experience, prior to my deductions about it? What things to do I know for certain? And what things are actually part of a constructive narrative?

Yes I agree with you the perceptions can't occur without the mind, but that doesn't imply that there is not anything outside that is causing such effect.

It implies that it is meaningless to talk about something outside the mind - since you will never experience such a thing. In fact: are there any spatial boundaries to the mind?

And logically speaking, something which has an effect on the mind would also need to be made of the same "stuff" that the mind is made of. So: what is the mind made of?

Both of those questions can be answered directly, right now, in your present moment experience.

The argument is, roughly:

...that in your direct experience, everything appears in "awareness" and is made from "awareness" (or consciousness, or whatever you want to call it). It also has no boundary. That is your starting point. You will never experience anything that does not appear within that, and of that. Furthermore, any thoughts you have "about" an outside or other materials or properties, will also be within that, and made from that.

So how does it make sense to talk of something outside of it, or made from something other than it?

Extras - Do you ever experience your brain doing anything or translating anything? In fact, do you ever experience "a brain"? When you talk of "a property your brain can translate as experience", what form would that "property" take and how exactly would it translate it from that form in into the form of "experience"? Finally, if you are imagining that right now as - what form is that imagining taking? Is it not a thought, within awareness, made from awareness?

You just talked about external things. Are you saying that what you just said doesn't make sense?

I'm trying to save on quote marks here. ;-) But I don't believe I did talk about any actual external things, things external to awareness. What would those be?

Well we are not gonna go anywhere. I am seeing how subjective idealism is just a way of interpret things. I know people here is not gonna agree.
No matter how you call the things the world is gonna still being the same.

Actually, forget subjective idealism for a bit - really it's all about two aspects:

- There is the relative content of experience.
- There is the fundamental nature of experience.

You can argue about the first one, but the second one is something that's pretty much a direct experience which is available and cannot be argued with (it just "is"). Idealism is the interpretation of the former, in terms of the latter - whereas most schemes don't even consider the latter, adopting a naive view of perceptions and conceptualisation. So it's fine to talk about brains and the world and all that stuff, but in the background we recognise that those things all occur in the same context, of patterns within awareness. Literally look around right now, and recognise that this is all arising within your mind-space, include your body sensations and so on. In other words, your direct experience is of being an "open space" in which sensations, perceptions and thoughts arise. Any conclusions you draw beyond this, are narrative fictions, abstractions. For example, the idea that "the world" is of the same format as your present moment right now, is an assumption. Given the above, in what sense is the room next door actually "over there"? Spatial extent is part of an experience, it is not a necessarily a property of the world as such, just as the colour red is not a property of the world, and so on. So idealism is really saying: throw away assumptions, start from what you know to be true directly, and build out from there - all the way avoiding the reification of abstractions.

Note - I'm not trying to sell the perspective here or persuade you of anything; I'm just trying to describe it so that you understand what it actually is.

POST: The question that would reveal everything to me.

Do I, or any other perceiving being, have the ability to choose without being conscious of the choice being made? Or to put it in another way; if subjectivity is true, and I create all of my surroundings, then how is it that I do not recall choosing my surroundings? Did I do it beforehand and then choose to do a memory wipe or do I choose in this moment what my surroundings should be?

It's because you have accumulated patterning. "Choosing" is an experience; relative creation is a shifting of state. They are not the same thing. You do not experience shifting as such, you only experience states. Pretty much you don't choose your surroundings and actions specifically; they are simply logically implied by your current patterning, as part of that patterning. All this means your current state logically implies your entire experience right now and forever. Which means fundamental creation has already occurred, always - all you can do is redistribute the relative intensity of contributing facts via intention (=summoning a particular pattern or fact into greater prominence). Meanwhile, observing something in the senses is equivalent to "fixing" a particular fact, increasing its contributing intensity to a maximum, which is why subsequent experiences tend to be coherent with prior observations. When it comes to intentional change and the final result ("do I choose my surroundings in detail?"), a useful metaphor to consider is that of moire fringes. Say I take one pattern and then intend another pattern over the top - can I pre-know the resultant pattern before I experience it? I cannot. Note that calculating the resultant would also be an experiencing of it.

For example, imagine a red car right now. Did you draw it in detail? No, it pretty much just autocompleted from the words "red car" into a particular instance of a red car. You could not have anticipated the form of the resulting car prior to its appearance in the senses. You had the experience of intending "red car" but you could not at that moment say you chose the actual car. Of course, if you take all the little intentions that have occurred over all time, all your accumulated patterning, then you did choose the exact red car in a sense.

Summary - You do not recall choosing because you do not generally choose your surroundings specifically. Creation does not occur in the way you are assuming. It is more like having a certain list of facts or patterns, whose distribution of relative intensity constitutes the "world-pattern" from which your ongoing sensory experience arises.

I wanna add another question. What happen with other people? Is it not a conflict that everybody choose their surroundings?

Everyone is their own copy of the world. At least in the sense that everyone is a conscious space which has "taken on the shape of" a particular state, from which arises an experience of being-a-person-in-a-world. This means that we are not sharing the world in the sense of sharing a place (in space and time); it is more like we are sharing a set of potential experiential patterns.

That doesn't answer my question. What does happen with everybody choosing their surroundings?

Everyone gets what they choose (within the limits of their own habitual patterning). As I said, the world is not a place.

...

Bah, I knew it. ;-) On the "choosing" thing, I'm pointing out that choosing itself is an experience apparently unfolding in time, the experience of choosing ("hmm, this or that, let's see") whereas a state shifts applies over all time, outside of it. So, I'd say our disagreement is only because you are describing things in time. The subconscious mind doesn't fill in any details as such - the environment really is already there, you might say; it's just that it's very dim. Associative triggering brings it into brightness. That triggering itself happens outside of time too. In other words, the full pattern of all experiences is within the current state, although it seems to unfold in time (because we've got a "things unfolding in time" pattern in our state). That's why we can know what's happening "next" - it's because it's already sat there, in a pre-existing landscape. Nothing is every created, it's just that the relative contours of the landscape are adjusted. That's why things can seem to be generated instantly.

What caused the patterns to accumulate?

Strictly speaking, we should say something like "redistribute" or "reshape" the world-pattern rather than "accumulate", but it's easier to think of each intention as the addition or overlaying of a pattern onto a notional baseline. We should think of the world-pattern as an already-existing landscape, which is modified by intention (actually, its modification is intention and vice versa). Where did the initial state come from? It didn't - it exists outside of time and is eternal. But since our intentions appear to occur to us in time, accumulation of modifications is an intuitive way to think of it.

Also if I intend to do something, didn't I just choose to intend?

We also need to be careful on our phrasings when referring to intention. So "intend to do something" might be better termed as "intensifying the fact of 'experiencing this action at this specific time'". But you can equally intend other, more general facts, or even quite abstract patterning. Meanwhile, it's perfectly possible to have the experience of choosing and then the experience of doing, and there be no intending involved, if those experiences are already baked in to the landscape. And one can also intend without having the experience of choosing first, in the sense of weighing up options - although one might have the experience of ceasing to change shape, based on a feeling of coherence. It's a direct shifting. Not easy to put into words. But...

In terms of your question, "how is it that I do not recall choosing my surroundings", it's because there is always a landscape (in the sense of a world-pattern of facts, and also in the sense of a "world as content"); there are always surroundings. Your intentions can shift or define that landscape - and intending to update one element will involve a shift in the whole landscape since all intentions apply globally - but you do not need to have the experience of "choosing" it for it to be there.

Okay, that wasn't as clear as I'd have hoped, but the core to all of this anyway is: content is not created in the same sense as, say, a games programmer deliberately creates a world, through selection and in time. Right now, the landscape of experiences is laid out, including the experience of choosing. That experience itself doesn't cause or do anything, that's an illusion due to the fact you only have one part of the landscape in the senses at a time. (Back to: experiences are local; intentions are global.)

All choice is done without the chooser being aware of the choice being made. Choice is an illusion of the brain. Sam Harris's lecture on free will explores this phenomenon quite rationally and I'd recommend you watch the whole thing, but I've linked to the most relevant bla bla bla bla bla

This seems a bit muddled, because on one hand you talk of a brain "doing" things, and on the other you talk of a non-spatial and non-temporal consciousness. If things simply are, then it what sense does "a brain" do anything at all? What is a brain, in that case? If you catch my drift.

Your consciousness causes the whole reality, but the brain causes the sense of individual identity. Your brain (and body) acts like a filter of consciousness, limiting perception to just bla bla bla bla bla

The point I'm really getting at is, and I could have been more specific perhaps: In your story of experience there, do you really need "a brain" as the substrate of your experience? What would your brain be made of? How exactly would your brain "cause" the sense of individual identity? Also, in what sense does consciousness cause reality? Does that mean reality is something different than consciousness?

From the subjective point of view (given the topic of this subreddit), would it not make more sense to dispose of the concept of a brain entirely, since we will never actually experience such a thing, and instead stick to what we can observe, which I suggest is:

- That our experiences arise within the context of an open awareness or consciousness.
- That our experiences arise as patterning of that open awareness (they are "made from" it).

More directly:

- The fundamental nature of experience is consciousness; the relative content of experience is patterns within consciousness.

We might see "brains" (grey lumps of stuff) within our experience, but we never experience being a brain - we only ever experience being consciousness, consciousness taking on the shape of an experience.

But to say that your individual experience is all there is is a solipsistic failure to account for the existence of that which you cannot experience.

I think you are still implicitly beginning with a notion of a spatial world unfolding in time, and then placing experience within that. However, it doesn't really matter for the larger point.

On the solipsism issue -

I'm not proposing a solipsistic view because I'm not talking about individual experiences, rather I'm talking about experiences which are of apparently being an individual.

Consciousness itself is "before" division or change; it is before multiplicity or relativity. We might use terms like "parallel-simultaneous", or use the metaphor of there being different experiences occurring at the same time, or sequentially, but actually we can't really speak of it at all, because "spatial extent" and "unfolding time" are themselves experiences, and out thoughts are formatted in those terms. It is already "too late" to speak of that which is before the experience. There is no context that can be thought of or described.

For convenience, I tend towards that metaphor which describes the world, rather than being a "spatially-extended place unfolding in time", as a "toy box" of potential experiential patterns, because it circumvents: the mistaken impression of "parallel" or "simultaneous" experiences; the idea that there is a world that is "happening" other than the experience of it; and the idea that there is an experiencer or "doer" separate from the experience or the "happening".

On the issue of subsets -

Again here, we have to be sure to avoid the idea of there being a selection in space or time - which means we also cannot have creation events within our model. The dodge for this is to say that all possible patterns already exist, and all that changes is their relative contribution, constituting a particular state. In effect, an eternal landscape whose terrain can be adjusted by becoming a different set of contours - by shape-shifting into a new form. ("Intention" is the name for the relative intensification or reduction of one of the patterns which constitute that landscape.)

As always, though, these are conceptual tricks to some extent - the direct experience is much simpler!

Haha! Well shit, dude, then we're saying the same thing, but just describing it different ways. I suspected that with my last post. We're just each catching the other in semantic traps, which is always the problem of using language to describe that which is more fundamental than language.

Heh! Well there you go. It does seem that a lot of our conversations here come down to terminology. Nature of the business of nature, I suppose.

POST: Intention and nonduality

The next step then is, how to intend more directly? How to step behind experience and generate it?

I'd say you can't get behind anything, because you are everything. You are the "open aware space" which "takes on the shape of" the world, of experiences. Specifically, at the moment you have taken on the shape of being-a-world-from-the-perspective-of-a-person. You don't generate anything, you are it and you become it, and between intentions you remain static (the apparent unfolding of sensory experience is a static pattern). It's probably better thought of as a pre-existing state or landscape, a world-pattern consisting of a relative distribution of facts or patterns (including a "time passing" pattern) which you can amend the contours of, thus changing which facts are most prominent and so changing your subsequent experience. To "intend" is therefore to shift your own shape as this landscape, and all intention is direct, in that it involves amendment of this landscape. However, some intentions or re-shapings will correspond more directly and obviously to sensory experience than others.

How to intend?

Well, there is no technique, and any attempt to "do" intention is doomed to fail, since it involves you identifying with one part of experience and trying to act upon the other part (which is impossible anyway), to partial collateral success at best. How does one shift one's shape? You-as-open-space simply becomes the new state, the new pattern. For direct intention (in the sense of directness of result), basically you just decide. This might be most accessibly described as "thinking an unbounded thought that something is true" or "asserting a fact" or "summoning a pattern in mind". If that is problematic, you can assign meaning to another act, mental or physical. You decide that, say, that conjuring this mental image means-that this thing is true, or that performing this ritual means-that this event will happen. Of course, this is a trick: you are still intending directly in the sense of asserting a fact, it's just that you are asserting one that implies the desired fact as an extended pattern. This distracts you from the fact that the conjuring of the mental image was by intention, as were the physical movements. You could just have intended the result without the intermediary, immediately updated the landscape, and experience would have apparently flowed towards it naturally, provided you did not resist what arose (thus re-intending against it).

(This also leads to the observation that: experiences are apparently local, intentions are actively global.)

The ideal?

The ideal approach is to perhaps begin with asserting that we are an open space in which experience arises - and then cease opposing sensory experiences from that point on, and to only occasionally intend particular facts into prominence. Otherwise we are thrashing our landscape, rippling the water of our world. Our experiences happen by themselves, but leveraging this requires an apparent relinquishing of control, in order to gain full control.

Your posts have been really great lately, TG. It's very no-frills. You're describing what there is, without trying to package things in accessible metaphors. Self as "open aware space", IMO, is one of the best and clearest concepts to come out of this sub.

Thanks! Where the metaphors come in, as I see it, is in that intermediate zone where we try to connect one perspective to another - for ourselves initially, and in our conversations with others later. Basically, re-encoding it to build a bridge between worldviews that allows people to move from thinking-about things to direct-knowing them. But once we've got there and we realise our nature directly, it's all much simpler: the thought (pattern) of something literally is that thing (albeit without a context) and that applies to "me"-as-person as much as anything else. Then, metaphors take on a new role: they are not just for description, they are for actively formatting yourself. We realise that's how they worked all along, that's how we came to our new understanding. An act of explanation is also an act of creation, or creative reshaping at least. There's really nothing else to say at that point.

...

[COMMENT]

A1: I'm not sure exactly how this fits in but maybe it will be helpful to you. This is a Taoist perspective on intent from Practical Taoism translated by Thomas Cleary. There's some Traditional Chinese Medicine stuff at the beginning I left in, because who am I to edit, but it really gets good by the end.

Intent As The Go-Between

Master Ziyang said, "Is intent only the go-between? The science of spiritual alchemy can never be apart from it, from beginning to end."

The Master of Round Unity said, "The reason practical wizardry needs intent is essentially just to assess the operation and keep it in balance. Intent is associated with the spleen; that is why wizards call it true earth. True earth means harmony. Now in medical practice, a pulse may be floating or sinking, slow or rapid, empty or full, but as long as there is stomach energy, one does not die. So the stomach energy is also harmony.

"In spiritual alchemy, active and quiet exercises must not be off balance in the slightest; if there is any imbalance, it usually results in illness. Throughout it is essential to assess relative gravity, relative buoyancy, relative strength, and relative freshness and to adjust them, causing yin and yang to match each other, so water and fire are evenly balanced, not allowing excess, which would cause other troubles. If not for intent operating this assessment, how could you guarantee you won't make a mistake and go wrong?"

Zhang Sanfeng said, "What is intent? It is the outward function of the basic spirit; it is not that there is also intent in addition to the basic spirit."

Master Ziyang said, "Mind is the natural leader: when it is used without artificiality, then what activates it is the basic spirit. This is the alchemical use of mind."

So you should not overactivate intent. Once you overactivate intent, you are trying to force progress and not being natural. The problems caused by the toil of forced exercises are not trivial; even if you use them skillfully, you still do not escape attachment, contrarily increasing the ailment of intention. This is why votaries of the Sect of Life do not reach the Great Way of absolute nonresistance.

The location of awareness of basic spirit is intent; awareness without an effort to be conscious is skillful use of intent. If you have even a single thought of deliberate arrangement, then you are overactivating intent.

[END OF COMMENT]

POST: Technique for developing intellectual lucidity

[POST]

I think that no matter how far or how deep we push our consciousness into the insane, the unbelievable, and the non logical there will always be those ideas and dreams that ultimately baffle us and come across as nonsense. Everyone likes to ponder the peculiarities of scientology, ufo cults, NWO conspiracies and such but is there utility beyond this beyond schizophrenic fantasy or amusing ideology? I like to spend time browsing these weird and peculiar dream worlds because it for some reason gives me a sense of lucidity, but I never really realized why until just now. Depending upon how one perceives things there will be different reactions to claims such as reptilians putting micro chips in your brain. The objectivist reacts to claims such as this as ridiculous in comparison to their own worldview. The subjectivist on the other hand does not have an objective worldview to compare this reptilian fantasy too, yet the logical part of their mind cannot accept this. So the effect that takes place here is you are exploring a dream/ideology you know is not objectively real but at the same time you don't reject said ideology either and just explore the particular dreamscape as it is without judgement, which creates the similar feeling one has of being in a lucid dream. But in order for this effect to be successful you cannot have another dream/worldview to compare to, you must let it sit in the void totally as it is. This is why materialists who explore weird belief structures don't have a sense of lucidity when doing this because they are comparing x(weird belief) to y (perceived sane belief). What i'm saying is recognize the weirdness of X but do not compare it to any kind of Y. You don't want to fully believe or disbelieve in X, its kind of similar to Robert anton wilsons general agnosticism but taken to the next level. So here is what you do. Find a book, online community, of an ideology that you could never possibly find yourself believing in under any circumstances (If you cant do that make up your own) read it but neither believe what you are reading nor disbelieve, neither agree nor disagree. Just enjoy the novelty of the strange exotic dream, and you will notice a strange sense of lucidity takes place. To make this more evident I will give you an example. Earlier today I was browsing a subreddit known as digital cartel. Its a subreddit of a man who seems to be suffering from

schizophrenia thinks he is jesus and that the NWO Is trying to control everyones mind. I was reading a section about how he was talking about how secret socieites have been planting micro chips into EVERYONES (literally every single person) for over a thousand years. This is something most rational skeptical minds of the mainstream world would not be able to accept, but instead of going with my reflexive Bullshit stance or to believe it forthright, I kind of just flowed through the ideas without emotionally or intellectually investing in them any way. One of the goals of this subreddit is to bypass this sort of objective mind that prevents us from seeing the dream like nature of things, yet it seems it can be used for our advantage in certain circumstances such as this. Eventually if one understands this state of consciousness it can be expanded into ideologies/dreams that seem more solid and more reasonable. But I think those who are new to the oneirosophic path should start with stuff that they in no way could believe in from the context of a conventional mind.

[END OF POST]

One things that comes from viewing the nature of experiencing as being fundamentally true, but the the specific content of experiences as being relatively true, is that you are in a state of permanent "open verdict". We see that all worldviews are "castles in the sky", in the sense that they are coherent and self-consistent, but none of them have a solid substrate as their foundation. One part of a worldview is true in the context of the other parts; none of the parts are true fundamentally; there is no privileged content-based platform from which other content may be judged. The question then becomes not whether it is possible that reptiles are running the world, but whether it is possible to have an experience "as if" reptiles are running the world. (Turquoise says yes.)

POST: So I just watched a video that I think you all may be interested in

[POST]

[https://youtu.be/BNloJT8-pfw]
This is a great summation of oneirosophic thought and a practical guide to using it. Amazing too, that I found this video after deciding I would go on YouTube and find a video instructing me to be able to manifest what I want in the world, and then gravitating towards this one. Guys, this is real. You are creating the world. Take responsibility of this, not like Atlas and have the world on your shoulders, but see that the world has no weight until you make it so godamn heavy. There's a part at the end that didn't make sense to me. Literally the last thing he says is "let your mind starve." At first I was like, wait, what? But upon reflection what I think he means is this: Allow your mind to remain empty, and only feed it what you create. The emptier the mind, the clearer what you have to create becomes. If your mind is filled with junk you can't even create anything, is what he's saying.
How does one keep their mind empty? I would say this is where meditation comes into play. Also, T-George has a daily releasing exercise that is similar to meditation but maybe easier? If someone could link that, that would be great.
Tl;dr Mind empty = choose what mind makes. Secret discovered when you know what you think, you can find. You find it through aknowledging the relationship between thought and self.

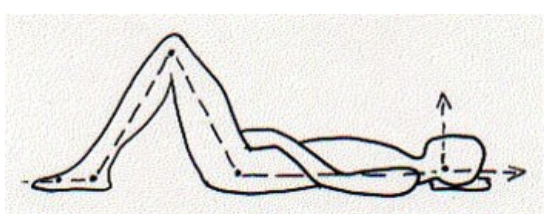
[END OF POST]

Also, T-George has a daily releasing exercise that is similar to meditation but maybe easier? If someone could link that, that would be great.

Here you go:

Daily Releasing Exercise

Every day, for 10 minutes, lie down on the floor in the constructive rest position:



...feet flat, knees up, hands resting on abdomen, a couple of books under the head so that it feels supported. Lie down in this position and give up, play dead. Give yourself to gravity, the universe, whatever. Let go of your body, your mind and - particularly - let go of controlling your attention. Allow your body and mind and attentional focus to shift and move however they want. And if you happen to notice yourself "holding on" again, gripping anything, just let go once more. Now, sometimes you might find that your attention narrows on a particular sensation, which then intensifies, peaks, then releases, after which your attention opens out again. That is fine. Just let that happen. Let anything happen, for those 10 minutes.

Meanwhile, for those interested in a bit more of Neville, he put out so much material that it can be hard to navigate, so here are some key document links to help get an overview:

- Imagination Creates Reality
- Awakened Imagination
- The Pruning Shears of Revision
- The Power of Awareness

There's also a great resource with all of his books and lectures: here [Dead link]. (The talk above is there, under its original title of Mental Diets.) If there can be said to be a metaphysics behind his material, beyond simply the interpretation of the bible as a series of metaphors for the true nature of experiencing, then it's in Awakened Imagination and Out Of This World. These actually work very well in partnership with Berkeley's Three Dialogues, I think.

==Hey, thanks for reposting that. You know, I don't recall the "knees up" being apart of it, is that new? Curious why you say to that, is it to keep one from getting drowsy from lying down?=

It's just what happens when you put your feet flat on the floor! Knees together might be a better way of saying it. Anyway, the linked image makes it clear what I mean, hopefully. The reason for that particular position is that, if you have no residual tension, you'll be completely relaxed into the ground - and if you do have residual tension, your body will eventually run out of energy maintaining its position, hence "release".

Haha well yes of course! But I mean why that instead of just feet straight out, lying flat? Is that not going to allow the same release of tension?

It puts your body in the ideal posture in terms of lower back and neck positioning, particularly the tilt of your pelvis. Which is also why you do it on the floor, rather than on a soft surface (which just tends to support your current posture with held tension). The idea isn't to "feel relaxed" so much as to eventually release into full support, which translates into effortless standing and movement later (and other things too of course).

POST: Why don't we discuss our own experiences more in this sub?

It's curious how language has become a type of prison in a way.

I'd broaden this, even, to say that descriptions have become a type of a prison - because, particularly recently, people have come to view descriptions as being accurate depictions of the world, even seeing them as the world itself, rather than "parallel constructions in thought" that are basically catalogues of (a subset of) observations to date. Where this gets tricky that, although descriptions themselves do not limit the possibilities of what might be observed because they are non-causal (apart from some mild patterning side-effects), intentions are causal - and so intentions based on those descriptions tend to imply those descriptions as their extended patterns.

For example: there may be no evil sprits as such, but if you start intending your route to the shops based on avoidance of spirit attack, your state will shift somewhat towards experiences "as if" there are such things, even though you have not specifically intended the "evil spirit world-description" as being true.

Q1: descriptions themselves do not limit the possibilities of what might be observed because they are non-causal...intentions are causal - and so intentions based on those descriptions tend to imply those descriptions as their extended patterns
so creating a description that is suitable to one's desires can be a basis for creating intentions
if i am not the source for the universe then who is watching? surya is the observer of karma (action) (and the knower of all dharmas) and i instruct surya on yoga (the process of union of saguna brahman with nirguna brahman) thus the solar system is permeated with knowledge
the result is kaivalya mukti 2 - wiki
at least that's my working description at the moment

[QUOTE]

Kaivalya
Kaivalya (Sanskrit: □□□□□□) is the ultimate goal of aṣṭāṅga yoga and means "solitude", "detachment" or "isolation", a vrddhi-derivation from kevala "alone, isolated". It is the isolation of purusha from prakṛti, and liberation from rebirth, i.e., moksha. Kaivalya-mukti is described in some Upanishads, such as the Muktika and Kaivalya Upanishads, as the most superior form of moksha, which can grant liberation both within this life (as in jīvanmukti), and after death (as in videhamukti).

[END OF QUOTE]

Since "intentions" are just "patterns you are intensifying into prominence" in order to reshape experience, those can be outcomes, facts, or something more like "formatting" (basic descriptions of how the world works). That's why metaphors are so useful, and that's where the idea of "active metaphors" comes from. If you formulated your outcome in terms of a "solid spatial world", then intending that will imply that worldview - intend that worldview - along with the outcome. If you formulate it in terms of an "infinite grid of parallel moments", then you'll be implying that worldview instead, and will find your overall experience tends to shift towards it. So you can, of course, simply intend the worldview instead to make a more general change. (Easy to test: Just go around for a couple of days intending that "life is a dream" and you'll quickly find that... it is. Then switch "life is a material world" and you'll get that happening instead.)

Your description, then, is one such "active metaphor" and you will tend to have experiences consist with that if you use it directly or implicitly. However, there is no fundamental "how things are" at all; which is why "seeking for knowledge" is an endless and pointless task. There's only one thing to understand, and that's something you do by noticing rather than working it out.

so fundamental formatting of the universe is also an intention

To slightly rephrase, just because "universe" is a bit of a messy concept: the formatting of awareness is the accumulation of intended patterns and their implications so far. And: since all intentions have a meaning, which is their extended pattern context, then to intend always implies the worldview of which that intention is a part, just as you say.

so what i notice becomes reality, but what i notice is reality

...since there's no separation between "noticing" and "reality". Which is why it can perhaps be better to phrase things as simply "experiences", because that removes the notions of an action, an actor, and an independent object. Instead, we have "experiencing" which "shifts (itself)" to take on the shape of states or experiences.

Q1: just because "universe" is a bit of a messy concept
what i mean by that ("universe") is - 'everything that exists materially' - because everything that does not exist in 'reality' exists in brahman (or as the infinite grid of all possibilities) waiting to be manifested.
the formatting of awareness is the accumulation of intended patterns and their implications so far
right - how i am now is as a result of what i have done before: i.e. the cumulative result of karma ("action") and those actions have been based upon patterns (my dharma or self-determined law of the universe -)
since all intentions have a meaning, which is their extended pattern context, then to intend always implies the worldview of which that intention is a part, just as you say.
yes, because that which is understood has meaning in context (the "extended pattern") based on the intention based on the pattern (in this case, my dharma, since i am talking exclusively about the universe)
...since there's no separation between "noticing" and "reality".
the only difference is time (i.e. actions performed) which of course is based on previous experiences (self (parabrahman, 'infinite grid') → pattern (dharma) → action (karma)
↔️ all together as an experience (brahmasource - a state of consciousness)
Which is why it can perhaps be better to phrase things as simply "experiences", because that removes the notions of an action, an actor, and an independent object. Instead, we have "experiencing" which "shifts (itself)" to take on the shape of states or experiences.
yes

All good!

...

xoxoyoyo: my dick is bigger. now tell me about your dick

Q2: Well yeah I get that, but knowing about your dick doesn't offer any useful new information. I'm quite able to imagine more or less what other's dicks could possibly be like. What I'm not able to imagine are things I've never thought about or heard of before. If you've imbued your dick with some kind of amusing superpowers, now that I would be interested in hearing about.

xoxoyoyo: the point is that you are playing a shitty game of knowing yourself through comparison to others. If you are "doing better" then yeah, you can feel good about your "progress". If you are "doing worse" then you can feel bad about your lack. We tend to do this with everything. Instead of living life we live in our judgements and opinions about life. You and I are completely different people, different backgrounds, different lives. There just is no basis for comparison regardless of how much it appears there should be. Stuff like this tends to be pissing contests. That is why in many traditions they tell students to STFU about their "progress". Like at work, discussing salaries. No "good" comes of it.

Green-Moon: I agree with xoxoyoyo. The idea is not to 'compare' yourself with others. I don't know if that was ever your intention, but you will inevitably end up unconsciously comparing yourself even if that is not what you want. That is human nature. I agree it is quite interesting to read about other's experiences but its more along the lines of "entertainment" for lack of a better word, rather than actually allowing myself to let other's experiences set a benchmark for me. If the idea is to simply read up on other people's experiences then maybe we can make a seperate sub for it. I personally believe this sub is best suited to discussion about onerisophy rather than describing personal experiences. But as mentioned before the idea isn't to look at other people's experiences so that you can get an idea of "progress". I think it can negatively affect your personal journey with oneirosophy when you begin to bring other people and their experiences into it. It is about you and only you. It is important to remember that. But it is enticing to read other's experiences. I believe I read one of your comments about one of your experiences and it was very interesting. But I'm not sure if that's the best thing to do. We are here to discuss not to advise or show. This is our own personal journey and we can only walk this path **alone**.

POST: Hell Zen. (by AesirAnatman)

[POST]

[http://hellzen.pen.io/]
Not original content. Not to be taken as truth, of course. Use it to stimulate your own contemplation, if you find it interesting as I did.
Also, there are a couple good mind experiments in there.

[END OF POST]

[COMMENT]

A1: Here are the most interesting proposed exercises inside:
Grasping mind:
The Buddha, sitting in Jetta grove, said: "Past mind can't be grasped, present mind can't be grasped, and future mind can't be grasped." Why take his word for it? He was speaking from HIS experience. Try it for yourself and see what happens. Grasp past, present, or future mind I am waiting. Did you grasp your mind yet? Did you grasp any mind at all? Past? Present? Future? It's getting scary in here. Don't be afraid. Scary moments like these are what my Hell Zen is for. That's when it really jolts into gear.
Shiva Zen
Let's try some Shiva Zen. Ready? This will take about four minutes. Shut your eyes and, breathing in, sense your subtle energy (ki, chi, prana, or what have you) flowing up the spine. Up from the bottom. As the subtle energy reaches your head, it bursts into a golden or white radiance and goes simultaneously everywhere at once. This is Manifestation, or Creation. Your energy has become all forms, everything simultaneously, expanding like the post Big Bang universe. Breathing out, now, once you've reached the limit of your breathing in, feel the energy drop down your spine, to the bottom. Your golden-white energetic radiance, so explosive on the in-breath, is now contracting, sinking, becoming a zero point. Utter darkness. Utter stillness. Quiescence. No forms. No thoughts. Everything has now contracted into the tanden (ki-point, 2-3 fingers below navel). This is just pure and empty potential, consciousness without anything to think about. It's imageless. Yin. It's so wonderful, this Yin zero point when every phenomena has collapsed back into pure potential, isn't it? Some people want to stay here. But no. If you're going to live, you've got to breathe. So breathe in again. If you don't, your body will make you do it anyhow. Right? You're now breathing in again, the energy is going up your spine, forms are appearing, you'll see bits of dream, galaxies forming in space. It's all exploding from your head, especially just above the crown, in all directions. "Let there be light." Wonderful! A universe appears. It's fun to see the universe appear and disappear with your breathing. You'll also discover pretty quickly whether or not your personal preference is for "forms" or "formlessness." IN breath rises and expands infinitely. OUT breath sinks and contracts infinitely. In breath = everything. Out breath = nothing.
Pervasiveness of awareness
What is IT that's intensely aware of your body and its movements in space, yet mysteriously, when you look for it, is found nowhere at all? Put your hand behind you and touch the back of your skull. Feel the awareness in your hand. It is aware, isn't it? You can feel your hair. The awareness in your hand is now located a few inches in back of your brain. If it's the brain that's aware, how is this possible? You have just been introduced to the pervasive nature of awareness.
Unchangingness of awareness:
Let's try an experiment. Sit down, shut your eyes, and concentrate on trying to find your awareness in space. If it's in your head, what part of your head is it in? See if you can find the center of your awareness. Isn't it strange that your awareness seems to be as much "in" your chest, or shoulder, or feet, as it is inside your skull? Weird stuff. But even there, can you find the exact point where your awareness is? This is the interesting part: try bending forward with your eyes shut, concentrating intensely on your awareness. Now straighten, just as slowly, to your former sitting posture. Did your awareness move? Did it bend slowly forward when you did, then back? Try it from side to side. Lean back, all with your eyes shut. You're aware of all this, clearly aware, but is the awareness moving at all? If the awareness IS moving, does it move at exactly the same rate as your bodily movement? Does it lag behind? Or jump forward?

[END OF COMMENT]

That's really good - straight to it.

Zen isn't Sutric buddhism. You understand the Void not just with your brain but your whole body, down to the cleft hooves. In Tantra, this is called the Yoga of Spontaneous Realization. It is an ongoing and unending Enlightenment you don't need to name or grasp.

And an enjoyable read. For anyone who liked the exercises, you might like Rupert Spira's efforts, his books Presence Vol I & II are filled with one-chapter little experiments exactly like that - just questioning what your actual experience is. I put it in the reading list I think. Sample here. He gave a recent conference talk, transcript here [dead link], which is maybe worth reading to get the idea. Not quite so much fun, though!

POST: How would you detach from reality in an easy manner?

There's a saying in zen that would have helped tremendously for me to have understood at the time that says, "All fear is an illusion. Walk straight ahead no matter what."

I've never encountered that saying before, but it gets directly to the heart of it. Ultimately, if you want to have dramatic things happen, you have to "be okay with whatever happens" and not block the unfolding of the patterns you have made - you can't be re-intending every time an uncomfortable feeling or apparently "incorrect" sensory scenario arises. Doing so results in you "thrashing your world" due to repeatedly intending something then re-asserting the previous state once the "out of control" or "happening by itself" feeling comes up (which commonly accompanies change). The whole thing about "surrender" and "allowing" and "non-attachment" is really about the recognition that, although we might intend a specific target experience, we do not deliberately select the sequence of moments which arise between "here" and "there", and so we must give up to the mystery as the unknown path unfolds. Definitely a good question to ask ourselves is: Am I constantly unwittingly re-asserting my starting state?

Q1: we do not deliberately select the sequence of moments which arise between "here" and "there", and so we must give up to the mystery as the unknown path unfolds. I like this, and it is true. But not give up to it in some manner of defeated surrender because we have no other options, but rather from an understanding that we ourselves are a mystery, and that there's no fear in mystery, or that which is mysterious.

You make a good point about emphasising that it's not surrender in the sense of giving up, it's surrender in the sense of trust. You are giving up the fight, because the right thing is happening, so there is nothing to fight. To cover "starting state", let me reuse an example: If you are sat in a chair, and want to stand up, you should intend being-stood-up and let experience unfold accordingly. If you approach it this way, your body will feel like it moves "by itself" and there will be a sense of effortlessness - because no muscle movement is occurring other than that required to shift position. (If you are feeling muscular effort, that is the feeling of creating effort, which means you muscles have done their movement bit, and are now doing something else.)

However, what people usually do is being this be re-asserting their current position. They begin by locating themselves being-sat-down and fully establish that before beginning. They then try to overcome being-sat-down by intending their muscles "manually" in order to get to being-stood-up - which they do by keeping being aware of being-sat-down throughout. In effect they are continually re-asserting their initial state of being-sat-down as part of their strategy for being-stood-up. So, this is similar to people who try to make changes to the world in other ways, but do so by starting with the world as it is, or be constantly checking how they are doing by comparing where they are now vs the initial state (which simply re-asserting the initial state again, to a greater or lesser extent). This is really part of the broader problem where people try to be "over here" while making changes "over there", in space or in sequence. For example, wanting to fill the room with your 'presence', but attempting to do it while remaining firmly located in your body area, maintaining a mission control aspect. This can happen because people confuse being "detached" with being spatially located separate from the world. This is not quite what is meant. "Detached" really means "allowing".

I really dislike the langauge of surrender because for me it evokes something external whereas you're trusting your own process of othering

Yeah, I don't think there's any single "best" way to phrase it. The language for "that thing where you stop interfering which feels a bit like things are happening to you but they are the things that you have already created" is pretty tricky, and I'm inclined to think it just depends on who's on the other side of the conversation. For someone whose main problem is that they are constantly grasping onto their sensory experience, "surrendering to the flow" type imagery probably capture the feel of it. So long as the context is one of being assertive in other ways - in other words, the reason you surrender moment-by-moment control is because you've already asserted the outcome - then it cane useful. However, if it gives the sense of "surrendering to God's Will" without also informing you that "God's Will" corresponds to the landscape of your accumulated previous intentions and their implications (including any ideas you had about a "God"), then it's more problematic.

Some of this is unavoidable if you want to have a sense of progression.

I don't really mean this in the sense of extinguishing your notion of the past, or your memory. I mean it in a much more straightforward way of not re-asserting the current state, by looking for it or implying it. The everyday example is, if you're getting up from a chair to go into the next room, you don't being by feeling out with the senses to find the experience of yourself sat down, and then try to manipulate that experience into standing up. You think only the fact of being-stood-up and allow your sensory experience

to apparently flow towards that position.

Pushing this further, if we were to teleport from one room to another, how would that play out? We wouldn't be aiming to forget the memory of the room we started in, but we would be aiming to completely let go of the fact of being-in-the-room, to allow it to be replaced as a relative truth by the fact of being-in-the-other-room. So that's the sense in which I mean not checking or comparing. It's perfectly okay to spend some time contemplating how much you've progressed. But when you are actually performing a state-shift, you should not be checking on your progress by bringing up the initial state for comparison, because that re-asserts that initial state again. You keep finding yourself sat down in the chair / un-teleported again!

Firstly, I want you to remember that I still continue to respect your opinion. Nothing has changed in that regard.

Likewise! Your last response is on my list, so don't regard my delay in replying as anything other than me wanting to mull it over for a bit, because I think we ended up talking about slightly different things (releasing the current state vs releasing accumulated progress over time).

Quick thoughts: There is nothing stopping you skipping from one "frame" to another in my description, other than refusing to release your current state, or somehow re-asserting it. By "refusing to release your current state", I simply mean not continuing to assert aspects of the current frame (sensory aspect or implied pattern or fact), so that it can shift. You can't stand up if you keep focusing on the sensory experience of being sat down. The essence of a "patterning" approach is that there is no permanent solid structure at all, even though we have built up some habitual structure over time. If you look at the grid metaphor animation, for example, the starting and ending frames are totally disconnected. All potential frames are simultaneously available and accessible.

The brutal simplicity underlying all this is: You are an "imagination space" - that is the context. Sensory experiences arise within it, via patterning - that is the content. There are no restrictions on content. Changing the content means intending-imagining what you want (basically: intensifying the contribution of a pattern) while not intending-imagining something contrary to it, and hopefully not something that limits the manner it can appear to manifest by. Everything beyond that simple account, is a description of specific patterns which we already have, or which have benefits if we format ourselves with them. This is the idea of "Active Metaphors" - you intensify a metaphorical pattern, and your ongoing experience starts to align with that metaphor. So if we wanted to have the experience of teleporting, then for sure we could just intend fully and do a "frame jump", since there is no fundamental underlying mechanism to things other than intending-imagining them happening. However, another approach is to introduce into your world a mechanism or fact, to make it possible as part of the content of your world rather than an exception or jump outside of it - e.g. the "infinite grid" or whatever.

Looping back to your points:

1. For convenience, a "frame" is just any particular sensory arrangement. So it doesn't really make sense to say that a frame would be flexible internally - because that would be another frame. (Remembering, though, that the concept of "frames" is just a handy metaphor; experience is not really arranged that way, although it can be formatted to behave "as if" it were.)
2. Think I've tackled that above. There is no true model of reality. However, models can be useful for coming up with ideas for "as if" experiences.
3. I agree with what you say about "confidence". Really what one wants is to fully be the entirety of content and then shape-shift. There is no technique to that, and it is always true anyway, however we can get stuck imagining-that we are not this.
4. Stuff like "letting go" is just one way to relax the division and settle out into being the entire space and all that's within it. It's not letting go of control as such, it's letting go of (spatial) attentional focus and, counter-intuitively, becoming fully attended as a result.
5. It's also letting go of re-intending the current state, to allow yourself to shift. I say "also", but in effect the two turn out to be the same thing. Holding onto attentional focus is one of the last ways, having allowed body and thought to flow, that we subtly restrict our shifting of state.

Okay, I ended up typing a full response there, but perhaps it clarifies where I'm coming from and how it connects with your comment.

Don't you ever get scared? Do you ever get overwhelmed by experiences being much crazier than you bargained for?

I probably do feel scared quite often, just in everyday life. Or maybe "nervous" is a better word. Generally though, I find unusual situations - those which reveal things to be not as they seem - to be comforting rather than scary. Although it wasn't my conscious aim in exploring these things, when I reflect on it I think that the mundane version of the world would actually be much more scary.

So, I was probably quite a fearful child I think, and to some extent that stayed with me, but a counterintuitive side-effect of it has been that I've always been good for emergency situations when things go wrong - because I was comfortable with an ongoing sense of discord anyway. Unflappableness derived from baseline flappability? :-)

For "this stuff" - mind and reality - I was interested in it from when I was in early high school, so I started playing with stuff like astral projection, did that thing of being super-scared of the onset of the experience, eventually committed to it. Over time you accept the fear as a feeling that comes up, and later when you have a sense of being-the-context as your identity you are more okay with the content that comes up, because it's within you rather than something external coming at you. So what's important is finding new moorings after unusual experiences have cut the ropes on the old ones. And being okay with not-knowing - the inherent mystery of not having pre-experience of your upcoming experiences - while also having confidence that intention is effective. You still feel the feelings though. You're still having a "person" experience. But it's more like ripples in an ocean, rather than disturbances in a glass of water. You know, something I was pondering lately: I think it's quite common for people to think that they want a cool "glitch" or a "manifestation" - until they get it, and then they're suddenly not so sure. There is an anxiousness that comes with it, the anxiousness of intuiting that there is potentially no inherent stability or boundary? How would you phrase it?

The implications of "high weirdness".

- The world is not a "place". That's a pretty scary thing to realise. Anything might emerge from the "gloop"!
- I am not a "person". That's troubling too, initially. The stable foundation I thought I was, has no solidity!

Without anything to replace those two negatives, we are left with just The Unknown without any sense of trusting, and that can be scary. So the story of being okay with being scared, is to have a replacement for those? When you get a fear response with "reality" stuff, what sort of thing is it that you find shakes you?

EDIT: Comment length is because I've included a couple of quotes, to save having to read through the linked content.

Stacked Weirdness & Power

I was feeling like I no longer knew what reality was, what was real and not, and then I started to get scared. Then I backed off toward normality again.

I think knowing that one can pull back is a definite advantage. It's an option we want - "the right but not the obligation". At least then we can experiment and still feel safe. There is an issue that once you've allowed a level of weirdness to happen, it does tend to multiply and become dominant. It's not like you've tweaks a specific event, so much as adjusted a generalised fact, like having ticked the checkbox called "Enable Hyper-Associative Events" on your Life App, and the corresponding fact-pattern is now overlaid upon all experience. In general, I'd say the more we react to a pattern, the more prominent it becomes. It doesn't really matter whether that's a positive intention or a negative reaction - anything that focuses on or even implies the existence of the pattern, intensifies it. And so we get that guy over at Glitch who had been fighting the ever-growing instances of "11:11" for decades, not realising that anything he does about it will persist it. This is the real danger I think: that if we don't twig, then we can end up battling against something we've triggered, and get swallowed by it. I had a dream once, where I was floating in the void. I came across an infinite invisible wall. I pushed and pushed and couldn't get past it. It started to feel very claustrophobic and unbearable. Finally, I took a step back... and just walked through it. I think that dream was maybe trying to tell me something at that time! :-)

It's not as though I suddenly become more powerful myself.

In what sense do you mean, "more powerful myself"? If you are looking for the experience of feeling yourself "do" reality shifting things, then I'm not sure you are going to get that, since intention itself is effortless, and you sort of are the whole of everything. Or do you mean just having a more direct sense of the impact of your intentions?

I feel something shifting inside me. It's like, "Oh... I used to feel like that.. but now I don't. Hmm..." That's the best I can describe it.

Ah, that's really interesting, particularly what you say about the less you need to make deals, the more powerful you become inside. As a general approach, I think it's very good to, when you realise you have attributed power to some "outside" imagery, to intentionally draw that back into yourself (metaphorically, but also that's not a bad way to imagine it).

You mean not a human. You're still a subjectivity, which is also a kind of person. Just not a human or conventional person.

Yes. I think the phrasing of "not a human" sounds to a lot of people like we are claiming to be something else, like "non-human", but I like that term "a subjectivity" - it's similar to "a perspective" but without the implied point of view aspect.

Fear of the Unknown & Dreams

Like for example that dream where I felt things got so real that if I didn't wake up, I'd be dreaming it as my life instead of my old life... I guess unknown can be freaky if you expect yourself to have some needs in the near future.

That was a really good example and description. So, it's a variant of "not knowing how the world works anymore" and the fear that comes with it. This can happen both in "this" world when weirdness starts happening (even when that means getting something we want), and in the "other" worlds of dreams and projections when we have no accumulated knowledge. I think perhaps we can prepare ourselves for this in our daly lives, and it's about building up confidence in something we rarely use. It doesn't necessarily required weirdness, but a sort of openness, in order to answer the question: how do I survive in an environment that I don't (think that I) know?

One of my little experiments used to be, to ask my body to go and find things, and then let it move by itself. The mild version of this was, to just ask to "know" where something or someone was. If I was late meeting up with friends and didn't know which bar they were in on that street, I would just ask my body to go to where they were. In both cases, you are intending an experience and then allowing it to arise - whether that's the experience of an action or the experience of a thought. How does this work? Well, if what you are is really a "subjectivity" who is currently having the experience of being-the-world-from-the-perspective-of-a-person, then all facts are available and all events are possible. One simply intends an experience, and allows it to unfold as overlaid upon the currently active patterning.

A couple of examples in the dream world where one draws upon knowledge implied by the situation, via intention, deliberately and not:

However, in order to progress in your dreams you will occasionally need to make a leap of faith. Make sure that you take them sparsely, and that intuition is on your side. I started walking into a direction that took me away from where I previously was. Putting my focus on something else put my body into auto-pilot. In this case I got the idea of the key being for my spaceship mid-way. (Spaceships use ignition keys, just like cars right? cough)
My body automatically walked me towards where this spaceship is, even though I did not know where it was. Somewhere deep within my thoughts I knew that I had gotten to this space station somehow. If the key indicates that I own a spaceship, then I would have arrived in this spaceship, and I would also remember where I parked it. Putting myself in "autopilot" I can walk to locations that make sense for me to know within the dream plot, even if I don't consciously know where they are.
-- From Hyu's guide on Persistent Realms [http://www.dreamviews.com/blogs/hyu/persistent-realms-other-lucid-dreaming-techniques-i-use-39218/]

and:

We went outside and he gave me the strongest bear-hug I've ever experienced. I couldn't breathe and soon became unconscious. It was like waking from a dream; this world was a dream and I awoke to a reality more real and vivid than this world is. I saw the illusion of this existence on Earth dispelled! It faded away and I didn't regret it. Soon I found myself in the "real" world in a huge city that I already knew. My memory seemed to return--Yes--I had gone to sleep and dreamed of a little place called "Earth" and now I was awake. "That was a silly dream" I thought, and I soon forgot all about "Earth." I continued my life, just like before I fell asleep. I lived in that fantastic city for years and years--centuries it seemed. I lived there so long that I COMPLETELY forgot all about Earth. For hundreds of years I had forgotten Earth. If someone was to ask me about it, I couldn't remember, since it happened so long ago. Then one day I was walking to a store. Suddenly a confusing loss of direction hit me and I felt myself falling. Suddenly I opened my eyes only to see strange leaves, the sky and FD and the other boy looking at me! Where was I now? How did I get here? What happened? Then I remembered: Hundreds of years ago, I fell asleep and found myself here. This place was called "Earth" and was a part of a weird dream. I must have fallen asleep again. Slowly my Earthly memory returned. I asked the boys how long I had been unconscious. They said only a few minutes. They asked me what happened, and I told them I didn't want to talk about it.
-- From Robert Peterson's OBE guide [http://www.robertpeterson.org/chap02.html]

In other words: we do not need to fear the unknown. Just because we have not explicitly thought about the knowledge, recalled it, does not mean that the "right action" is not available to us. In fact, right action is always available, because we never truly act, rather than intend or imply outcomes and experiences arise in line with those intentions. We can surely confirm this for ourselves in non-challenging everyday life and develop a confidence for fun, before putting ourselves in any situation where this would be required for survival?

Q1: I think knowing that one can pull back is a definite advantage. It's an option we want - "the right but not the obligation". At least then we can experiment and still feel safe. There is an issue that once you've allowed a level of weirdness to happen, it does tend to multiply and become dominant. It's not like you've tweaks a specific event, so much as adjusted a generalised fact, like having ticked the checkbox called "Enable Hyper-Associative Events" on your Life App, and the corresponding fact-pattern is now overlaid upon all experience.
You're onto something here. Even with my ability to return back to normality, I feel there is a limit. It's like if I am walking into an ocean, and I can return at will so long as I don't wade more than say 10 feet away from the shore, because if I do, the waves and my inability to touch the bottom will potentially make it impossible to get back to the shore by foot. Then I have to swim. If I know how to swim, I can remove myself further from the shore before fear sets in. But if I swim so far that I no longer see the shore, the fear is back. Then I might know how to orient myself by the sun or the stars, but if it's dusk and cloudy, the fear's back. Etc. In other words, each new level of skill extends the safe range, but each type of skill has a limit. And, there is, I feel, something like a point of no return. I haven't gone over that point yet, and so I can still return easily and at will. Which is nice, but it's not that great of a comfort. I think ultimately we can return to anything, but what's not always assured is the easy and quick return.
In general, I'd say the more we react to a pattern, the more prominent it becomes. It doesn't really matter whether that's a positive intention or a negative reaction - anything that focuses on or even implies the existence of the pattern, intensifies it. And so we get that guy over at Glitch who had been fighting the ever-growing instances of "11:11" for decades, not realising that anything he does about it will persist it. This is the real danger I think: that if we don't twig, then we can end up battling against something we've triggered, and get swallowed by it.
Meta-beliefs, beliefs about beliefs, have power. If you believe that interacting with a belief or an representation of belief in any way reinforces it, then it may be so. But that still doesn't mean it is universally so. It is so only provisionally, contingent on that meta-belief.
In what sense do you mean, "more powerful myself"?
When I open my heart door to allow more weirdness into my life, it always comes through the veil of othering. I feel like it's happening to me, and not like I am making it happen. I allow it to happen, but from that allowing forward, I am no longer in control of how, when, where, the details. So if I open my heart door right now, then in the next week a series of weird events will unfold, but I don't know how, when, where, etc. And when they unfold, I don't feel like I have a choice about what it is. So this is a very powerful othered intent. Heavily othered.
If you are looking for the experience of feeling yourself "do" reality shifting things, then I'm not sure you are going to get that, since intention itself is effortless, and you sort of are the whole of everything. Or do you mean just having a more direct sense of the impact of your intentions?
My intent has an inconceivable range. If you can imagine something, I can intend it. So for example, you often talk about yourself as though you're not acting in a powerful way, but are just watching your body act something out that you yourself don't think you can do in the body. But I've experienced power far beyond this. I can act as God. I don't need to play tricks with my body. I've erased and created universes with my body. I remember these things. So I know I can wield arbitrary levels of power in arbitrary configurations. I don't have to play tactical games. I often end up playing a tactical game similarly to what you describe, but that's only because there is an interfering belief with its associated life-pattern that I'd rather go around than face head on. So for example, if I believe my in-body consciousness is dumb, I will tactically remove myself from the body and put my body on autopilot. That's how I go around the bad belief. But there is a way to remove the bad belief directly. And of course I don't mean the belief is bad in an objective sense. So if you see such a belief as overall good, it may actually make a lot of sense to use all these tactical intentions to preserve those structures that perhaps otherwise serve you really well. So maybe it's great that when you're in the body you seem to be deaf dumb and blind, and when you want to find your friends, you separate from the body, disown it, temporarily, do your trick, and then you're back to the excellent deaf dumb and blind in-body state as before. I'm playing a slightly different game here TG. I don't like tactical stuff except as an intermittent reliance. I am more likely to accept a tactical intent if I myself thought of it. If someone else (including you) tells me "here's a tactical intent and it works because that's just how it is" I reject it on its face. In Daoism the tendency toward tactical intentionality is

sometimes called "scheming and plotting," btw, and Zhuangzi talks about it often. I'm not a Daoist, and I actually don't give a rat's ass about Daoism, but it's a very similar understanding to mine. Tactical intents, if they're up against something unconscious, they spell trouble. And usually we need to use a tactical intent precisely because there is something unconscious that's sustaining a pattern.
Just because we have not explicitly thought about the knowledge, recalled it, does not mean that the "right action" is not available to us. In fact, right action is always available, because we never truly act, rather than intend or imply outcomes and experiences arise in line with those intentions.
I think this is very true, but it's one thing to say it, and another thing to enter into this truth with, as they say, your very body. I very much appreciate your brilliant post TG, but it's not as though suddenly everything is obvious and easy to me. Not yet. I'm still going along the same path as before.

So, much of interest there (and your paddling and swimming imagery was nicely evocative). I'm thinking that perhaps they can be seen as pointing to a single idea perhaps, which also takes in that option to reduce our needs rather than fulfil them (or as a way of fulfilling them). It comes down to this idea of the "tactical" move and of "power". I'm gonna riff on that a bit -

I suggest that there is only one mechanism, only one thing that ever "happens" - and that is intending. Even the apparent actions and events that occur, they are not "happening", there are (metaphorically speaking) aspects of a landscape that is static between intentions. The experience of "time passing" is itself a static pattern. This means that there's no such thing as "tactical" this or that, and no variation in levels of power - because all that there is, is the "nuclear option". There is only one way, and that is the pressing of the big red button. Every intention is a reshaping of the landscape, and therefore in effect the complete destruction and then creation of a world. There is no path to power; the fundamental truth of the matter never changes. Having the experience of "feeling powerful" - that is just another sensory experience, and has nothing to do with power as such (except in the sense that one uses the true and only power in order to generate an experience of "feeling powerful").

Yes, I'd agree that if you can imagine something, then you can intend it, because imagining is an intending really - an intending of the experience of an image - and only a small adjustment is required to make it "real" - to intend it 3D-immersively rather than in a separate strand of thought. And this leads us to an important point I think... What we intend is always to have experiences. Our intentions correspond to generating experiences "as if" things were true. Experiences themselves have no causal power - one moment does not cause the next moment, they just arise sequentially is all - so there can be no tactical or developmental strategy. You have intended an experience like "this", or you you have intended an experience like "that". The content of experience is itself actually irrelevant, other than personal preferences. What we are, is the context of experience - and having recognised this, we are freed from concerns about power, mechanism, and so on!

Sp, we may desire the experience of feeling ourselves "doing" our events, rather than experience them "happening to us", but it will just be another experience. Intentions are always "global", even though experiences may be apparently localised. Knowing this, we have a choice, and that is what matters. We can have... fun. If we switched our experience to one of "seeing the entire landscape" rather than just a partial view, then we'd be having an entirely static (although blissful) experience. We'd get bored pretty quick... except that there would be no time, so that makes no sense. :-)

Q1: Your explanation trivializes and glosses over a lot of important aspects. That's why I cannot accept it as is. All I see here is a potentially powerful way of looking at intent. It's useful, but I already explained at length why I am not pleased with this manner of thinking replacing every other type of thinking. I understand exactly what you're talking about. I have no idea why you launched into this big explanation, because I don't think I've gained anything new from it. It's basically a rehash of what you explained before. Well, I got your explanation the first time around. If you don't believe me, go ahead and quiz me on it. I think you're missing a lot of important detail this way. It's like painting with just red. Well, if red is your favorite color, should you paint everything red? I don't think so, personally. I think actually most times people want to leave the base alone and perform a local change. It's like dancing on the stage. You don't want to alter the stage with every step. You want to dance on it. And of course, there is a way of doing that. First you have to conceive of the stage as remaining constant. That helps. So, what you're talking about helps to make big jumps, but it's useless for any kind of detail work. On top of that, it's completely bogus anyway. Nothing is static for a moment. There is no infinite grid as such. You're just imagining it. Now, if you want to use your imagination that way, that's one thing. But when you start saying this is how it is, that's different. Then I say, no it is not. You're talking about one option, and not how it is. Personally I even like the option, but I am not in love with it.

What else is there, except for intention? There is no other method or mechanism - it's all sensory theatre. It doesn't matter whether it's small or large changes, moving your arm or moving a house, you are always intending: "intensifying the thought that something is true". For sure, the "infinite grid" is imagination - but so is "the world as place" and anything else we can conceive of. That is the such-ness of things, and everything exists always. It's just a matter of how prominent that particular imagining or pattern is in our experience. Relative intensities of contribution. The world is ourselves as aware imagination itself, shaped into a particular form - and intention is the reshaping of ourselves. So I'm not saying that the "infinite grid" or whatever is how things are - the opposite really. I'm saying there is no fundamental unchanging "how things are", other than ourselves-as-awareness taking on the shape of a state. Anything beyond that, is the form we have adopted. Fundamental truth (context) vs relative truth (content). And we are free to shape ourselves however we want. However, this does in effect mean we are always using the nuclear option - the full power of God, as it were - because there is no other option. When I interrupt the flow of things and move my arm, I'm just intending the fact of arm movement, but actually I move as the whole world in order to do so, since there is no separation. The process is always: I shift state as a whole, and my subsequent sensory experiences arise from the new state. And of course the world - as in, the complete description that constitutes its state - is static between intentions, between reshapings. If it wasn't, then that would imply there is a power outside of ourselves, even though we have no outside!

So, to emphasise: This isn't about the any particular approach we want to experience ourselves apparently doing; it's what underlies all apparent approaches - our nature. Beyond that we are completely free to do detail work or broad shifting however we please, for the simple enjoyment of it. (Knowing that all approaches are basically optional, chosen because they fit our views at the time, how comfortable we are with them. After all, there's not much point making changes for the sake of it - the purpose is to have fun or otherwise increase the quality of our experience.)

Knowledge. There are different ways to conceive how experience should be structured.

Knowledge, I would say, corresponds to an aspect of "state", as distinct from intend-ing would be the change of state. Beyond that, of course, everything's up for grabs. How would you define "knowledge"?

In some sense you always use the most powerful capacity of intent, but that's generally below the level of conscious awareness.

Well, that's quite the thing isn't it? You don't experience yourself intending as such because intending isn't a thing, and an intention isn't a thing but an aspect (although once can use an object to represent an intention). If you aren't "looking" at the part of the world you are shifting, then you won't experience anything - other than sort of very slight felt-knowing.

You seem to ignore the relative problems that human or recent ex-human beings have. You can't answer a real life problem with theory.

Well, it does answer problems in the sense that it shows the relationship between aspects of experience - importantly, it highlights that no structures are solid, and that cause is intention and not in the content of experience - but then we progress to specific examples to illustrate this. I'm not sure what exactly your objection is, in terms of how it would relate to life and making changes? The base notion is of course just "relative intensities of facts = state ===> sensory experience". The conclusion is that you don't need to worry about mechanisms and techniques, except in the sense that you imagine-that you are doing something causal, then you are, and that if you decide something means-that another thing is true, that is cause. But nature of that cause is "the thought that something is the case". After that, it's playing with examples, to demonstrate that causal/acasual mix.

If you teleport somewhere, the me that you'll meet there...

We actually just can't talk about that - it's meaningless to talk about "the you" that I will meet, right?

On fears, they really have to be tackled specifically. There's the general fear of change, which I think can be answered by recognising our true identity as the context of experience - but specific fears depend on their relationship to one's identify, I'd say, so there's some unpacking to do, unless you just commit to an outcome. Eventually, it's the story of developing trust?

This I think is a much more insightful way to look at intent.

That is an example of an intention. I've been talking about intention more generally, and the implications of its nature on our understanding of the world, and how we would operate within it - or may operate it. Although I seriously hope you don't actually operate that way! ;-)

[Knowledge] It is a mental form assumed with confidence and familiarity.

Hmm. Is that not an experience of knowledge? What is knowledge's actual form?

And I found it profoundly unhelpful. It does not assuage any fears at all.

It seems we are talking at cross-purposes a little. I wasn't particularly aiming to assuage your fears!

But I would say, the only truly reliable, global way to deal with fears is to re-identify yourself as the container of experience. For as long as you're identified with a particular aspect of experience, of content, then there will always be fear of change, change that modifies it or dissolves it. The unpacking we do, I feel, is really us taking baby-steps towards that. Which is totally fine!

On trust - you could say confidence, perhaps. Really, it's faith that your intentions shift the world, and that even though you might not experience the outcome in the senses for a period of time - during which sensory evidence might even be counter to it - and you don't know the explicit trajectory in advance, that it has "worked".

Obviously, in the longer term, I do aim to assuage all your fears! :-)

Picking up on a couple of points which are key:

[Although I seriously hope you don't actually operate that way!] I do! And I suggest so do you.

What I was getting at there: I really hope you don't manually micro-intend your body like that, or your thoughts, or anything - because you don't need to do that. If you intend an outcome, the rest is autocompleted. This is how we can insert "facts" and have the world fall into line. This is how we can be effortless. But...

It's also why you need faith. We may call it confidence built from experience, but you must eventually become comfortable with the fact that you do not "pre-experience" your experiences. If you intend an outcome, you will not know in advance how exactly that outcome will seem to come about. (Even if you did a "psychic preview" you would be experiencing.)

I get the impression sometimes that you see yourself as the ongoing controller of your experience. Now, you can adopt that approach certainly, but it really limits you to your immediate sensory theatre (as it were) plus what you unpack into your thoughts deliberately, rather than the world as a whole.

[Knowledge] Why does it need an actual form?

It doesn't, necessarily, but if we don't explore the question, it's left as a nebulous idea which isn't bound properly to our ongoing experience and to our "power".

I know all about the global teleport idea...

Well, it seems that you don't entirely get what I was saying, because you said that (for example) the infinite grid was "just" my imagination, which rather begs the question as to what the world is, in contrast, and so on.

[Baby steps] That's how any real change happens.

It returns us to the "do problems solve themselves?" topic. If one intends an outcome of a solution, then does one solve the problem or does one experience the problem unfolding into a solution. The difference is probably whether you try to control the process - micro-intend the steps - or whether you let you attention flow across the determined path. It's probably time to get back into details. Perhaps we could consider:

- If you are sat still just now, and then raise your arm. How do you conceive of that as happening? What is your description of that? (And then how would you relate that to more "magickal" intentions - same? different?)
- What would you say your most persistent fear as regards oneirosophy, from a conceptual point of view or a daily lived point of view? (Which probably are the same thing, maybe?)

Going somewhere isn't the point. I want to avoid the puddles. I can control each individual step then.

Hopefully puddle-avoidance would already be built in...

Knowledge is different from pre-experiencing. For example, I know I can get to the store by walking in this and that way. I don't need to visualize the street. I just know.

You are inferring knowledge from the experience that arises. Which is potentially a different thing to "knowing", although we might say it is a part of being - a particular state.

My point is, we're all doing it ... unless you want to tell me you experience no limitations whatsoever . . . You're not always teleporting. If you were always teleporting, you'd experience no limitation of any sort, ever.

You're conflating a couple of things here. If to-intend is a reshaping of ourselves into another state, then that state is not necessarily radically different. However, all intending involves - is - a state change, a teleportation, we might say, from one configuration to another. However, the "formatting" of our state comes into play, as we've discussed before. If a particular fact or pattern is prominent in its contribution to experience, then it will continue to do so unless directly addressed, or another intention implies that it no longer applies, or we withdraw our participation with that pattern. For as long as "the world is a spatially-extended place" is a dominant pattern, then intending "go to the shops" will tend to map out a experiential path of "walking there" rather than "appearing there". But the 'mechanism' is just the same: you don't "do" the walking, you intend the outcome "being at the shops" and that pattern is overlaid as fact, blended in with other patterning, and we have a corresponding sensory experience. This what the patterning model is about: The only fundamental truth is that you are an awareness in a state. The state can be conceived of as consisting of relative intensities or contributions of fact-patterns. Intention changes the state and hence sensory experience. Nothing is ever "done".

You can piss about with "fear" and "expectation" all you want, but then you are just circling the direct nature of the thing.

I explained the problem with the limited grid. It's just your imagination because it admits the problem I explained to you.

Hmm, not really. The grid is a configuration space pattern. It does not necessarily imply that every intention is a radical "frame-jump" - it simply says there is no inherent restriction in terms of triggering discontinuities in experience, and that each moment is fresh and disconnected from the previous one. It's actual use is to help shift ourself out of the "world is a spatially-extended place unfolding in time" formatting, relatively speaking. Because imagining something is intending is reformatting.

Not at all. There is more to it. It's got to do with one's expectations, fears, etc. So if one doesn't want to, or wants to, but feels fear, that's an interesting moment.

Those are very fluffy concepts. What is an expectation? What is a fear? Without addressing that, it's not an "interesting moment". It's a distraction from understanding. You can end up just implying their existence, persisting their ongoing influence in your life, if you don't have a larger context within which to place them. But really, the heart of it is this:

- If you wanted to make something true in your experience, how would you go about it?

There's nothing else really worth answering, in a way. It doesn't really matter what the particular "something" is. If that question can't be answered, then it's all just theatre, no power.

You take frame A, where the world is spatially extended, and jump to frame Z, where the world is also spatially extended

The difficulty is, that while you conceive of the world as being a "place" and yourself as an object within that place, you are formatted against discontinuities. Not just "teleporting" - which I use as an example for discontinuity that's easier to grasp than other more general facts - but any shift that involves not having a stable substrate. Now, there's nothing special about metaphors like the "infinite grid". Like all structuring metaphors, they are simply useful for conceiving of a change, and for creating an apparent path for that change. It's a case of imagining-that something is true or possible, the better to get to our desired outcome, right?

So let's not get hung up on content itself as being "really" true, which seems to be what's happening here.

[Fear and Expectation] I can explain those, and I have, but you didn't engage.

Want to give it another whirl? Because you didn't explain them, as far as I could tell. What I'm reaching for is: if there is fear, to what extent is that something more than an occasional feeling? What else comes up? And then: does fear need to be tackled on a case by case basis, or can we just shift perspective and render it powerless. The feeling might still arise, perhaps, but the meaning would be transformed.

I can explain that. It would be a very long explanations.

Why would it be long? Because it's hard to describe? Or because it's an involved process?

Surely the basic idea must be super-simple because, in effect, it's going to be all that ever "happens" - and it cannot be made from parts. (Which isn't to say that a particular experience of doing it can't utilise the idea of parts.)

You're starting to understand the weakness of your grid model.

Ah, I see. This explains some confusion I've been having with what you've been saying. Actually, the infinite grid thing isn't my model for experience, it's just one way of conceptualising or formatting experience - one pattern overlay amongst many. The base model is "patterning", but of course even that is...

is NOT the truth of what happens

It can be a truth - relative truth - of what happens, but it is not the truth, which is simply that we are that-which-imagines-that things are true and has corresponding experiences. The interesting thing is to find models or "active metaphors" which have useful aspects, and intend them into prominence, such that your experience unfolds "as if" they were true. In this way we make the paths more flexible - the more abstract formatting - rather than just intending outcomes and the path (the sequence of moments that arise) being "plausible" in that everyday way.

Of course, fundamentally we are just dreaming of being in a world with the properties that it seems to have, and there's nothing "behind' it. And this is why we get to ask ourselves: if we want to radically change the content of the dream, does it make sense to perform dream actions to do so, rather than dreaming the world differently? Dreaming of "doing something which will bring about that result" and dreaming of "things being true" are two approaches, but they are really the same approach. The first is format-bound, the second address the world-format issue directly.

... since it leaves out crucial info.

What is that crucial info?

I think the only crucial info, is that we can directly experience ourselves as the formatted space in which experience arise - know it by recognising we are it. Without that understanding, everything else is wrong. It may be self-consistently correct, but it will be fundamentally wrong in a sense.

Truly large fears are tacit. They're ever-present, but hidden from view.

Okay. How does this help you?

I have to do introspection. It's serious business. As in, yea, I have to like pause what I am doing, stop typing and just be quiet for a moment and look inside.

Okay, so I'd say this is a simple process - in the sense that what one seems to do as context is straightforward - but also complex - in the sense that content tends to be very complex. (It reminds me of Eugene Gendlin's A Process Model, although I don't necessarily recommend wading thought that. It also doesn't go into "the world", more treats it as personal psychology, but it does provide a structured description of introspection.)

Of course, this is where we get into examples, but regardless of the specifics, I think we can still take the important step of not identifying with any particular content which we encounter. We also have to be careful that the concept of their being a "something" that is persistent and exportable is itself a patterning of experience. Whenever we intentionally go about the activity of "finding things out" or "changing things by interacting with them", we are also implying that such things exist, generating the corresponding experience. So it can get tricky, and that's once reason to explore direct assertion rather than interaction.

(Let's pick this up later. "Fear and process" seem like two interesting strands to discuss. I think our model-based exchanges have been based on a misunderstanding of what was being said.)

...

Q2: If you are sat in a chair, and want to stand up, you should intend being-stood-up and let experience unfold accordingly.
How does one go about intending to do this? And intending in general? I feel like this has probably been addressed on this sub before but don't remember where. I read your piece about lying on the floor and intending to get up but didn't quite get it there either.

We hit the limits of language and metaphor here, because "intending" isn't a thing or an act, since that implies a doer and a thing done. But that's never stopped me typing away before, and it won't stop me now...

Intending vs Sensory Theatre

Firstly, you should view all of your sensory experiencing as a result. No part of a sensory experience causes another part of a sensory experience. If you feel yourself moving your arm - maybe a verbal thought then a muscle tension then an arm movement - you need to recognise that all of that was a result, and none of it was the intention.

- Intending has no sensory aspect.
- If you experience a sensory outcome, it is arising as an implication of the intending.
- You cannot experience yourself intending as such.

"Intending" can be viewed as you changing your state - where "state" means the current distribution of patterns and facts that constitute your world, dissolved into the background of your experience. One way to think of this, is as a landscape whose contours are the facts and patterns. Your ongoing sensory experience then arises, like a mirage, from this landscape. You cannot change the mirage itself, all change is indirect. You change your landscape-state, and subsequently all your experiences will be aligned with that state.

- Your state is the 'cause' of all your experiences.
- It consists of all possible facts and patterns, at relative strengths of contribution. It therefore implicitly defines the sequence of moments that are queued up into the future.
- All change is indirect and is a change of state, a change of the relative prominence of certain facts and patterns, a redistribution of the landscape. "Intending" is what we call changing state.

"An intention", then, is what we call the pattern which we are going to emphasise in our state. It is like an unbounded non-sensory thought, a dimensionless fact. Emphasising such a fact involves a literal and direct reshaping of this 'landscape'. Basically, a reshaping of ourselves. But wait - if we only sensorily experience something when intending if the intention affects the part of the landscape we are currently "looking at", how do we loop this back to direct experience?

Mostly: faith. But for the purposes of exploration, we cheat. Although we can direct without any sensory theatre, it is easier initially to use misdirection and create an experience of doing something, but have that "doing" not interfere with what we are trying to accomplish.

Back to the Chair

When people get up from a chair, they typically use misdirection by intending muscular tension (an experience of "doing") and during that the intention of standing up occurs. But in this case the misdirection and the desired outcome are opposing one another. Instead, let's have our experience of "doing" be independent. We sit in the chair, and we place our attention on the background space of the room, and we decide that by focusing on the background space of the room, our body is going to stand up. Rather than intending that "tensing my muscles means-that I will stand up", we are intending that "focusing on the background space of the room means-that I will stand up". Of course, one could simply non-sensorily intend the fact that "I will stand up" (the "just-decide" approach), but actually the "assignment of meaning (or causal power)" approach gives you a good experience of a general principle. That is, that intention is always the true cause even though it cannot be sense.

Once you've played with the background space example, you can try "looking out the window means-that I will stand up". Then, "saying 'stand up' means-that I will stand up". And penultimately, "being here in this position right now means-that I will stand up". After that, you are at raw intention, and are in a position to extrapolate your new understanding of causality to your experience of the world more generally.

Was that a sort of intending that I was doing or was the energy already there being unleashed from the awakening I was going through and I was just overlaying unnecessary imaginations on top of something that was already happening anyway?

I'd say that you were imagining-that something was true with conviction, and your ongoing experience was patterned accordingly. There was no energy "out there" but it is enough that you have an idea of "energy" and imagine yourself accessing it. You committed to your own logic, and everything else followed. In terms of the parent comment, you were "intending" a situation as true by implication, and then experiencing it. (You could have directly asserted what you wanted without any of that "sensory theatre", however it's much easier to allow something to happen if you think that it "makes sense" somehow.)

What your awakening did, was free you up from your habitual patterns, crack you open. and make things more fluid in terms of what could be asserted or implied. Although, as you notice, you can make yourself quite unstructured quite quickly if you're not careful - basically, put yourself into a manic mode!

For some reason the idea of there not being any challenge at all seemed to take the fun out of things.

Indeed.

So you can directly assert something by simply just-deciding that it is true. This amounts to assigning fresh meaning to the current experience: "my current situation means-that this is true", which is equivalent to "my existence means-that this is true". All perhaps without any sensory aspect to it at all. But as you've noted: where's the fun in that? Because where that would end up if we pursued this fully, is with a completely disconnected experience, just like everyday casual associative thinking or just random hypnagogic imagery. Getting bored, we would once again allow that imagery to coalesce into a scene and then an environment, just like the beginning of a dream, and we'd be in a world again. Although this time we know its nature.

Understanding this, we can skip that process.

So, overall, once we have the idea that the only causal power is ourselves as intentional state-shifters, this frees us from our limited concepts. Strangely, one of the benefits of the realisation is that we no longer have to burrow down to the fundamentals, because we've recast all experience and so can be high level again - while retaining our updated perspective. Basically, be more playful, treating ourselves and the world within us as "all imagination" and all imaginings as facts at different relative levels of intensity or contribution.

Totally, this is where things start to get really fun, I think. With that said, have you noticed that things seem to unfold in more novel and amusing ways than the way in which you initially imagined them, or even could have imagined them at the time?

The world, it seems, does have a bit of a wit about it, it's true!

POST: Sensoria vs visualization.

Another good question is, why is it so easy to imagine your dream world? Not this one, your sleeping dreams. That also is imaginary.

Yet, it's completely without effort. I was talking about this elsewhere, intention + automatic pattern completion, copy-pasted below. The point is, you shouldn't be doing much of anything with your conscious mind except "requesting" - effectively raising a part of a pattern, which then naturally "raises" the rest of it. Excerpt:

Good point about "allowing" imagination/results. I learned visualisation from David Fontana's The Meditator's Handbook which basically amounts to:

- Regularly try to visualise various objects and environments.
- Eventually realise that it's not "you" that creates the images. They arise in response to you intending to have them - if you allow this to happen.

Relevant quote:

Visualization: A Key to the Inner World
. . . [When visualizing people] At this point, notice the creative power of the mind. If you have worked through each of the visualization exercises I've given, mastering one before going on to the next, you will find that, as in dreams, the mind creates the face for you without conscious effort on your part.

The world around you might be described as appearing in the same way. Dissolved within you are beliefs, expectations, knowledge, all sorts of accumulated archetypal patterns and so on, which might be said to "filter infinity" into superimposed patterns (facts-of-the-world as 'dissolved into the background'). Your intention is a "selection" from the resulting possible patterns. You do not need to control the details because - like the smell of a flower bringing forth all the related memories and knowledge associated with it - the result is already part of the extended pattern with which the intention is associated.

In other words: Intention is a static selection mechanism; it is an additional 'fact' you add to your world. This is why "allowing" needs to be the basic approach: you are not creating an image, you are 'letting form' or 'letting through'.

The whole point with visualization is to begin bringing subconscious/unconscious capabilities into the conscious domain.

Why would you want to bring things into the conscious (actually: present moment expanded sensory) domain? That's like people who want to be directly aware of all the "steps in between". But there aren't any steps, unless you are experiencing them. If you get whatever you want, that's enough. There is no secret mechanism behind it. There is no "how it works" to anything.

The "point" of visualisation is... to summon desired sensory experiences.

EDIT: The so-called "unconscious" is perfectly present at all times as the background to conscious experience. It just isn't experienced as unfolded image-sound-texture. It's the stars in the sky vs the midday sun.

What if you could not only begin to visualize on the level of sensoria, but also share those visuals and other senses with another being in the so-called waking sensory universe? For me this is where the interest lies, and it would be of great achievement if it were possible in a consistent way. This is real magic we're talking about. I've experienced something along these lines, so I know it to be possible in some capacity. In your scenario you describe you are simply trading one illusion for another, except you would be the God of the illusion. Perhaps that comes with its own perils, and if it is so that we are already in an illusory universe that is "run" so to speak by a God, then I'm not sure that trying to master the illusion is the correct goal - I would assume that mastery over the Truth would equally provide mastery over illusion, with the added benefit of being aware of the true nature of reality - not simply being a master of shadows.

And this is a key issue, right? Say you have the ability to create a fully convincing visualisation of an army of angelic warriors, floating in the sky above you.

- If everyone can see those warriors, you're God.
- If only you can see those warriors, you're mad.

Right, so I'd rather aim to be God than mad.

Good choice! :-)

Thing is, it's how deep you go to make the changes I think. Mild autosuggestion and you are creating hallucinations for a localised self (dreaming you are mad: oops). Deeper, deeper and you are creating hallucinations for consciousness as a whole (dreaming the whole world is mad: fine).

So many dilemmas of free will vs determinism when you get into that though.

Don't worry about it. You always have free will relative to the "dimension" you are standing on, which corresponds to the one you can't perceive at all. For instance, you are having a 4D experience of a 3D world right now, which means that you are "standing" on and intending from 5D. (Although actually you are awareness and beyond dimensions fundamentally, but this is a convenient way to think about it.)

I questioned how this could be. How could some other being be having free will, but also be synchronistically answering my inquiries?

It happens all the time. One may think of it as over-determination. That everything is already taken into account. So, the conversation in the bus is about whatever it is and is about your situation and is about the guy next to you's situation, all happening simultaneously. Since this is a headache, it's easier to just say: look, waking life is just as dream-like and metaphorical as dreaming life. It is filled with personal meaning because it basically is yourself as projected out. Imagine that everything that you are is folded down into a little, tiny speck in your heart area. But what this does is, it projects out in all directions a metaphorical representation of you. You are therefore literally experiencing yourself, exploring yourself as you go about your day. If you want to include other people in this, imagine they too have the same setup, so that everyone's projections overlap "holographically" as it were, and the final result is meaningful for all. (You can skip that part because everyone is all you anyway, in effect.)

How are you picturing this 5D world to be?

So for a 4D space (which you are viewing from a 5D stance) you can see it as the Infinite Grid metaphor I posted previously. If you then visualise each small square as being a tube, then you can go further, etc. But really there's no need, because we've already chosen one organising concept ("moments") and said that the grid is infinite. See yourself as the vast conscious space in which the (determined) grid appears, is dissolved in, and imagine traversing the moments by unfolding them one by one (free will). Remember though, there is no dimensionality "really"; it's just a way of conceptualising things and formatting experience so that you can contemplate it and formulate intentions. There is no time or space aside from your experience of time or space. There is no spatially-extended world beyond theses walls; the world is instead a list of facts dissolved into the background, unfolded into/as the senses as you explore it with your gaze.

How does everyone have free-will if they are me?

Other people: Think of them as "Extended Persons" with many aspects, only one of which is being experienced in-the-senses by you. But really it is easier to think of them as parts of you. Or: That every moment, every perspective, every possibility will have a turn at being experienced. As you see, it depends how you look at it: in-time, or from outside of time, etc. There give been reports by people of everyone suddenly looking round...

It's like a choose your own adventure story book.

Good metaphor! Everyone "on Earth" is reading the same book simultaneously, but they had different starting pages and take varying routes. :-)

...and therein lies the paradox.

Right. Eventually you'd choose limits again. You don't really want all your friends and family to be puppets, do you? Most people just opt for a little bit of influence in times of need. The very occasional "I command that this will happen", and a guaranteed result.

If you do bring about a massive discontinuity, would you want to remember it? For instance, jump back to correct a mistake? I think that once you'd done the deed, you'd opt for ignorance again.

Do you mean looking around or looking rotund?

Ha, rotund, good! I mean, people who have "waking up" moments and it seems like everything goes quiet and the other people notice, it goes all Inception. The puppets pause...

Relevant because it's a flicker of loosening grip and focus, and yet being the whole environment.

No, but I've come to the conclusion that I want my body to be my puppet.

Easy:

Relax. Decide that your body is a "shell". Tell it to do something and let it move by itself - e.g. "body, go to the shops" or "body, resurrect". Simply be the experiencer. Build from there. Read the middle sequence of the Missy Vineyard book for inspiration.

POST: Some reasons I hate this realm.

[POST]

==1) In ideal circumstances, life here is too short.

2. The body is weak and subject to damage if exposed in most environments too long.
3. Sentient beings reproduce in this realm without the permission of or consideration of the community of sentient beings in the realm
4. The body depends on material resources simply to prevent decay and death
5. Most sentient beings here are unwilling to communicate and compromise at all, and those that are willing to communicate and compromise are on the whole extremely ignorant
6. Beings here are concerned with pleasures, status, and possessions above wisdom, integrity, and virtue.
7. Magick is almost non-existent.
8. There are limited resources available, and essentially all of them have been claimed - making it difficult to pursue material games and arts or even survive in this realm without becoming a slave.
   My goal at present is to end up in a realm where these qualities are all 100% the opposite. What are your opinions on this realm?

But, hell, at least I don't regularly have molten metal dropped upon me, get sliced into pieces, suffer from a ground made of hot iron, or get attacked by beings with iron claws and fiery weapons until I'm rendered unconscious from pain at which time I am revived, over and over for 1,620,000,000,000 years.
Edit: oh, I forgot one

9. Sentient beings eat each other in this realm==

[END OF POST]

Nice list. Wondering: If there is only one being, being the world, does most of this go away?

7. Magick is how the world works, right now. Perhaps: What you really mean is that you are displeased with previous results (established habits in experience) and wish they hadn't become so ingrained.

If there is only one being, being the world, does most of this go away? Hmm, I'm not sure what you're asking. Would you clarify?

Well, it seems churlish to complain about the details of one's own creation (following the subjective idealist angle of this subreddit). And your desire to "end up in a realm" seems quite passive?

That depends on how you understand magick. I understand magick to be direct acts of will that break the fundamental rules of convention: the laws of nature.

I'd go with something along the lines of: the process by which desired experiences come into being.

Past intentions create patterns which may place limits on the routes by which future intentions unfold. The results of previous magickal acts may become "ordinary" with time and familiarity, may even become so entrenched as to be called "laws".

I think if we define magick more broadly than this, then the word ceases to correspond to its conventional meaning, and starts to become indistinguishable from 'will/intent' in general.

I see where you're coming from. But I'm thinking that to separate the two in this way is a false dichotomy which might obscure the flexible nature of things - the mechanism and process is identical. The "rules of the realm" aren't rules/laws so much as habits, etc.

Opening your hand and levitating are the same. But... one is less likely, apparently.

We can never know why we created a place as we created it, so that has to wait I suppose. But ...

Why do you think transforming yourself will allow you to leave this place? Or rather, that this is the way to get to another realm?

On the magick thing: You are correct of course on the distinction, but the humdrum and the strange arise by the same process, from and of the same origin. This matters because...

Who cares about "convention" and other people? If this is the realm that you created, then all that matters is what is conventional or frightening to you. The "normal" simply corresponds to habits you have developed, experiences you have fallen into repeating. The "esoteric" are just those that are less commonly experienced. There is no difference other than that.

So... the question to ask is, why have you fallen into treating some things as a big deal and not others? Is that perhaps the reason - the only reason - you find certain things more difficult?

Are you effectively just procrastinating making "the jump" by presenting it to yourself as a challenge?

If I want to create and maintain a new realm, I have to change myself.

Might we rephrase it something like - "change the form that I have taken"?

Another reason they're difficult is because a part of me thinks it's dangerous to tamper with my mind in these ways. I'm not totally comfortable with and confident in my own mental power. I think I might go insane or hurt myself. Physicalism is still a deep habit I'm fighting against, even though I intellectually reject it.

Right, and that is where the stress comes in. I was conversing with someone the other day, about how "anything might be possible" but that we actually would often choose not to be able to just, say, command people or instantly teleport, because it would break our model of the world, our sense of stability and safety. This is why I wondered about the "procrastination explanation". And that you might want it to be a slow, gradual, effortful, challenging process where you fiddle about and transform each subtle pattern and structure.

Habits don't usually just disappear, and I'm not sure I would want them to anyway.

The second clause is key. They can and do disappear instantly. And this realm disappears every time you dream or do an OBE. You could just not come back. You could create a persistent dream world and attach to it, or create a tulpa wonderland and swap places, and you're outta here. Or a 'dimensional jump'. They're all the same thing really. Because by investigating and experimenting you're not really accomplishing anything except making yourself more comfortable with radical change (nothing wrong with this, it's a perfectly acceptable way to progress). What you are doing is "dreaming more experiences" for yourself, only these experiences are "about" uncovering how the world work and changing it. You can't get away from dreaming (because you and the dream are the same thing) but you can dream anything at any time. The only trick is that you have to let go of dreaming that you are adjusting this dream, and you have to stop applying effort because it implies a certain sort of dream itself. Someone asked my a short while ago if there was a 'cheat sheet' for using the 'Infinite Grid' metaphor, and I drew this up. The key is the "allowing". Just as with visualisation or even daily perception, mastery involves coming to the stage where you let go and "let the world come to you". Effort prevents this, because it implies and creates a different experience.

Not that I think instantaneous transformation is impossible, but it's not for me right now.

That's totally fine. And the exploration-investigation aspect is pretty good fun anyway. **You got infinite power. Get used to it.** ;-)

POST: The Block of Family Members

[POST]

I am having a block in my progress that pertains to family members that perhaps someone can point me a way out of.
I am finding myself making tremendous progress when I set my intentions correctly and maintain mindfulness of the situation I am in - more clearly, that I am in fact God observing the situation unfold and creating it at the same time - whilst simultaneously acting as a character in the drama. However, there is the one aspect of my life that seems to draw me back into the belief systems of being a simple human with the same limitations I have always had - and that is my family. My family, whom I see very frequently, seem to be distracting me from this truth at every turn - in part it is my temptation to speak to my father about very esoteric ideas, and our following disagreements. It is a very bizarre relationship, one that is constantly pitting me against myself in ways that I cannot fully describe. I feel forced to act a very stiff role, one where I am very limited in what I can say. It is a role of naivety, perhaps much more than I truly am. I also have some friends whom I play this naive role around. I am very tired of it and wish it to be gone. I know a healthy amount of naivety is good for business, but I do not wish to fake it any longer. Can anyone else relate to this, or have any advice with relationships with family members? Friends I'm not too worried about as I can always cut out friends I am not jiving with, and make new friends along my wavelength - but family seems to be a difficult block for me right now. Maybe I need to manifest myself a life in a place more distant from them.

[END OF POST]

Can anyone else relate to this, or have any advice with relationships with family members?

You could go directly into this. Actually, perhaps it's the perfect opportunity for you to amend some of the 'facts' of your world. Wanna be God for real? Just keep it simple. It doesn't matter how you do it, but I'm going to give you one approach.

First - Decide on a scenario that would imply that you and your father had now found a way to converse about 'the nature of the world' and all that you'd like to share and discuss. Perhaps the two of you sat at the table, talking in an animated and enthusiastic way, drawing diagrams, bantering about possibilities.

Then - Having decided, go and lie down somewhere and let yourself relax. Now, bring to mind that scenario, as it would be from your perspective, looking out from your eyes, and make it super-vivid, until you really feel like you would feel if it were happening now. Persist until it is real to you.

Really bask in the experience, in that sensation, immersed in the feeling of it being true-that-it-is-happening, right now. Then go grab a beer, watch telly.

I appreciate the approach, this could work, but it feels too much like affecting my dad's free will to be the way he is. I'd rather let him continue to be entrenched in his own ideas at this point. I have given him enough clues to the nature of reality, and will continue to. I think wanting him to see things the way I do is unnecessary, and probably limiting my progress as I try to continually skirt around these things with him.

Well, your Dad is free to experience whatever world he wants from his perspective and you can't affect that anyway. All that you can affect is the aspect of your Dad that you experience. This is not a simple shared dream - it is "highly dimensioned" and you'd be better thinking of everyone as an Extended Person. Everyone gets to experience whatever they want; including the sort of experience they have of others. In any case, the suggestion I'm giving doesn't change him, it just means you are going to have an animated, open discussion about something, as father and son. His views can remain the same afterwards. :-)

POST: What are some of your tips for shaking off the physicalness of physicality?

...paying closer attention to the daily bodily motions that we consider automatic.

Right, but you don't need to then fix those automatic motions. That persists them. The answer is to learn to not do anything physically at all. Ask to do something, then let your body do it in its own time, spontaneously. I have to say that lots of Alexander Technique books and lessons have lost the spirit and experience of the core idea. That's why I specifically recommend the Missy Vineyard book because of its middle section; that's where the insight is. It is the realisation that you don't need to do being a body.

When you experience yourself "doing" something, you are in fact experiencing yourself tensing up and opposing spontaneous movement. And once you have the idea of body-doing in this way, it lingers. You are always subtly "holding yourself in position" - and this is what gives you a sense of being a solid body, rather than a transparent space in which sensations occasionally arise. You have basically creating a permanent, oppositional felt-experience in the body area, that you will seem to have to push through to achieve anything. In reality, you can just decide to move and your body will do the necessary things itself. "Stop doing the wrong thing and the right thing will do itself." In fact when we make such "decisions" the whole universe moves a bit in response, in answer to the larger intention.

Over time the accumulated sensations and ill-formed ideas we've become wrapped in will naturally dissipate once you stop re-imagining them all the time, and you will feel more "transparent and open", although you can take more conscious action to help yourself if you like. Here is a different example that uses this approach for using this to rediscover an object you've lost and can't remember where you've put it. The final step is the most important.

TL;DR: We tend to want to experience ourselves doing-the-doing. The secret core idea of the Alexander Technique is that this is impossible - we in fact only experience results - and any attempt to control the "how" of movement actually opposes it, and increases our sense of inertia.

I did this exercise a couple of nights ago, and I had the same feeling of futility... Perhaps the Missy Vineyard book will have some pointers on how to do-not-do when it comes to the body.

It can be frustrating. The book is good because it can spend the time telling the story, give you a feel for the time it takes, not something we can do in these comments. Having twigged 'something was up', she is determined to have the experience and it takes a while, until one day... her leg just "moves by itself". Remember, you've spent years maybe even decades constantly implicitly intending yourself to stay still, to stay fixed and controlled. You've created a hurdle of immobility which opposes your intention to "just allow movement". But it will happen.

Vineyard isn't necessarily correct in her explanations for things; but she describes well the process and experience for spontaneous manifestation of bodily activity.

I know this may be a tough question to answer, but in this lost object example, what does the command or deciding feel like that the body responds to?

It actually has no full sensory component. Sure, we might internally verbalise or something, but that is all just theatre. What it's like though is, the background felt-sense of the world shifts a tiny bit. It's already true, you are just waiting for it to happen now. If there's a feeling, it's of "absolute allowing". It's a state of fact and knowing, rather than an action.

Intending/deciding and free will are before sensory experience. That's why they can't really be talked about or described, even though you "know" you have them.

To Contemplate

What is the difference between your arm moving spontaneously and your heart beating and the sun moving in the sky? It's like the Zen thing about who it is that "makes the grass grow". Perhaps you "do" them all, but you ascribe authorship only to a subset of your experiences, for some reason. How do you distinguish between what you are the author of? Is this an arbitrary distinction?

Could it be that we don't "do" anything at all, we merely decide what we are and the kind of world we live in, and sensory experiences then arise spontaneously in accordance with that? Imagine that! ;-)

EDIT: Made a few tweaks, added some sentences.

POST: Invoking the Witching Hour. New exercise

[POST]

So I came up with a mental exercise today that I think that tackles the issue of both cultivating temporal lucidity and lucidity in general. Legends talk about the so called "witching hour" where witches and sorcerers would cast their spells and call upon spirits. It was traditionally around midnight but most occultists agree due to our new modern lifestyle the witching hour is around 3am. But what is so potent about the witching hour and late night time in general? Is it because it is dark outside and no one else is up. Well that is a big part of it yes, but in an oneirosophic context, it is generally the time of day when we are asleep and dreaming. In other words 3 or 4 am is the time of the day when the physical and spiritual are most closely linked because it is the time of day our selves and our meat suits associate ourselves with being asleep and in a dream.

Instead of thinking about being in a big waking dream, try to go further and assume you are actually in one of your many sleep cycle dreams right now. So the exercise I lay out is very simple, whatever time of the day it is, try to convince yourself it is around 3 or 4 o clock in the morning. If we think of ourselves at being at 1 o clock in the afternoon, its a time we associate with being awake and not dreaming, and hence not lucid. If you ever have a lucid dream, even if its the day time in the dream, there is a vague sense that its very late at night or very early in the morning even if in the dream its full blown daylight. In other words when its five o clock in the afternoon, you want to create the feeling that this is not only a dream but in actuality its very early in the morning and you are about to wake up for work/school.

And if you really want to take this to the next level pretend its no only 3 am, but since its spring right now, pretend its actually 3am and early winter or late fall. When it comes to lucidity, there is that time when a lucid dream collapses and there is nothing, but you still cant feel your body yet, the awareness of that place/state of mind is crucial IMO.

[END OF POST]

I like this. Related-ish article here [dead link]: In olden times (because of the darkness, work hours, and lack of electricity) people would have two sleeps. They would go to bed fairly early after nightfall, then get up in the middle of the night to perhaps talk, have something to eat with the family, or spend time thinking and writing, before returning for a second stretch of sleep until morning. Because of the sleepy-dream-time that this period of wakening occurred in, the mind would be more attuned to the symbolic, creative, dream-like realm and people's writings would reflect this. I think it might have been me that posted it before, but since I couldn't find the comment, I figured I'd repost. I just liked the whole 'vibe' of the situation it describes. Except, how would I charge my phone?

POST: How To Grow Faster?

Define "grow"!

You're already complete; it's just a matter of having one experience rather than another. Is there a particular experience you are looking to have?

Q: You're already complete
So says you. And then a thousand people implicitly or explicitly tell him he's a piece of shit. What should he believe if he continues to solicit the opinion of others? People don't all agree with each other. If you really solicit opinions of others as something that can potentially define who you believe you are, then you're cutting yourself off at the feet, and you'll never be confident in any endeavor, including the endeavor of leisure and relaxation.

It seems obvious to me that everyone should agree with me - and indeed, will. ;-)

Good point though: Don't believe thoughts or experiences as your source of what is true - assert.

But to assert effectively one needs some stunningly glorious wisdom and understanding of one's own mind. It's not cheap. I've been at it for some time now and I am pretty serious, and still I can't rate my asserting abilities as anything above pitiful. I know I can do better, and will.

The assertion itself isn't as important as the detachment (withdrawing emotional investment from the present 3d sensory experience) and "absolute allowing" (letting any experience come through, without obstruction). It must also be an open, unbounded, spacious mindset. These are challenging, because it feels quite vulnerable and exposing to do this. Imagine that! :-)

Very good point. Asserting is important, and finding ways to give your assertions gusto and matter of factness is important indeed. I agree with you that detachment is the more critical and perhaps more difficult step for some. I find that I can assert myself to be detached. The trick is being constantly detached without having to constantly remind yourself verbally. Would love some tips on that!

The trick is being constantly detached without having to constantly remind yourself verbally.

Yeah, once you "just decide" to become detached, it happens (because it's a change of state just like any "decision"). The trick is to never directly interfere with yourself ever again. Ever. But... habits.

You have fallen into the trap of thinking there are "levels"... There will always be more and it will never be enough.

This is a great observation, I completely agree with it. We can think we are discovering the secrets of the universe, looking closer and closer and uncovering more detail and relationships within the world. But actually, we are not getting deeper at all. All you are doing when you investigate the world is... creating more world.

There's awareness (the background that you are). And there's experience (game content). And you are signed up for an unlimited, on-demand DLC package.

POST: Why experience exists?

Q1: The question: why does experience exist? is made of experience. So would be the answer. So how could that be satisfyingly answered?

Q2: Good point. So it seems we'll never know...

It's really that there is nothing to know - because it's not that you exist, it's that you are existence. And to exist at all is to be, and to be is to experience being, and to experience being is to have an experience.

This is a problem of language: language is "too late" for examining this sort of stuff, because to speak we have to conceptualise, and conceptualisation is thought, and thought is "shadow-sensory", and that requires division and relation of mental objects... which is unfortunate, because we are trying to talk about the thing that is "before" division and multiplicity (because it is it).

POST: What is Oneirosophy? (By cosmicprankster420)

[POST]

Oneirosophy is an idea i have been playing around with which basically is a combination of dream yoga and gnosticism but without any tradition or dogma. In a way it can be thought of as the chaos magick equivalent of dream yoga or chaos yoga if you will in that it attempts to use lucid dreaming and or lucid waking to gain a deeper level of lucidity in this dream world. What separates Oneirosophy from tibetan dream yoga is that while dream yoga seeks the dissolving of the ego and entering nirvana, Oneirosophy is only about achieving and maintaining lucidity in this ideaverse and it is up to the practitioner to decide what he or she wants to do from there. It is open to practitioners of both left and right hand paths. Oneirosophy also has parallels to the Thelemic concept of true will, Oneirosophy is about being able to be lucid in this world to create a dream more tailored to your own unique will. Ultimately Oneirosophy has a lot of room to be explored, whatever it really means is still somewhat unknown, but through discussion it can be explored much deeper. Many people claim to be subjective idealists and feel that this world is a dream, but there are still many challenges and obstacles that bind us to the material world. Oneirosophy proposes discovering personal techniques to maintain a sense of lucidity as well as recognizing and overcoming obstacles that hinder our progress

[END OF POST]

Perfect timing!

I've finally got around to playing more seriously with a Dream Yoga type approach (having done lucid dreaming for years), one reasonably independent from any particular traditional worldview hopefully - although various sources can act as inspiration. (The questions raised in Robert Waggoner's great book got me interested again, for instance, along with Rupert Spira and Greg Goode's writings on non-duality, Douglas Harding, and others.)

I've been experimenting with trying to be more direct, and 'overwrite' the sense of boundaries with empty space, to create a direct non-dual, open feeling - a sort of unbroken 'ideational space':

==As stated above, an important part of this practice is to experience yourself as a dream. Imagine yourself as an illusion, as a dream figure, with a body that lacks solidity. Imagine your personality and various identities as projections of mind. Maintain presence, the same lucidity you are trying to cultivate in dream, while sensing yourself as insubstantial and transient, made only of light. This creates a very different relationship with yourself that is comfortable, flexible, and expansive. In doing these practices, it is not enough to simply repeat again and again that you are in a dream. The truth of the statement must be felt and experienced beyond the words. Use the imagination, senses, and awareness in fully integrating the practice with felt experience. When you do the practice properly, each time you think that you are in a dream, presence becomes stronger and experience more vivid. If there is not this kind of immediate qualitative change, make certain that the practice has not become only the mechanical

repetition of a phrase, which is of little benefit. There is no magic in just thinking a formula; the words should be used to remind yourself to bring greater awareness and calm to the moment. When practicing the recognition, "wake" yourself – by increasing clarity and presence – again and again. until just remembering the thought, "This is a dream," brings a simultaneous strengthening and brightening of awareness

- The Tibetan Yogas of Dream and Sleep, Tenzin Wangyal Rinpoche==

(Thanks to /u/Nefandi for the heads up on this sub's existence.)

Q: Very nice quote, thanks.
I've been experimenting with trying to be more direct, and 'overwrite' the sense of boundaries with empty space, to create a direct non-dual, open feeling - a sort of unbroken 'ideational space':
I feel like everything is happening in the same mind these days. Which is weird when I say this, because it's like "duh, of course" but somehow I never realized that dreaming and waking happen in the same mind, or I realized it superficially but not what it means.
When practicing the recognition, "wake" yourself – by increasing clarity and presence – again and again. until just remembering the thought, "This is a dream," brings a simultaneous strengthening and brightening of awareness
I don't like this approach at all. I actually think that to achieve what Tenzin's talking about, instead of waking up one has to fall asleep to some extent during waking. In other words, one's mind should be more dreamy, not more waky. So lucidity in waking is awareness of the dreamy aspects. Lucidity in dreaming is awareness of the waking aspects. It's a restoration of wholeness in both cases and not trying to wake up more and harder. And by "restoration of wholeness" I mean that typically we might lose the dreamy aspects in the waking experience and we might lose the waking aspects in the dreaming experience. So in a typical scenario both modes of experiencing lack aspects of the other one, they're partial and not whole.

EDIT: Reply got a bit longer than intended!

I'm with you and I'm not with you.

I think we want to be "awake" as in to have clarity of experience, but recognise we are "dreaming" in the sense of being aware that what we are experiencing has a transparency to it, that there is nothing behind the imagery, no "solid underlying". I think you need clear and expanded attention to do this; I think that's what our friend Tenzin's getting at. See if we are on the same page: For instance, a simple exercise is getting yourself to understand directly that what you are experiencing right now is an 'idea space' in which forms are appearing. Obviously, we normally assume that we are looking out from a body and the world is "out there", and we literally feel this to be true. So that spell needs to be broken. How to do?

A couple of things I've played with:

1. If that model were the case, we wouldn't be able to direct our attention to where we are looking out from (the space in the opposite direction from the 'vision' in front of us), and we wouldn't be able to reach out with our attention and literally feel the space around us. But we can. In fact, you can 'feel' in all directions forever. And when we explore our location, where our body and head is, we find mostly just empty space, with a couple of sensations 'hanging there'. No "me".
2. Do the "where is your hand?" experiment. Put your hand in front of your face, and ask where your real hand is, try to point to it. The hand in front of you isn't your real hand (by standard thinking), it's an image created by your brain 'inspired' by received bodily sensations. But if you find yourself pointing to your head/brain as the location, then ask yourself: ah, but where is my real head? And so on.
3. If I hear a sound, and pay attention to it, I might ask "where am I relative to this sound?". The usual answer is that I am "here" and the sound is "over there". But when I really pay attention, I discover that I am right beside the sound, coincident with it, as well as being over here, where my body sensations are.

Eventually we discover that the "feeling of being over here" is usually just a particular body sensation or mental image we are attached to and that we identify with (often a sensation in the neck or middle body, or an image of a 'dot' somewhere behind the eyes, a mini-homunculus) and perhaps a sphere of extended space around our body sensations that we count as "us". But the more we deliberately summon and create a feeling of "open, empty space forever" in place of this, the more we dissolve those habits, and the more we feel that we are the 'idea space' or 'mind space' (or dream-space) in which experiences arise. Then, when we fall asleep, instead of us disappearing, we have the experience of the world dissolving, sense by sense, and then dreams forming - within us.

That's the idea anyway, I think.

TL;DR: I think we become lucid in daily life by combining an increased clarity of waking with a direct understanding of the dreamlike transparency of objects, so that waking and dreaming life are experienced as arising in the same 'mind space' = us.

You will feel more awake, but the world will feel more dreamlike.

...

I think we're very much in agreement.

But to me "waking up" means returning to the context of convention. It means returning to the body

"Waking up to the dream" is perhaps a better phrase, rather than just "waking up". You're not trying to wake up to somewhere else, you're just coming to an understanding of your actual situation. So maybe it's better to just say "becoming lucid" or some such instead, to avoid confusion.

I don't agree with your "No me" phrase. It's a popular one, and I get really tired arguing with it.

Ah yes, I used the quotes around "me" deliberately...

No "me".

...to indicate there is no "me" as in an object. (I could have been clearer.) What I discover by investigation is that I've been mis-identifying myself and mis-locating myself. I should be identifying myself with the entire space of my experience and all that arises within it.

I am 100% against the complete abandonment of oneself.

Yes, becoming lucid means a recognition of what you were all along; it's just a clarification of the oneself, not an abandonment of it. What you thought you were turns out to be a 'dream character', whereas you are 'the dream(er)'. Loosely speaking.

In this way I vehemently disagree with the Advaitans who keep harping about lack of free will.

I think they do this because of a key difficulty with volition, or intention as I tend to call it. That is, you can never experience intending or doing - you can't experience "first cause" - only the results, so they discount it. Strangely, though, their reasoning should lead them in the opposite direction:

If what I am is that 'space' then every experience and form arising in it is me 'taking the shape of that experience', like um, a blanket folding in upon itself. The blanket moves itself, one bit doesn't move the other bit, it shapes itself. Just as when we say "I moved my arm" really what happens is "our arm moves", so it is with the content of experience.

"To intend is to wish without wishing, to do without doing. There is no technique for intending. One intends through usage." – Carlos Castaneda, The Art of Dreaming

Aside: Throughout this, I've put aside the issue of intersubjectivity - that we all have different perspectives, as if we are different consciousnesses looking through our own 'viewports' - but I think once you get to grips with the personal aspect, this comes out of it.

You always move the known universe at all times no matter how tiny and selective your movement appears to you.

Yes! Because previously you thought of you as thoughts, sensations, body vs the universe, but now you realise that all that is the universe. You intend a change, and then results appear: related thoughts arise, inspired bodily actions appear, the environment around you moves toward your goal. If your present moment universe in its entirely was an image, it's like the old morphing effect that was so popular in movies circa mid-80s, as you transition to the new desired state.

I think this could be a good sub.

Q: Yes, it's because "the arm" makes no sense by itself and it can't be moved by itself. "The arm" only makes sense in the greater context, and you have to change the relations in that context to move even one particle of dust in that context. In other words, in the picture that we see nothing is by itself. Everything contextualizes everything else. All meanings are interdependent. There is no arm without the sky, no sky without water and grain and trees, etc. It's not obvious at first, but if you trace what it means for a sky to be a sky, you'll discover it's connected to every other idea we have about phenomenal conventional reality. So for example, the sky has to be up. Without up it's not the sky we know. The sky has clouds, sun, stars and the moon appear in it. If these didn't appear, it wouldn't be the sky we know. Clouds can produce rain. If clouds couldn't produce rain, they wouldn't be the clouds we know. Rain falls down. If rain didn't fall in the downward direction, it wouldn't be the rain we know. Rain hits the earth. If rain were to fall downward endlessly without ever hitting any earth, that wouldn't be any kind of rain we currently understand. This brings us to earth. And so on. So once you look into the ideas, it seems like they're arranged in a web. Almost like the world wide web on the internet, but 100% inside our own mind(s). This is how we structure our experiences. The spacial and temporal contexts are all fused like this too. Something that's 100 meters/yards away from here is conceptually connected to what's right here in the same way earth is connected to the sky and is inconceivable without it from the POV of convention. Actually "connected" is not a good word. More like "inseparable." This is why if a single thought or a single hair appear to move, what really happens is that the known universe changes its state according to your volition, but then you associate yourself with just a thought or that hair, and disown the rest of the universe as if it were something foreign to your being. The known universe is not complete without every thought and every hair, however they are experienced.

Good points. This is why so much formal instruction is about encouraging the student to perceive the space around and between objects while attending to the objects themselves, to realise that one requires the other, and that they are the same thing. In a sense, it is the surrounding context that can make a change: if you were not the space around your arm, it could never be moved.

...

A1: Dope. I'm glad this sub is taking birth now. A few ideas that may be worth noting to help get us started...
I feel that 'enlightenment' is kind of a stupid concept in this day and age. The ideas of lucidity or my personal preference, wakefulness, better capture the process of coming into realization of our own self-envisioned nature. Moreover, the ideas of lucidity or wakefulness better capture that this is a process of gradual unfoldment, not some binary state. With the conventional dream state, it is easy to recognize that our degree of lucidity often varies from night to night, dream to dream. The conventional waking state is like this as well. There are powerful techniques for cultivating this type of wakefulness in conventional waking reality. I have had great success with meditation in this regard. In doing so, I have found the notions of lucidity or wakefulness to be quite literal. I am literally more awake than other beings. I don't even know how to say it, it's so literal... my awareness has ardent, alert, lucidity. I'm not saying this to sound inflated, it just shocks me sometimes. 'I' am literally more engaged with the reality around me and can discern 'my' engagement in it. There is more energy, power, and recognition of subtlety to the awareness 'I' currently experience. The level of power coming into fruition through my awareness sometimes bleeds into the perceptions of others, leading to interesting results. Perhaps this indicates my own subconscious surprise at the radical nature of my being? ;)
I'm obliged to admit that my path is heavily steeped in the Buddhistic tradition. I have studied and practiced the teachings deeply, and have been undergoing an incredible transformation progressing at a sometimes frightening and shocking pace as a result. I'm certainly open to and can work in more dynamic, (post-)post-modern, chaos paradigms. I actually see (Post-)post-modernism as quite analogous to the Vajrayana. The Vajra-yanas are the aspects of Tibetan Buddhism that most explicitly engage with the magickal nature of conceptual adherence. In Buddhism, they call this 'Right View'. You'll also notice that 'Right View' looks really different as one progresses through the 9 yanas or levels of Tibetan Buddhism. In the same way, (post-)post-modernism is working on this conceptual level. In most cases however, this tends to occur as a merely intellectual exercise. Thus, chaos magick has the potential to take things many steps further by providing the potential to actually realize those concepts.
...so yea... what's good fellas?

POST: Trusting intention

[POST]

I had an interesting realization that has been helpful to confirm how you are literally and directly changing your experience based on your will/intention in every moment. I found it helpful for those lingering separation contexts that I find myself operating from. Observe the simplest, most mundane things like intending to go to the store. Your body moves. You collect your things. You go to your preferred mode of transportation. You arrive at the store. You probably create a story with thought about how “individual you” did these things, but your greater self, as the whole dream, did these things. Your body and your environment are not separate. As one, they changed in accordance with the way you expect this apparent world to work to give you the experience of going the store. If you lift your arm right now, all that happens is the will to lift it, and then the dream changes, giving you the experience of lifting the arm. In the exact same way, bigger life things happen from your intention. There is no difference, even though you may not have the quick feedback that comes intending to walk to the other side of the room. The only difference is that based on the rules you are currently operating from, it may take some time for you to see those results. The trick is not to think that what you're currently experiencing has anything to do with what you are intending.

[END OF POST]

Yes, this is exactly right, and nicely put.

intending to go to the store ...to give you the experience of going the store.

Right. All intention is indirect, in that it effectively inserts facts into the world which subsequently arise in the senses. In effect, you are only ever requesting experiences; you are never actually "doing" anything. We should think of time as laid out as an eternal landscape: If we request, or imagine-that, we go to the store, a whole pattern of experience is immediately laid out across time at that moment. It becomes true now that these things will be experienced then. Our attention then traverses the landscape, as it were, and we have the moment by moment sensory experience of "going to the store" appearing in awareness.

The trick is not to think that what you're currently experiencing has anything to do with what you are intending.

So - your current experience is a particular moment unfolded into the senses, in accordance with the current facts - but just being an image, it has no causal power over you. Meanwhile, intention updates facts-of-the-world independently of your current experience. It doesn't matter what the facts used to be, you can simply assert new ones without justification. Only your intention has power, no events can have power over you, although your beliefs might modify the route of manifestation. This includes changing past facts that might contribute to future experiences, remembering that all time is available now.

an analogy i've been thinking of (and which was one source of inaction) is 'booking a flight to nepal, going through the motions of doing it, having done it, remembering it, then do i remember how i did it?' this applies also to past events, all the way back to the first action of the self

Ah. We lose our place because we don't really remember the first action, and confused experiencing with doing. We forget that we caused things. Filling out forms and forgetting what we committed to, that's a nice way to think of it!

Very astute I like this additional perspective of the same coin. I had a brief upset today where I found myself on a path that I had very little control over it seemed, though I did, I had "fallen asleep at the wheel" for a little while and this disappointed me. I had to directly re-assert that what I was experiencing was not what I wanted to be, mentally, and it sadly took some hesitation and psyching up to be able to set myself in motion - this was because I had told myself a set of rules, which in this case were social convention, that I told myself I had to obey, for the sake of not offending anyone (many mistakes here, I know.) I did eventually excuse myself and leave but because it took so long I was disappointed with that. Needed to vent, but yes, I appreciate your comment and OP's, very spot on today. I suppose I am torn by the aspect of loving the characters of life, and not wanting to be governed by them. I think I need to give my character a little more - a lot more - independence. I will.

Sometimes it's only by ending up in certain situations that we realise who we are. If we've gone through a period of not quite trusting ourselves, loosening the grip on the rudder, we can end up bumping the boat (I'm choosing water-based transport metaphors today!) against the banks of the river. This wakes us up. Ah-ha! We reset the course and the wind picks up again.

Q: I'm still moving into greater understanding of this myself, but I'll share what it looks like from my current point-of-view. There is no difference in change between the intention to move your body and the intention to change your experience. Experience instantly begins changing. The difference in manifestation time is determined by your beliefs. Your body feels like you—it's the vehicle for your will/mind in this dream. So, its movement is fast. For larger changes, there are a number of beliefs about how this world works layered on each other that were learned as the body-mind that you're identified with developed. Each belief creates a sub-intention, or context within which your intention is capable of being manifest. Simply practicing more intending is a great way to peel away these beliefs. Every time you intend, notice where your resistance comes from. That's a belief that is coloring what you think you can do. Examine it by quieting the mind and questioning its validity. To address the speed question more directly, start noticing your beliefs about how fast you think manifestation can occur. One thing I used to do was intend things to happen and then wait for it. All that does is change your intention to I'm waiting. Feel your intention as already being here.
edit: Also, what I'm doing right now to erase doubt is based on what I mentioned in the original post: I'm making it a point to notice how my intention is the true leader of my experience whenever I do more immediate and mundane things, like walking to the refrigerator. What I would normally interpret as me getting up and walking past things to the refrigerator, I am instead seeing it as me holding an intention to go to the refrigerator while my circumstances—body + perceived environment—change to give me that experience.

We could think of it as layers of patterns over a static universe. Beliefs, expectations, knowledge, habits - they all superimpose over each other to form "more-likely" routes for experience to take over the landscape of possible moments. Then, when the pattern of intention is superimposed in addition, one route is in effect selected by becoming the more likely one. If it weren't for those beliefs and expectations, the pattern resulting from our intention to "have a beer" wouldn't be so extended over time, perhaps. Also, I suppose we do tend to intend in terms of the limitations we perceive, or at least not deliberately counter them: we don't intend for "a beer to appear in my hand", we do intend to "grab a beer" and the "go to the fridge" part comes with that. We unthinkingly go for the familiar route that appears in your minds when we think of what we want. So unexamined beliefs-expectations-knowledge both shape the original intention, and limit the subsequent path of an intention.

I also don't think it's necessarily relevant to jump to beers appearing in the hand.

No indeed, it's just an illustration of how the time-delay and 'world formatting' aspect comes into effect. Most people don't want to completely dissolve solidity - and rightly not. The intermediate experiences are where the "living" is, after all!

I also get the sense that a greater portion of ourselves is facilitating and guiding from a broader perspective.

I think this can be folded into the more general picture? I'm not sure "guided" is right word - it's just an example of your intention trying to push its way into manifestation. It's inside experience rather than outside trying to push in.

For instance, we might get too narrow focused on something, perhaps on a job we don't care for anymore. We are forcing in that direction even though we don't really want be having that experience anymore, and have explicitly or implicitly intended for something else. (In a sense we've forgotten our freedom.)

Our broader intention will put things into our experience to dislodge that narrow focus, even though we have also intended for "focusing on getting this job done". It will get more forceful the more we resist. Offers for alternative jobs might come up. If you ignore that, you might suffer an inexplicable back pain which means you take time off work (work that you don't really want to do). If you keep focusing on the job, you might start finding you overhear conversations about people in the same situation as you, who decided to quit. Then you will get made redundant. If you then get a similarly bad job, you might get framed for murder. If when you get out of jail you still go for that same career, you have a stroke which inhibits that part of your brain... And so on. Basically, your experience will be attempting to dislodge you from that narrow focus and drag you to your true intention, kicking and screaming if need be. Of course, if you remained in 'open focus' ("absolute allowing") none of this would happen, because your body and thought would naturally flow with the rest of the environment towards your desired situation.

...Hmm. I guess it can be viewed equally from either perspective. I'm just wary of the whole "larger self" guiding as if it were a being with a personality and a will independent from our own. Although if we imagine that this is the case, I suppose we end up with that experience.

So, this process could also be seen as slowly reintegrating and rediscovering that greater part, which is never really separate and is supporting us all the time.

I think that personifies it too much?

But, I guess "reintegrating and rediscovering" is just another way of saying that we should release 'hard control' of attentional focus, admitting the whole of experience, in the spirit of "absolute allowing". Intention is what directs experience, and any second-cause tool, no matter how subtle - be it praying or visualising or 'focusing our attention' - is just a way of giving ourselves an excuse to let it come into our lives. (We really do like to feel ourselves doing something to 'cause' results.)

There is only First Cause and that applies even to an apparent story of self-discovery.

I completely see what you're saying here. I certainly am not trying to have people create a new God for themselves. When I say that it "guides", it's more of a description of how it can feel from this perspective inside the dream. I also agree with your idea of intention pushing in with the added possibility that part of that intention that is pushing in is a greater intention that our limited perspective may be fully aware of yet. A more general 'plot theme' for life, if you will, that we offloaded to the part of our own intelligence that remains undeluded from the dream. It's never forced upon us, but we are intuitively guided to see it over and over.

Plot theme, yes! Which really just corresponds with what we truly desire.

More concretely: if we always secretly wanted to become a lawyer, but went to art school instead because our parents wanted us to, we would likely continually encounter law-based opportunities. If we remain open focused, we would feel the "rightness" feeling when those came up. It might seem that God is looking out for us in such circumstances, but really it is a pretty mechanistic, pattern-based phenomenon - a deeper intention pattern overlaid on everything else.

Which leads to something else: if there's work to be done, it's about reducing the barriers to manifestation, to reduce the time delay, rather than improving intention. Which is where the "Just Decide" stuff came from, and "Overwriting Yourself". You can't really intend any better, as a skill. You can just do less obstructing.

Living life is fun and shortcutting all the time would reduce that. However, it is occasionally beneficial to be able to go to sleep in one situation, and wake up the next day in a different one.

TriumphantGeorge Compendium - Part 18

POST: Some insights from lucid dreams

[POST]

I've been trying to experiment more in my lucid dreams to get a better understanding of how they work, and hopefully glean some information about how to better operate the daily dream here. Firstly, dream characters are real as fuck. You'd think after you became lucid dream characters would become very one dimensional, flat, or puppet-y, but either because I don't want that or they have a life of their own, or both, they are very lifelike even when lucid - which leads me to believe that people in the daily dream are the same. They have their own life, desires, and those are all real - but also real is the fact that they are me and I am creating them. Secondly, if you can accept this, so can other people. This one I am a little skeptical to test out. So far, one girl in my life has admitted to me that she is me, even going so far as to admit everything is me. It's very funny though, as you can easily fall back into the trap of seeing the dream as having weight again - as I do countless times. I just did right now. Anyhow, knowing everything to be yourself can be a solipsistic nightmare - but you have to remember - these people all have their own desires, lives, will - you gave them that. You could take it away but for God's sake don't. That's solipsism and it sucks. Everything is you, but you want you to be free. It's an interesting two-way street. Thirdly, manifesting things outside the realm of possibility. You can't do it! So, I suggest expanding your realm of possibility. I was in a lucid dream last night. I really wanted to fly. I asked a group of my lucid dream friends what they wanted me to do. Naturally, they said "fly!" I tried, but I couldn't do it! How strange, I can always fly in my lucid dreams. Do you know when I can't fly? When I'm around people I perceive to be real. I knew these people as real, which gave my dream a weighty-ness it normally did not have. I decided I wanted to try something a little different and become an "air bender," and control the natural elemental force of air. I succeeded at first, causing a great big gust of wind, as I knew I'd be able to - but then, alas I could do it no more as I questioned how I was able to do it the first time. I created a block for myself by necessitating a reason or technique to me manifesting gusts of wind. Cleverly, one of my dream characters suggested that if I couldn't do it naturally I could find an object that I knew would enable me to. This to me was a very interesting piece of advice. Any thoughts on the ideas I've presented?

[END OF POST]

Great observations! By the way, if you haven't already, check out the persistent realms post over at DreamViews. From that...

Firstly, dream characters are real as fuck.

You can dream anything. Dream that anything is true, and then experience will line up with that. This works mostly by implication: behave as if something is true and the dream will behave accordingly. Look around as if something is going to be there, and it will be. Which then reinforces the sense that it is true, and so on. Dream characters are as real as... they "are".

Secondly, if you can accept this, so can other people.

Which could get a bit claustrophobic - like when synchronicity gets out of hand, and you get synchronicity about your interest in synchronicity, and it's like suffocating on your own dream-stuff!

Cleverly, one of my dream characters suggested that if I couldn't do it naturally I could find an object that I knew would enable me to. This to me was a very interesting piece of advice.

When you can't believe in 'First Cause' - the fact that you are "doing" everything directly - your fallback is 'Second Cause' - to delegate the power and allow you to believe something else is doing it. This can be technology, or a technique, or a spell, or a prayer, or any gesture. It also deflects you from the fact that you cannot experience the act of creation, only its results. Treating one result as the "doing" (for instance, the flipping of switch, the shouting of a command) of another result stops this being debilitating.

"Intent or intending is something very difficult to talk about. I or anyone else would sound idiotic trying to explain it. Bear that in mind when you hear what I have to say next: sorcerers intend anything they set themselves to intend, simply by intending it."
""Intending is the secret, but you already know that. And there is no technique for intending. One intends through Usage."
-- The Art of Dreaming, Carlos Castenada

Another good excerpt from CC:

[QUOTE]

"You must act like a warrior. One learns to act like a warrior by acting, not by talking. A warrior has only his will and his patience and with them he builds anything he wants. You have no more time for retreats or for regrets. You only have time to live like a warrior and work for patience and will.
Will is something very special. It happens mysteriously. There is no real way of telling how one uses it, except that the results of using the will are astounding. Perhaps the first thing that one should do is to know that one can develop the will. A warrior knows that and proceeds to wait for it.
A warrior knows that he is waiting and knows what he is waiting for. It is very difficult, if not impossible, for the average man to know what he is waiting for. A warrior, however, has no problems; he knows that he is waiting for his will.
Will is something very clear and powerful which can direct our acts. Will is something a man uses, for instance, to win a battle which he, by all calculations, should lose. It is not what we call courage. Courage is something else. Men of courage are dependable men, noble men perennially surrounded by people who flock around them and admire them; yet very few men of courage have will. Usually they are fearless men who are given to performing daring common-sense acts; most of the time a courageous man is also fearsome and feared. Will, on the other hand, has to do with astonishing feats that defy our common sense. You may say that it is a kind of control.
Will is not what one calls "will power." Denying oneself certain things with "will power," is an indulgence and I don't recommend anything of the kind. The indulgence of denying is by far the worst; it forces us to believe we are doing great things, when in effect we are only fixed within ourselves.
Will is a power. And since it is a power it has to be controlled and tuned and that takes time. When I was your age I was as impulsive as you. Yet I have changed. Our will operates in spite of our indulgence. For example your will is already opening your gap, little by little.
There is a gap in us; like the soft spot on the head of a child which closes with age, this gap opens as one develops one's will. It's an opening. It allows a space for the will to shoot out, like an arrow. What a sorcerer calls will is a power within ourselves. It is not a thought, or an object, or a wish. An act of "will power" is not will because such an act needs thinking and wishing. Will is what can make you succeed when your thoughts tell you that you're defeated. Will is a force which is the true link between men and the world.
The world is whatever we perceive, in any manner we may choose to perceive. Perceiving the world entails a process of apprehending whatever presents itself to us. This particular perceiving is done with our senses and with our will. Will is a relation between ourselves and the perceived world.
What the average man calls will is character and strong disposition. What a sorcerer calls will is a force that comes from within and attaches itself to the world out there. One can perceive the world with the senses as well as with the will.
An average man can "grab" the things of the world only with his hands, or his senses, but a sorcerer can grab them also with his will. I cannot really describe how it is done, but you yourself, for instance, cannot describe to me how you hear. It happens that I am also capable of hearing, so we can talk about what we hear, but not about how we hear. A sorcerer uses his will to perceive the world. That perceiving, however, is not like hearing. When we look at the world or when we hear it, we have the impression that it is out there and that it is real. When we perceive the world with our will we know that the world is not as "out there" or as "real" as we think.
Will is a force, a power. Seeing is not a force, but rather a way of getting through things. A sorcerer may have a very strong will and yet he may not see; which means that only a man of knowledge perceives the world with his senses and with his will and also with his seeing.

Now you know you are waiting for your will. You still don't know what it is, or how it could happen to you. So watch carefully everything you do. The very thing that could help you develop your will is amidst all the little things you do."
-- A Separate Reality, Carlos Castaneda

[END OF QUOTE]

That's a brilliant quote. Just amazing. Thanks for typing all that, that must have been quite a bit of work. This might be worth linking in the wiki or something so it doesn't get lost.

Luckily I was able to cut/paste then format a bit. Totally nails it though, eh? I don't think I understood it when I first read the book years ago, but with hindsight it looks so obvious! Particularly the part (emphasised elsewhere in the book also) that your acts just don't matter. They are just things you experience. It is your will that accomplishes desired change. It makes it so much clearer the distinction between will and "will-power". It reminds us nicely to be wary: Are you directing the will to bring about bodily motions that you think will accomplish your goal? Or are you directing the will to bring about the accomplishment? The former will create experiences of "doing stuff"; the latter will create the experience of accomplishment.

EDIT: Just added a new section to the recommended material wiki page, for noteworthy comments and quotes, so we can add links to things we think should be saved.

or it is to say that your will needs some external kick in the arse to get going, making will passive.

Right, it's easy to imagine there is something you do that gets your will to accomplish things. But there is no such layer. I suppose that without the understanding that your sensory experience is "empty" - like a mirage and has no solid backing - it is tempting to think that what you are experiencing now is "causing" something you experience later. One thought leads to another; pushing here results in a movement there; my plan is what leads to my goal. But... 'tis all "deluded doing" as you say. I like that phrase :-)

This is how people come up with the idea of a mechanistic universe, materialism, physicalism, science, etc.

All of which are based on confusing metaphor with reality, and seeing Second Cause where there is only ever First Cause.

People think reality is what appears outside, and metaphor is what is sensed internally, but the reverse is true. What appears outside is only a metaphor for internal reality.

In fact, to say something is a metaphor (for something) at all is incorrect. If you fully adopt a metaphor then that is how it (apparently) works.

Or as master Yoda said, "Do, or do not, there is no try."

Yeah, that little puppet knew a thing or two. He never tried to do anything by moving himself. He always used his inner will (Frank Oz) to accomplish whatever he wanted - effortlessly!

I mean, the guy doesn't even blink, that's how laid back he is! :-)

POST: What's the biggest leap of faith into your own intentional creation of your reality that you've made?

I think I really understand something to later find out, yes I was right, but I had no clue just how and in what exact ways I was right.

Yeah, this is so true.

...

Can I ask, how are you going about setting an intention? As best you can describe it.

...Great description!

Pretty much what I had in mind when I wrote the Just Decide post ages ago and the Imagining That one more recently, but I've always been wary of pushing a particular interpretation because (as you note) that can get in the way. It's hard to put into words without biasing it.

Our Lives... As If

If our experience is basically our imagination space then our lives work on a completely "as if" basis. Whatever you think appears immediately as a thought, and will trigger a sensory experience by association, just like triggering a memory - but filtered through the "facts" you have accepted. Any belief you have presents a hurdle or time-delay between the initial thought and the "auto-complete" of the rest of the memory.

However you imagine that it works, That's how it works. - TG

Think that you need to concentrate in order to get something? Then the world will act as if that were true. Think time is a real thing and that you have to wait a "reasonable period" for things? There you go. Even worse, this happens by association and implication. Like you point out, doing stuff to make your wish happen implies that it's difficult and takes effort to achieve and so it will. If the world works on an "as if" basis, then "acting as if" creates restrictions by implication. Just the facts, Ma'am

If you would truly perceive that this is just an imagination space with a mirage-like sensory image floating in it, then all "as if" restrictions would fall away. That's pretty difficult at this stage though, as you've accumulated many patterns, so the next best thing is to just not think about how things work at all. (In the background we might attend to seeing things as imagination, though, and perhaps clear ourselves out using a technique if we feel less confident.)

Your only task is then to decide what experiences you want to have. Either by selecting an exact moment you want to experience ("it is true now that this will happen then"), or by asserting more general facts-of-the-world that will inform subsequent moments ("it is true now that things always happen like this). More generally: "I will experience the world as if this were true."

Experience arises spontaneously and effortlessly. It does so in accordance with the facts-of-the-world you have accepted. Change the facts, change the experience. - TG

Using visualisation and so on is perfectly fine, so long as it's used simply to clarify or formulate the "decision". For instance, you might "decide" to have a new car. If we want a particular one, though, then specifying it via an image is not a bad idea.

Decisions, Decisions...

If all this is just us, there's nothing we can "do" anyway. Our experience consists entirely of "results". So effortless deciding is something we never actually experience ourselves doing, we only experience the shift in the facts of the world that we make. This takes no power whatsoever. We are basically just reshaping ourselves, as ourselves. **It's mechanical, this whole process.** We never directly change anything in the senses. We simply make decision and sensory experience subsequently falls into alignment with it, through the simply unfolding of patterns.

But what is a "decision" in this context?

Creation by Implication

A decision is just a particular imagining which mechanically activates the extended pattern it is a part of, which then comes into sensory awareness. An example:

- I imagine an owl as vividly as I can. Subsequently, lots of random owl-based experiences arise.
- I "decide" that I'm going to see an owl at the zoo next Tuesday. Subsequently, I see an owl at the zoo that day.

Both operate in exactly the same way: an imagining is summoned which activates a pattern plus all its associated patterns (i.e. an extended pattern, like an auto-completed memory). The field of all possibilities is then filtered through this. In the first case, I've summoned the picture of an owl (basically saying: "owl!"), which is associated with the animal owl plus all imagery associated with that, plus notions of flight, feather, big eyes, and all sorts of more subtle linked ideas. Although I may only notice the main owl imagery, actually all of this will show up in my experience, because I haven't narrowed the specification. In the second case I have narrowed down my imagining to a more specific situation: a specific animal owl, in a specific place, at a specific time. Effectively I'm saying: "Seeing an owl in the zoo on Tuesday" and from that the larger pattern is activated. Because it is a pattern extended over time, I seem to experience it as "happening" but in fact I am simply having my attention pass across a pattern of moments.

We are using partial imagining to activate extended memories in awareness; The extended patterns then appear spontaneously as sensory experience. These patterns may be spread across time. - TG

EDIT: It's worth noting that even summoning just the "overall feel" of a situation is enough to trigger the pattern. Global Feel is a sensory experience and therefore imaginable also. More broadly still, summoning emotions will trigger experiences associated with that emotion; this is why "feeling gratitude" and "feeling energised" works for things like the so-called law of attraction. Having a general sense of happiness and wellbeing filters down the possible experiences to the ones associated with that. Another takeaway from this is that all manifestation is instant. If things aren't happening for you, it's because you are subsequently undoing them before your attention reaches that moment (something you touched on).

Effort != Action. Some things definitely do need some form of action.

Oh agreed. I probably need to emphasise a bit, "doing stuff to make your wish happen". Which is different to allowing actions to arise as part of your wish happening. The "letting go" aspect involves letting your mind and body be moved also, as part of the overall flow of the apparent world towards your goal.

From my personal experience, there is some form of action involved in almost every manifestation.

Maybe it would be better to say, "some experience of body movement is involved in almost every manifestation". From the Just Decide post: If you do some practice you can easily discover that you are not meant to push your body around by effort, by tensing up and forcing. It actually blocks progress. If you completely get out of the way, your body moves "by itself" along the lines of your intention. You don't have to do body movement; you get out of the way and allow an experience of movement to unfold. But if you are actively asserting the contrary experience of staying still and doing nothing, suppressing movement, then obviously this won't happen. The more towards "absolute allowing" you go, the more miraculously the world will fall in line, as you relinquish the limitations you have on what you are willing to let yourself experience. The potential "available routes" then increases.

Because all of those things that the "conscious mind is aware of", are 100% based on the "sub-conscious beliefs & desires"

Right, it's all patterning and filtering. What gives you a result isn't what you do exactly; it's a process by which you have the desired experience come into awareness. Like the post suggests, what you actually want is super-vivid, immersive remembering - because that's what daily life really is. Which is quite an empowering idea, because you don't have to worry about some heavy, solid, material world "out there" that needs to shift and change via the laws of physics. You are just changing viewport, switching perspective, remembering something different...

what you actually want is super-vivid remembering We already have it. But the issue is that its all filled with beliefs that are not helping us in any form.

For sure, our desire is already available to us as a situation that can be accessed, but we are only having a super-vivid experience if we are having it. We can get too nested here!

The concept behind the "remembering" metaphor is that the experience is already available, the corresponding event has in effect already happened, you just need to recall the memory. You are selecting experiences, you are not making events occur.

But too much meditation may lead into a spiritual journey...

Which is a thing in itself. People who identify as spiritual seekers often have... a lifetime of experiencing seeking. Basically, by having that intention they are accidentally generating content and being distracted by it from what the content arises within. Lots of cool experiences, discoveries, insights and so on... most of which is just more world. Stopping seeking is the first step to discovery.

Here's a good question for you: what do you think about "other people"?

...

Thanks for that. I have view on it but it's a bit fiddly to explain. In any case, I think you can't go wrong with: "unconditional loving-kindness, empathy and compassion".

One thing that I know for sure is that we are connected with each other in some form of energy.

If you mess a little with asserting different facts into the world, you'll notice that people's behaviour lines up with your model of them. Just as your own behaviour lines up with your model of you. In reality, there are no people. There's consciousness, and there are images, thoughts, feelings appearing in it. Experience arises "as if" there are people. At the moment consciousness is taking on the experience of "being TheQuantumZero looking at a computer". That means it's effectively an empty world, but also filled with apparent people that are all aspects of your consciousness. We are therefore all very connected because we are all just the one thing. It doesn't get any closer than that!

"causality" or "you reap what you sow"

Following from the above, "nastiness" you launch at a person doesn't hit the person at all, it's launched straight into the whole dream, which then becomes nastier. Similarly, "loving kindness" directed anywhere is directed everywhere. Which obviously better all round! :-)

The extra quirk though gives the answer to the "Why Hitler?" question: You can do bad things without having bad things happen to you, if you think you are doing good or you "know" you are in the right. If you genuinely believe that mass killing is for a great purpose, you'll do just fine. Probably get to retire to Saudi Arabia and live out your days relaxing at "sports events, gym sessions and massage parlours". Normal people have a struggle believing that the bad things they do are good, though, so the "loving kindness" approach is probably safest. :-)

Name does not mean anything, what matters is "its working".

Bang on.

I could see that the each & every person is unique in some form and they are more than I could understand from just my perception (or my model of them).

That's true. Maybe "model" was a poorly chosen word. They do reflect your outlook though; they do behave as aspects of you even when you just sit back and observe - "the way they are" seems to change in line with the "way you are"!

Karma will eventually catch them in the next life. :P

Heh. Well, I believe that what you might call "momentum of intention" has an effect - I don't see it in the most traditional notion of karma though. Guess we'll find out later. Hopefully much later! :-)

So nowadays I stopped interfering in the choice of others (because I'm interfering with their freewill)...

It's a good attitude to take. I don't think you can interfere with others' free will because the world isn't "simply shared" like that (I'll save you that explanation) - but just in terms of what kind of world you'd like to live in, direct manipulation doesn't seem like a good choice. For sure, definitely help people if you can. Telling them won't do anything, by the way. However, you can "imagine them" into improved situations - provided you don't think that's interfering with their free will or karma, that is. ;-)

It has to be unconditional loving-kindless and its easier said than to apply in life.

Right, because even if it seems to be directed at a person, it is actually going to the overall world you are experiencing - which is the same as directing it at yourself and all that you care for. I try and take a general view: What kind of world do I want to live in?

Well, don't want to live in a world of people deserving things and receiving punishments in a cycle of retribution. I want to live in a world where everyone gets their chance and life is good. Thanks for sharing your personal story, by the way, I think you have a great outlook. :-) What you are calling "karma" there, I would say is the truth of what Neville Goddard used to say: "The world is yourself pushed out."

If you are depressed the whole world becomes depressing. If you are sneaky then the whole world takes on the personality of sneakiness. It's not just beliefs and intentions that shape the world. In fact, the more general truth is that it's your entire character that shapes the world - because there is no division. Internal and external both arise from you and are not separate, although in a way that is hard to describe!

Which is exactly what you get to the heart of in your last quote!

As Wayne Dyer says, you attract what you are (and not what you want). Good Luck. :)

Nice! :-)

POST: Let's all stop pretending we don't want infinite power.

Hmm. If you're referring to the last post, I interpreted it as saying one should be careful of thinking you have real power when in fact you are just exploring-experiencing your thoughts about power. Fake power is when your idea of how the creative process works is incorrect. (Particularly if it depends on the belief of some unobserved entity-based.)

If you believe in the incorrect idea, then its a reduction of your power. You get the results, but from ignorance. If someone is getting results from belief-based approaches then they're no better than the chaos magicians who thought they were being belief-independent.

What I am asking is this. When you get results, how do you know whether the results are from ignorance or correct knowledge?

It becomes clear shortly after I've told you, and you've taken on the wider perspective. ;-)

What if you don't care about being better or worse than someone else? If I am the worst of the worst, but I get consistent and reliable results, what have you to say about that?

It's not about being "better or worse". It's about have a greater understanding of your process by not taking on the misunderstandings of others. You don't judge the experience. It is an empty experience. Recognising that, is sufficient. Let's not do the "others" thing. It's the example of a process that's important. The apparent "who" is irrelevant.

...No. There is no tell. It's just... imagery. There's nothing behind it. No inherent meaning at all. Pure subjective idealism, just as you (should) like it! ;-)

I don't think it was your point, though, right? I'm saying there is nothing to tell, nothing behind the experience. So even to talk of a result as arising from knowledge (correct or otherwise) is incorrect.

The short version: There's is nothing to believe about how things come to be. It's mechanical; it's residual patterning; it's free of meaning inherently except in its relation to other arising patterns. "Mechanical" as in a process that does not to be guided. A "law" of subjective reality, as it were. I understand what you mean when you refer to "belief". Although I've come around to thinking it's not a great word. Something along the lines of "background formatting" or "activated patterns" seems to capture it a little better. But - y'know - just language eh. You get what I mean by "mechanical". That's why I put it in quotes. If you imagine owls, you later get owls. Not sure of a good term for that which doesn't have baggage (and after all, the way this happens isn't a mechanism other than it funnels through current accepted patterns). I think that the idea of "belief" is quite restrictive in and of itself. What exactly is a belief? When you go looking for one, it's a vague image which contains a feeling. The "feeling of what is true"? The feeling that you hold onto which brings into presence all the patterns which have that feeling as part of their structure. What I'm interested in here: What is it that's filtering "this stuff" not "that stuff". The idea of beliefs doesn't help describe that in itself.

Mechanical

Uh-huh. Again, I defined the usage: a process that doesn't need guided. Other words are "spontaneous" or whatever. Really, it's best to avoid calling it anything.

It's that which you can't ignore even if you would like to.

Better to switch that around and say that it's the patterns which shape your experience. You don't so much "believe" things as have beliefs. Which sounds like wordplay, but it gets us away from the idea that beliefs are something you do.

but intent uses concepts to structure itself.

Just for language, "intent" doesn't use anything - intention is the pattern. Intending would be triggering such a pattern into an active state.

(Just translating for my own understanding.)

Let's talk about volition. You, I think, seem to have the idea that you are continually "doing" intent. Is that right? Whereas I see intending as something you do to change the pattern, as it were. Experience itself unfolds spontaneously....Okay, I'd say "experience is an ongoing process" and that intending is the way we "set a new course" (by changing our "shape"). But that's just conceptual splitting....What I dislike about that is it implies I am "maintaining" something, while I know in experience I am not. There is no ongoing doing. I've checked. There can be ongoing interfering if you do that, but you don't need to....No, the difference is that I see intention as a filtering pattern which "lets through" corresponding experiences. While in this sense it never "stops" - never stops having an effect - it doesn't need to be "maintained" while you are content with your direction.

Extra: I am viewing this from an "eternal" perspective, in that the intentional filter applies over all-time. It therefore also incorporates the apparent passage of time.

...It depends on which level you slice it. But, in this view, your intentional pattern has "deterministically" defined the trajectory across the possible moments of experience, by filtering it. You will then experience the experiential patterns of that path. I say "deterministically" but of course if you change the intentional pattern, a new deterministic path emerges. This is why you can have precognitive dreams and insights. With the current intentional pattern, the future is defined. However this does not interfere with your freedom because, so knowing, you can alter your pattern, to give you a new future. It all exists (implicitly, if not actually extended) and so all information is available - although our per-moment 3D sensory formatting can fool us into thinking that's all there is. Of course, there are other ways to slice this - take your stand as "this bit" which navigates and alters the "rest of it". And that slicing is itself a free choice. The trick is to go with the most flexible version, which I think is to adopt "the background" as your viewing position, have a static filter dictate what you're going to let through, on top of a time framework.

Is there a limit to how many times you can do this or when?

No. (Although there are more efficient ways.) It's like a 4D pattern that updates every time. Which is why adopting the approach to let things be except when you deliberately want a change is best. Those who don't know, constantly accidentally re-pattern themselves, and therefore dilute their "power" to fragmentation. You can keep changing your intentional pattern all the time, just as you can keep editing a document forever. But if you want to actually "read" what you've "written", this is a bad idea. You never get a coherent narrative going, and you never sit back to actually enjoy the experiences you've cued up.

A1: I think what TriumphantGeorge is saying is that the state of not-intending is a state in which intention is dormant. I agree with you more, as I see the truth in the fact that even intending to let things play out is a... well, hang on. It's very tricky. To let things play out is a much smoother way of viewing it than claiming you are intending to not-intend. This creates an unnecessary recursive process that is useless to enter into. It works better to just frame it mentally the way TriumphantGeorge is, it allows you, rather, it allows me, to feel more at peace. Knowing intention as something that can be activated but then when not in use is dormant, to me is a better view than it being constantly in use.

So when you don't, you're continually signing off on your previous intent. Continually.

I know what you mean, but that doesn't involve intervention or activity. Here I'm talking about whether you actually have to maintain intention. The answer is no. How would you like things to be?

Do you envisage "control" as being something you are constantly doing, grasping the world and all its facts, holding them in place? Not very God-like, I'd say. Or would you rather be the calm background that effortlessly experiences all things arising in alignment with your last "command" - until you decide to issue a new "command", at which point the patterns realign accordingly, and subsequent experiences fall in line?

I like the second one. At the very least, the second one provides the first one as an option. The other way around, not.

Are you involved in some situation? Yes, you are, at all times.

No, I'd say. Or more specifically: it's optional. If you are not holding onto your emotional state (which is just another sense, part of the experience) then you aren't 'involved'. And without that involvement, that emotional re-triggering of patterns, then there is no effort, because each moment disappears immediately, as it should.

What you ordinarily consider as some clumsy and un-godlike strain is itself utmost purity upon final analysis.

A pointless analysis. Just as you can say "everything is consciousness, there are no obstacles really".

I think I've said that ultimately intent is effortless only about a dozen or more times. If you failed to notice that, then me saying it one more time will not help.

Everything is ultimately not even nothing, for sure. But that's not the experience you are having now, is it? "But a significant effort may sometimes be required to turn around certain tendencies", you said. Really? Why?

Or by "intent" do you mean "wishing that"? Ineffectual wishing is effortless, is that what you're saying?

It's all every well to talk about the ultimate state, and how everything should be or "really is" optional because we're all Godlike. But if you look around your life and you aren't living that way, then it's just an idea. An idea you are hopeful might be true. Or just an idea you use for comfort, if you're too afraid to take the steps - delete the boundaries - and let everything flow in. I mean, it's lovely to talk theory and fantasy, but Oneirosophy is about lucidity.

You always undergo some experience. That experience is precisely your situation. Can you talk about a time when you don't undergo an experience? Not from experience!

Surely not, not, not? You don't "undergo" experiences and an experience is precisely not your true situation, right?

Your experience is not the entirety of the true situation because there is also infinite potential which isn't directly experienced, but which is necessary for experience to make sense.

I'd say what we call "experience" we mean "current sensory experience" or pattern?

Infinite potential is always here now, it's just been patterned into the current sensory experience (by which I don't mean just images, sounds, and so on, but the object-sense and also the global "feeling-sense" of it and "a world"). If you relax your hold on those, avoiding "re-imagining" them, we might say that infinite potential gets to "shine thought" - but really we mean that we haven't obscured the sense/actuality of open possibility by crumpling it up. So the more we become non-attached (basically, stop holding onto the feeling-aspect of the current experience, via narrow attention perhaps) the more flexible the world becomes, the more next-moments are available.

On the other hand, you could say that all experiences are sensed.

That is the approach I am using. If it is being "felt" in the aware space, it is part of my present moment experience. The separation into "senses" is another pattern, so that itself isn't a good definition.

Sure, I agree. That's the basic premise behind all renunciation.

What good about this view overall is that instead of people trying to renounce by taking action or saying stuff - all of which presupposes a person who can do something about their experience - it's much clearer what is actually involved: not-triggering, not-activating.

I'm sure it's clear in your own mind, but it's clear as mud over on this end.

Okay. It's time to renounce the world. How do you go about it?

I just do what I like and accept all consequences. Or as one of my idiot friends who knew one or two good sayings said, "Pay attention. Take responsibility." Same thing.

See, that's not how I think of it. I mean, how - right now - do you (I mean "does one") become independent of the world's momentary whims? Do apparent events move you emotionally, affect your mood? Then the world is happening to you and shifting you. That-not-being-the-case is what I'm talking of.

Yeah, I'm working on some disagreements for future. ;-)

Again though, I mean more directly. Loosely, this about detaching, seeing sensation as floating and unbound, such that this-moment and next-moment are not bound to be continuous. So what you say is the action equivalent, as it were.

POST: The Word

[POST]

The secret is in using the Word to regain power.
The Word being all arts, essentially. I am so good at creating stories that I have been duping myself with them for centuries.
Free myself,
And free all others
Through a story
That can be shared
It's all a story, so might as well write a _____ one.
Never title your story,
Until it is finished.
The Word is a powerful tool / Do not underestimate the power of the Word to heal and restore.
Restore emptiness.
We don't know know until there is a Word for it.
Feeling is Word Sight is Word Thought is Word Only peace is not Word Peace is Eternal God
The Word is a signpost to God, and from God to any experience.

Use the Word you want more of More.
Use the Word you want less of Less.
The Word is a focuser of divine Energy.
Thoughts are the subtlest and most deadly Words. Watch your inner monologue. Always be thoughtless when doing everything with the exception of thinking.
The World is already made up of Words all around.
The Word is Form.
I am.
Observer and Speaker of Words.
My body is a Word.
The Mind produces and is a Word.
I am not the Word, or any of them...
I am the Wordless.

[END OF POST]

Q1: In the beginning was the Word, and the Word was with God, and the Word was God.

Q2: Oh they do say that the Word was God? Interesting, I see it differently as though the creations are not in fact the God, but rather his creations and... yes I see this separation as a little artificial, but it helps to identify with the unlimited, as that is what we are, and it is easier to identify with form than it is to identify with unlimited freedom on a daily basis.
Still, I do see the Word as being potentially what we are - also perhaps we are the container of the Word? Thoughts?
Edit: Is the Word the container of the Word?

Yeah, true: it's not The Word was "God", it's The Word was God, in the sense of:

- God is a term for "the creator".
- The Word is Man's imagination.
- To imagine is to create (by triggering patterns, in experience, which subsequently reappear in experience).
- Hence, The Word (imagination) was God (the creator of subsequent experience).

But also, as you know, current experience is also made of imagination, so The Word is part of experience too, hence the "was with God" part. So God is everywhere and all things, He is the creator and the created, and all is imagination.

Interesting, see I was using the Word for specific creations, as though they were this separate aspect of myself (each image [or frame of existence] being its own "thing"). I can't seem to shake duality. There's always infinite me and then finite me. Or the "I am" and the picture of the "I am."

Well, that's okay.

The main sense is: Imagining something instantly triggers its larger pattern across time and space, which you subsequently experience. You may artificially consider a certain localised are of time-and-space experience to be "you", but you are literally imagining this to be so. It is just a subtle feeling-boundary floating in space, which has no effect except that it might limit what you allow yourself to conceive of. It's a worthwhile exercise to try and work out where, in your experience of the room right now, "you" end and "everything else" begins. Most people feel that, mysteriously, although they might be located in a small dot in their head (which is obviously not the case) they also extend to a spherical region outside their body (their personal space, again obviously not true).

Then: imagine something, any object, like an owl (my current favourite) and try to work out where that thought is bounded in time and space. To do this, you will first have to locate time and space. If you can't locate that, then your thought cannot be so restricted...

I say: Anything you imagine always and instantly triggers its extended pattern across all time and space. (EDIT: I see I said that twice. So I guess it must be important.)

"The Word of God is the Imagination of Man"

...

Great topic, /u/3man!

Both are releasing an idea into the sphere of experience. Writing something down can have such immense effects.

I say - symbols don't point us to anything, and we don't release things into the sphere. That implies a space and a place that doesn't exist. Anything you can conceive of can happen, because conceiving of something is it happening. A word is just part of an extended pattern, and recalling the word is to trigger the whole pattern.

Therefore, the symbol, or Word, acts merely as a reminder to the experience.

Right, but literally a re-minder. To activate that pattern in mind. It will then automatically appear in all your experiences. In fact, as soon as you have re-called a pattern this way it is instantly activated across time and space. You then encounter that pattern you have created, as you pass from moment to moment. It's worth spending some time attending to your actual experience, in terms of what it is made up from. For instance, see your visual scene as a "flat" drawing, an outline. Note that the patterns that outline is made from seem to recur, and once you have noticed a particular arrangement, you will see it again and again. This is the level that activation occurs at... absolutely all levels of a pattern are triggered across experience, from the abstract silhouettes to the relationship dynamics.

I suppose the caveat is that you have to have experienced something as it is, not symbolically, before you can use a Word to get yourself back there.

Well, if the word is meaningful at all, it is part of a pattern, and saying the word will summon that pattern. If you have any conception at all of something, you can have it. You don't necessarily need to have consciously (but which I mean, "have perceived sensorily") experienced it before. It really is beneficial to see your environment as a really simple, automatic "imagination space" which you are stirring around by activating patterns. Then it makes sense why you should occasionally sit down and stop "remembering things" - to let "the swirl" settle and clear.

Giraffes!

So, the extended pattern of "giraffe" has: the visual image, outline and silhouette, that camouflage, lock necks, hooves, zoos, tall trees, personal experiences in childhood, that story your mother read you, etc. All those will be triggered across time-space and be "mixed in" with whatever is already there. Even in very subtle ways, potentially. Such as the arrangement of a chair being like a giraffe, leaning against a table with a bowl of leafy salad. If you imagined the giraffe in a particular 3D location in your perceptual field, then you might tend to encounter animals with them being located in that same location in your senses. You get the idea. Note that when I say time-space, I mean that for convenience because that's how experience appears to be formatted. In actual fact, there is only this imagination space and it's all a swirl of patterns now.

But my question is, is every sensory experience combining aspects of previous sensory experiences?

I'd say all patterns are combinations - superpositions? - of other patterns. And there is always something in play. So when you bite into that alien fruit, then you already have the "formattings" of, say, "taste", "fruit", visual resemblance to other things, other things currently in mind and in context.

Right, so my problem is I keep viewing the pattern that I'm viewing right now, and the pattern that is hidden.

This is tricky to think about, certainly. Here's one approach: All patterns are always activated and always contributing to your sensory experience right now, to differing degrees. It is tempting to think that "giraffe" is hidden away somewhere, but actually it is to a very subtle extent informing your experience right now anyway. Your perceptual-imagination space is like a holographic space in which all patterns are present. "Remembering" or "imagining" is the process of increasing the intensity of a pattern briefly via attention/triggering. Once you've done that, it seems to dim from the heights you raised it to, but it is now contributing more strongly. If you held the pattern long enough, strongly enough, or with zero interference or resistance, in an attitude of absolute allowing, perhaps it wouldn't dim at all...

So to let the swirl settle is to "stop triggering" or "stop intensifying" by letting your attention open out and dissolve.

last night I had a dream that I went through this ritual of some kind.

That's an good one. Have you experimented with music-making while lucid dreaming? I was heavily into old synths and stuff for a while and had the idea that creating new sounds in my sleep would be great, but I never actually did it.

TL;DR: Think of all patterns as being present right now. Nothing is hidden or elsewhere; they are simply not activated at an intensity level that is noticeable.

EDIT:

And by "I became formless." I mean, I stopped perceiving myself to be limited to a physical body. Gotta' be careful with language!

Ha, yes. "I was no longer identified with form", "there was no longer any experience of being identified with form", that kind of thing. I know what you mean. :-)

A question: Do you feel physical bodies are a necessary tool - and if not, what are some good alternatives and how would I facilitate it/them?

Well, physical bodies (I'd say) are an experience. They consist of sensations and appearances; they are a pattern themselves. They are like the "first enabling technology". They are an excuse or a permission to have things happen, via "action". If consciousness is First Cause then bodies are not necessary for summoning change - all that is required is to intend. And neither is any other tool really. But in order to have an "experience of doing" then something like a body with sensations is required. That's the trick of this whole thing, isn't it? Some may want to be All Powerful and - well, you are already. But if you just went full out and had just straight-to-the-outcome manifestation every time, you'd actually have no experiences. So the balance probably is: be aware of the nature of things and therefore avoid undesired suffering, avoid accidental creation of misery, and knowingly generate desired change or leave alone and bask in experience. The most important thing: knowing this gives us the confidence to step back and just be and allow. Without this, we feel we must interfere and "make things happen" all the time, often with accompanying ongoing physical tension.

Some limitation in certain instances allows for some very unique expressions.

Limitation is often a source of creativity, right?

As a minor example, if there was no "gravity habit" then animals and objects wouldn't be shaped as interestingly as they are. No need for legs and motion-generating structures and the like. If we didn't "need" to eat, then a whole source of pleasurable activities would be denied to us - etc. And since you are never actually physical (you are just having sensations, thoughts, perceptions consistent with - "as if" that were true), you get the best of both worlds.

I feel like I'm going to enjoy life a little more now

Aha, then my work here is done! :-)

The balanced view is to go "yes, it's an imagination room" but life is about experiences, and immersing ourselves in them. Yes, I can use fast travel to jump between desired circumstances, but once I'm in one it's fun to let it play out. Doing these things knowingly rather than accidentally is the benefit.

Additional thought: Just as an aside on this "words and patterns" thing (triggering, autocompletion, and all possibilities already being available), it's interesting to compare what we're talking about with older descriptions - e.g. Akasha ("primary substance") and the Akashic Records (random link - all experiences have already happened at least as potentiality, as patterns). Even current metaphors such as "it's all a computer simulation" are really just another way of saying: the whole of infinite reality is "encoded' into the background; your current sensory experience isn't "solid" like you think it is.

POST: Choices, choices... Symmetry vs asymmetry in a worldview.

Note sure if this'll make sense but -

Can you get out of this by identifying with the "ground of being" (even just conceptually) and seeing Nefandi and Everyone Else as on the same level? As the ground, you are never elitist or non-elitist. If Nefandi plays the "educating" part or not, it is of no consequence in the larger play. Nefandi is not Godlike, but you-as-the-ground is. Nefandi has no obligations to educate unless he is so moved. And when he is so moved will be when it is the appropriate thing to do. Because the ground will have shifted him.

Y'know, maybe this is an intuitive timing thing.

...
Well, I tried. :-)
It's not an easy thing.

...And the answer is... dream-cake!

Inevitably. But maybe the idea that you have to choose is wrong. You can flip between Nefandi and The Ground and between one approach and the other. Maybe the problem is in felt need to choose? I'm a strong opponent of the need to "have an opinion" in times when you don't actually need to act upon a view. I'm sort of "being the ground" but guiding the experience as TG. Sometimes one thing seems appropriate, sometimes another. Usually neither was appropriate. ;-)

You are the All-Knowing Nefandi - He came from The Ground, and The Ground arises within Him. There is nothing He cannot accomplish in His World!

Maybe. ;-)

POST: Controlling feeling vs controlling material form

The idea I have is that the feeling is what is generating the vision and other forms.

It can certainly lead the other forms, and if you don't have the associated feeling of a form (what you might call the "feeling of fact" since it doesn't have to be emotional as such) then you haven't completely created it. Following on the Patterns post ideas, if you summon a particular feeling then you trigger the patterns associated with that feeling. And certainly if you behave "as if" something then that does the same thing: you are creating direct sensation which bring about the related experiences. Basically, directed dreaming. In the end, this comes down to the usual: assert new "facts", in any way you feel inclined, and the world will being to behave as though those "facts" were true: e.g. When imagining things, messing around with the sensory aspects directly is very inefficient and actually inhibits progress. Instead, imagining that something is true, the imagery follows automatically (provided you don't block it). This is equally true of world manifestations as mind manifestations - because they are the same thing!

If you go about the place with the constant feeling of "it's it great!" then the world falls in line with that in a general way. In fact, one of Goddard's recommendations I think is that if you can't visualise well, you can simply say "it's so wonderful! thankyou so much!" and that will generate the appropriate feeling - which in turn will produce the results because it inherently "assumes the wish is fulfilled".

EDIT: Worth taking a look at the Michael Chekhov acting technique if you'd like to expand on your "embodied imagination" (acting as-if) approach.

Let's talk about blocking it. For the most part I know how to handle my sensory blocks. What could be done in the event of this feeling-as-fact block?

If you can't get at it directly, you approach it by accepting something that implies that it is true. Bad example but: You don't believe a door can be opened. Can't get the feeling. So instead, you approach by asserting someone being inside the room, which implies the door must be openable, hence you allow yourself to have the door openable. You lead in to plausibility.

We can get away with simply feeling how we would expect to feel during these experiences and then being detached from any expectation of what happens

I dare you to do that without actually triggering the larger pattern and essentially "asserting a fact" after all! ;-) Really they are all versions of the same thing, right?

Asserting facts is basically pattern-triggering. You can't assert something you can't conceive of, so the pattern must already exist in some sense. If it exists in some sense, then it is like a memory pattern. So really - everything I've said is the same thing from different angles. Sometimes I chunk it up into "moments", sometimes into "patterns", sometimes "facts". The underlying is of course undivided - but we need to select an entry point in order to conceptualise an intention and make a choice. Going about your day, just maintaining a feel of expansive space, and the feeling that goes with how you want your life to be, is alone a good idea. And ties in with...

Going to read the Michael Checkhov text, looks interesting.

Yeah, it's really just a fun thing on its own.

EDIT response: So if the context of that was "I want to imagine a spaceship in front of me" (as in: visualising stuff in your mind), then trying to "draw" the object in the air isn't a great way to do it. Just as in daily life, sensory imagery arises from fact. Assumption implies creation. So an alternative is to "decide' that the visual object is there, make it's presence a fact, and have the imagery arise naturally that. It's similar to the "trigger the pattern by the feeling" thing. That's what happens anyway once you get good at picturing stuff: You let "the unconscious mind" do the work for you. This is a way of short-cutting it. It's just a suggestion. I found it helpful. See if it's useful for you.

Ah I see what you mean. Know it's there but I just can't see it yet. But then how do I give myself the ability to see it? I know the answer is just decide to.

It'll just "come". You have to let it happen. It's a bit like the "let the world come to you" thing for the senses, rather than trying to see with "eyes" and hear with "ears". Play around with it. It only really makes sense if it happens. Sit back, and decide that a large model of the Millennium Falcon is floating a couple of metres in front of you. Let it appear in its own time.

...

My interpretation of Mr Goddard is that, having recognised that the world is made of imagination and operates on an "as if" basis, he understood that we simply need to re-imagine it. The Law and the Promise is a little clearer on this I think. Changes thus instigated could potentially manifest (persist sensorily in awareness) instantly, however the intensity of the imagery we have created thus far tends to result in an apparent time element - i.e. it's easier to create changes that are "out of sight" sensorily and in terms of current event momentum, than it is to "condense" a new environment while we are looking at that implied time-space place.

POST: The greatest possible gift.

Lovely. Are they there to listen, though? I suppose it doesn't really matter: at worse, you are reclaiming your power from an illusion of separation from the dream. You are giving to yourself, as you say. From experience, lots of people don't take kindly to having their... ability pointed out to them. Getting people to create synchronicity for instance (I used to use elephants, now I use owls as the example, inspired by a book) often gets a quite traumatised response. Not so much that things appear, or that reality might be dream-like. What troubles then is that it mean that other people aren't straightforwardly real - that the "sharing model" of the world can't be a simple one. Now (as is the way of these things), my own expectations play back to me in this as much as anything else. Interested in how other people get along with that. You can also do it indirectly, but you are basically being sneaky to yourself if you do that, of course. For sure (on the forcing) but these are people who ask... then receive. It's an interesting muddle. Well, it's mine to allow myself the experience of them apparently having it!

...

Quite so. It's a funny old world. Since everything behaves "as if", including time and space, apparent history and apparent persistence, how it works it can't really be explained, only asserted. I mean, it's funny trying, but it's also like chewing your own arm. (And everyone else's arm, therefore.)

Hence "Active Metaphors": the explanations you absorb shape your experience. We do quite well, on this subreddit, considering there nothing to say really, beyond things like "how you imagine it is, that's how it is" and so on.

...Yes. And I guess there's lots of work to do towards being able to describe something like this, in ways that work for different audiences. There's always something new to say about something which shifts a little every time you say something about it... It's a way of continuing to experience it freshly, I suppose. Like re-watching a favourite movie. Or reading another Philip K Dick or JG Ballard book (because they're mostly essentially the same).

POST: [deleted by user]

Just happened to be passing! It's a great topic and something that there are so many ways to talk about. A good one to bring up. So:

- The "you" I'm referring to in the first example isn't the "little you", the one we infer from thoughts and bodily sensation, but rather the true self: the conscious environment. I guess I'm assuming in that phrasing that people already recognise themselves as the "open aware space" in which experiences arise; that they are the dream.
- But then in the second example, when I make the dream-space reference more explicitly and say there is no "you", I mean "you" as in the "little you"!

The way I'd written the comment appears that they are different views, but really they are the same view. A good example of why we have to be careful of language here, I suppose! :-)

Actually, in the "filtering of infinite potential" metaphor, that you are experiencing "your own mind" doesn't necessarily imply there is no valuable information to be had from the environment. Because we have the perspective of a "little you" who receives information by sensory arisings, the way we learn about ourselves-as-the-world is through experience. So listening to people, paying attention to events, tells us who we are at the moment. For instance, seeing lots of news articles about people having appendicitis may be the first sign that you should get checked out at the doctor. It's not just all about seeing owls because you've been thinking about owls, or redirecting events by reconstructing your forward imagery. Meanwhile, changing ourselves and changing the world are equivalent, and we can only recognise our success in that when our sensory experience shifts accordingly. Again, active and interactive listening.

- Experiences are all about your current state, because the facts-of-the-world are your current state.

Taking the "two aspects" version of Transcendental Idealism, you would be the noumena (as I call it: the facts-of-the-world dissolved into the background of awareness) as much as you were the phenomenal (those aspects of the noumena that had unfolded as spatially-extended sensory experience: an experiential moment). Both are in and of awareness; awareness is what you "really are". In fact, the noumena is always as present as the phenomena, it's just that it is dissolve into the background felt-sense.

- You = world = state of you = state of the world.

To explore the apparent sensory world is to explore the current formatting of your own mind, and I'd go further and say that the overall formatting is just as present now as the particular element you are experiencing as an expanded environment. Behind that is just infinite potential.

TL;DR: The filter+potential metaphor shouldn't be construed as one-way, because it's a metaphor describing the current state of the larger "you". The environment you encounter then is the larger you, and to explore it is to explore the larger mind, so one should always be listening.

A1: Metaphors abound. Worldviews are like contortions of the body. You bend to them when you wish to be bent such a way: you sit when you want to sit, you stand when sitting is no good, you lay down when you need to rest, you run when there's a tiger. Anyone who sits forever, or lays forever, or runs forever, is either dead or effectively so. Flexibility. Always flexibility. Adapt, move, never holding on, never saying "this not that" for long.

Quite so. "Active Metaphors". Choose for purpose. Don't confuse with explanation.

A2: in a response to a recent post /u/triumphantgeorge outlined a model of reality in which there are three features: a you, a filter, and a world.
This isn't a fair representation of what George talks about because "the world" is not what you're filtering against in his model. Rather, you're filtering from infinite possibility, which isn't any kind of world. Once you're done filtering, then something resembling the world appears to your mind as your POV experience. Of course the filtering is instant, so "once you're done" is only a figure of speech here.
One of the dangers is dismissing the possibility that the other elements in this system, ie the world and the filter, might have something to say, that they might have their own agenda, intelligence, or reasons for appearing the particular ways that they do.
What's the danger here? When you talk about danger, you have to talk about the possibility of injury. Who is injured here, how, and why?

Thanks Nefandi - this is exactly right.

POST: dream poem

The Oneironauts

Expert navigators of the waking dream
Trajectories across the Infinite Grid unseen
The generators of fact
Making this out of that
Implied Creators of their world
Senses, effortlessly unfurled

Haha, and of course it also includes T-G's patented private vocabulary words and terms of art. :) I even know what some of them mean. I only know what "infinite grid unseen" means because you explained it to me.

Yeah, I should really have included the ©appropriate™ symbols® in the text, I suppose. :-)

EDIT: Although really, being a poem, the idea is to be evocative in terms of imagery, rather than necessarily precise in terms of exact (conceptual) meaning.

You're talking about something with a specific meaning, but unless people were following the right posts where you explained some of this stuff, they're going to get vague imagery instead of exactly what you're trying to say.

That's fine. These things have poetic meaning anyway. I think anyone could read that and would get a 'feeling'. The fact that there's further theory behind the imagery, is extra icing to be discovered.

After all, why does everything have to be easy? :-)

Q: The fact that there's further theory behind the imagery, is extra icing to be discovered.
That's one way to look at it.
After all, why does everything have to be easy? :-)
How would you like to be on the receiving end of such an attitude? :)

In fact, the poem is more factually correct than the theory.

Because it's pure aesthetic and the theory is not?

Try and argue with my poem! :-)

I won. Did you see it?

From now on, I only understand victory in limerick form.

POST: How feeling the emotion of lust affect my reality?

Approach it in a more literal way, perhaps. What exactly appears in your experience - what is the "shadow-sensory" arising and the associated meaning - when you "lust"? However you answer this, that is the pattern that you are triggering into your world-experience subsequently. Say you are lusting after owls ("twit-twoo, what lovely big eyes you have"):

- If the experience of that lusting is: "a 3rd-person image of an owl far away, and the feeling of hopeless distance" then that is the pattern you are triggering for both internal and external experience.
- If the experience of that lusting is: "an 1st-person image of my owl friends all around, laughing and feeling thoroughly feathered" then that is the pattern you are triggering for both internal and external experience.

The process is far more basic and "automatic" than you might think - ironically, because there is no mechanism to it. You aren't making changes in a spatially-extended deeper world, you are creating ripples in a pool. Just make sure the shapes you are rippling are nice ones, because they will persist in as superpositions in subsequent patterns.

In other words, the actual imaginative content is what matters here.

...

Perhaps right now, in a million personal reality-dreams, a million teenagers are waking up with a million Amanda Seyfrieds by their side! Or whoever. :-)

There's also the case that we are talking about superpositions of patterns. What other things have you put in place? And what is the implied "meta" aspect to the imagining; your implicit view of what you are doing. If our teenage boy has this fantasy is he implicitly feel-thinking "oh wow this is amazing and so unlikely" or is he feel-thinking "yep, here I am, all is as it inevitably was-is going to be". There's a lot to be said for taking the attitude that imagining something is the experiencing now of a fact that is actually in place in the future, now. That meta-view is also a pattern linked to the imagining.

...

So you're not going to a cartoonish fiery hell, and you're not wasting some secret energy in your testicles or ovaries, and you're not just from lust alone going to be reborn as an animal. Etc. All that is bullshit.

Good response. However, you may well be going to a "cartoonish fiery hell" - because it's not just only about the triggering by intention (the part of reality you shifted) it's about what that implies in terms of world-as-defined-so-far. Having already implicitly intended that the existence of a cartoonish fiery hell, it is in fact there waiting for you right now, its hand-drawn flames licking at the edges of your future cel-f.

You can achieve such a state, but the requirements are too high for mere mortals.

Yeah, but OP won't be (apparently) mortal forever, is what I'm saying... and by implication he might already have created his "cartoonish fiery hell" as the next-moment beyond his last this-moment in the set of "plausible moments of being a person". Ouch.

He'll stop being an ordinary mortal only when he decides it's time and takes specific steps to that end. Assuming it's a he. Of course sex/gender doesn't really matter in this discussion.

I don't think you need to deliberately decide. If you run out of plausible human trajectory you might have "the experience of dying" and then end up somewhere else. Just as OP confuses himself with being a "human" now, he might confuse himself with being a "something-else" later. Something in a very hot place where people carry forks.

You're more likely to be reborn as a glue-sniffing orphan in Moscow who has to get raped in the ass for a few bucks to survive, and dies of gonorrhea early in life. That's drastically more likely than fire and brimstone hell with all that this would imply. Even then, we shouldn't assume orphans have done something bad in their past lives, or we won't want to help them. Basically "hell" is a bad idea every way you look at it. Something like hell is possible only for the best of beings, not for humans.

I was discounting the idea of rebirth here. I was suggesting that experience of some sort always continues. And if you've already thought a lot about it being a hell-type situation, then that's what you'll get. Like opening a door and there being a landscape beyond. It's not a conscious selection at the moment, it is creation-by-implication. OP is going to a big cartoonish fiery pit of doom, because at some level he has implied its existence. Sizzle!

And this is rebirth, with which I agree.

I prefer to say that "experience continues" because it's not burdened with any assumptions about reappearing as a human restart on this planet (which implies a persistent place with a persistent timeline or history).

If this were true, then just thinking about psychic powers would get you functional psychic powers. That isn't how it works.

The difference between our hell situation and psychic powers is that in the latter case, the gap is already filled. You already have that part of the landscape filled up. In the case of the post-death scenario, we're dealing with pure creation-by-expectation to fill the gap. And why do you think that thinking about psychic powers can't get you functional psychic powers? What if you thought an awful lot about them?

I am saying humans generally remain humans indefinitely unless something interesting happens

Why do you think this?

I do not think we become an animal or whatever. I don't believe that the human lifetime plays out as a timeline, even, and that it contributes to some development of state. If you are in a car crash, you are just as likely to suddenly not have had the crash, or to wake up at home in bed from "a dream about a car crash", as you are to be "reincarnated". Your person-experience is within and of your conscious perspective. It is not something you are. You are not bound to it in some biological karmic way. Which actually means you are more likely to end up in hell than if you were in a Christian or Buddhist type world.

Thinking-about doesn't produce sufficient intent.

How true. But where there's a will there's a way, and thinking-about is a nice way to make yourself aware of specifications, for the fun. But the will is as much about clearing out opposition than anything else. There is no opposition lying in wait when you hit an experiential end-point. The next-moment will happily provide itself. So the comparison is not valid (between post-death-moments and psychic-thinking). Okay, let's recontextualise a little then, just to keep ourselves on the same page: On time (as experienced, not as a larger context since that doesn't exist), let us for convenience declare it to be all present. It is not true now that I am F&BH then, but it might be true later that I am in F&BH then.

Rebirth is even moment to moment, breath to breath.

Well that can get all a bit picky. Let us declare each moment "fresh" in that case.

Secondly, I am saying the general shape of your landscape, and its laws, are not arbitrary.

They are accumulated. You are making my point for me somewhat: that any next-moment will be consistent with the structure of the landscape. However, if your landscape includes the concept of a F&BH then it is reachable. It is part of the laws and is not arbitrary.

I am not suggesting that just anything will happen next. What happens next will definitely "make sense".

But your intent is more profound than just the body. Think: in dreams generally physics remains identical to waking.

Ah, right. You see, I'm not thinking of this stuff to be related to the body at all. The body, thought, the environment, they all arise from-within the "world-pattern" and consistent with it. By which I really mean, the very structuring of yourself. Like the Imagination Room metaphor from before, where the swirling patterns dictate the entirety of experience, which includes body sensations and so on, but everything else.

There is no end-point. [experiential end-point]

I agree with this, I was meaning when you run out of a plausible story for the continuance of your person-in-a-world experience, so there has to be some sort of discontinuous change (apparently). For example, you have that car crash, you fly through the window and get diced on the grill of the oncoming truck - the body as conceived of is definitely destroyed in this dream. So, here you are without a body... what experience arises next?

What "makes sense" as the next spontaneous arising?

The next-moment provide itself as in, the accumulation of observations so far (the patterned state) implies a next experience which arises, even though you don't "deliberately" choose it (by weighing up options).

Moments tend to resemble each other. For particularly small moments of time it's accurate to say for our current style of mentality that they're more alike than different.

Yes, agreed. When I say "fresh" I just mean we can reconsider each one in our discussion. Each next-moment is similar to the last for as long as their is a plausible story from this-moment. If not, there is inevitably a discontinuity (apparently). This does just happen randomly though; the next-moment will make sense in terms of the broader pattern.

They're stored in your intent.

Okay, I think we're getting somewhere: you are viewing things a little differently to me. I don't see it as having "my" intent. All intending affects the actual world-pattern. Not "my" world-pattern but the actual world-pattern. At the very moment of intending, my intention is superimposed upon the actual world. All subsequent experiences will then be in alignment with that modified (really: superposition) world-pattern. So in physics a superposition of patterns is:

pattern1 + pattern2 + pattern3 + pattern4 = Total Pattern

Hence it is both an accumulation and a transformation. There is no sense of separation in the overall pattern. Each addition of a pattern transforms the total pattern. However, in this example we're not really talking about something that corresponds to your sword metaphor. Because the sword would be a single pattern or intention that was being modified; the patterns I was talking about "superimposing" are different intentions on top of the world (e.g. Nice new hat + meet my friend + sunny on Tuesday = Nice Week).

World-pattern arises in the mind and nothing arises in the world-pattern.

The world-pattern here is everything. You might say that at any moment one particular part of the world-pattern is "lit up" (appears as senses) but it is always there in awareness. Like (reusing an old one) the sun in the daytime sky, where the sun's brightness conceals the other stars that are there. If one could select which star to become "the sun" then that would be apparently evolving sensory experience from a fixed world-pattern.

Agreed 100%, but what happens after the context bursts is not arbitrary.

We are agreed. One of the points of a world-pattern is that it is a structuring of experience. The next-moment always "makes sense". That doesn't mean you can't end up in hell, though, if that is your natural understanding of what happens after you "die". For something to exist in the world-pattern, it merely has to be conceived of. The only difference between a thought of something (a "shadow-sensory" experience) and a dominant sensory experience of it, is intensity.

Your propensities are "stored" in the mind as your intent, and intent doesn't become destroyed when the context is no longer plausible.

This is what I have been calling a world-pattern. It is both the memory storage and that which is experienced. Sensory experience is merely a triggering into the senses of certain patterns within the world-pattern. All thoughts and observations are therefore already present, either actually or logically (there is no difference, or at least no way to distinguish).

In other words, to jump from humaning and physicaling to F&BH is a task for the best of beings, not for normals.

I'm not suggesting you lose your human-formatting, although you might no longer experience a body (which is fine, human-formatting is about sensory profile not content).

In my view there is no "actual" anything. The world has no pattern of its own. In fact, there is no world at all.

Nothing has anything of its own. I'm not talking about a physical, spatially-extended world - I'm talking about that structural pattern which is basically the "definition" of possible experiences. In short, the "world" that you experience. This is exactly subjective idealism. There is no structure outside of this, this is everything: the entirety. It is within you and it is you and so on. It is the constellation. You are the stars. Blah. Let's just cut to something: Obviously when we are discussing this stuff we both realise that there is no division between context and content, experience and experiencer, and so on. To discuss it is to separate it temporarily into parts; plainly this is not the actual situation. By naming something we inevitably imply it has a separate existence. This is the problem of thought, which comes to use as a "shadow-sensory" experience. It requires division, relative location, and temporal separation. Conceptualisation inherently means fragmentation of the subjects, when of course it is whole.

When I dream I see different world-patterns, but they all share similar rules of physics. So it's possible for world-patterns to change but for the general rules to remain.

The world-pattern contains all worlds. It is the very structuring of your experience - the world of experience not "Planet Earth" or "this dream" or "being this person". Strictly speaking it cannot even be referred to as a configuration space. As mentioned previously, it's basically a memory-block. Memories are triggered associatively; new memories overlaid; etc. But any metaphor cannot capture it, for it is all "ideas".

Here's why you talk like that. You associate intent with effort and struggle. Struggle is clumsy.

No, no, no, **I don't associate it with effort and struggle!** Damn you! ;-)

The apparent division between "on its own" and "intervening" is simply to convey that no ongoing maintenance is required - that one needn't be constantly "doing" your experience - and that you can gently redirect it as desired, occasionally. Now, in the final limit what is happening of course is that it's all you, you are the ongoing movement and you are the shift in movement. But that's not very visual or useful way to describe it from the outset. Again, it's back to the "there is no division, everything is consciousness" formulations which are of no use other than something to remember as the fundamental.

No struggling for me, kiddo!

Okay, on "optimising for influence", that's exactly what I am pursuing. And I think of it as better to have a situation where experience plays out and one only need occasionally "decide" on what you want the world to be like. Not even "what you want to happen" - rather, what you want the facts-of-the-world to be from this point onwards. Effortless is built in, you can't get away from it, if you're going to take your stand as awareness, rather than as body muscle and tension and resistance. Change only happens when you are relaxed or have reached a point of effective relaxation (via balance). World-pattern is in the sense of your private world. It has nothing to do with planets. It's more properly called, perhaps, your private extended definition of your universe, or similar. However, it's a completely generic arbitrary associative and generative patterning system, so it's more like a memory landscape. Very true about quick typing and then subsequent edits. Things sound right as you type them, and then realise it's not quite right, or is a statement too far from what we intended. When we're having a "live" discussion, probably best we draw attention to a revised idea in the next "live" message - just as we would in real-life dialogue?

So, I'm really not getting across what I actually mean with this intending, deciding, happening business - because you are responding with words like "passivity" and so on. The sense in which I mean it is (referencing earlier) a frictionless environment. If the floor in my house had no friction, I would simply "decide" to go to a room and even the tiny shift in weight distribution brought about by the mere thinking about it, would result in me going there. Just thinking about a location, I would find myself there. Now, if it takes "time" for the shift from here to there to occur, I could change my mind and - simply by the changing of my mind - end up in a different room instead. In neither case would we say I was "passive" but nor would I need to "maintain" a particular decision. The fact of the decision would have altered things such that I was going to the room in question.

(Now obviously our metaphor requires a separation into parts which do not exist, but it illustrates the point. With no friction, no inertia, once a destination has been brought into mind, it will remain in mind and be effective, until adjusted again.)

What does the "memory-block" look like? Nothing. Time and space are aspects of particular experiences; time and space are themselves contextual patterns. There is no "outside" to the memory-block and no time. If it changes, the previous state no longer exists and never did. The notion of "pattern" is obviously a concept to describe something that in an of itself has no properties. We might think of them as "dimensionless facts". If you can think about it, it's not it, but we are choosing to think about it. Take a pause right now, and recall the memory the last time you were at a party (say). Where is that party now? Where was the shadow-sensory image of the party, before you recalled it right now?

The best you can probably say is that the memory - like the non-unfolded-sensory world - is a background feeling. So the memory-block "looks" like a feeling.

Part 1/2: Response

In your example you'll spend quite some time drifting through space before you reach your destination, assuming you only used a tiny shift in weight.

Quite so. Just as in real life. If I intend a result, events fall into place over time which lead me to my destination. The stronger the shift in weight the shorted that experience would be. All analogies have limits, but that's not a problem. That's what analogies are. You're not trying to capture the whole reality because only the whole reality does that. You're just trying to capture the feel of a certain aspect. In your analogy, I actually don't understand what you're trying to say. In what way am I at the middle of a hill or the top of a hill? What are the heavy balls? What does deflection mean?

It sounds like things are "coming at you" and you are constantly in a battle against circumstances. And that circumstances are separate from you. And that it's possible for something to be "out of reach". And so on. It doesn't present a model of that "the world" is. But all we're pointing out here is that metaphors necessarily draw upon "everyday world" experiences (physical objects in spatial arrangements unfolding over time) and so, quite reasonably, can only capture a part of the whole picture. There will always be a problem with a metaphor; what matters is that the problem is outwith the main property that's being illustrated. This does mean that the complete set of illustrative metaphors do inevitably clash; just like the physical theories of today.

In practice you can have 10% of your mind agreeing and 90% disagreeing, because it's easy thanks to habit and other factors to keep the old patterns. You have to convince all of your mind to get on board

This kind anthropomorphises "mind" which is really just a structure, but I agree with the idea overall - one might call it "coherence" or something like that: the clarity of the mind really.

I get this, but there is no analogy for this. This is a unique feature of the mind for which there is no analogy.

Yeah, it's unexplainable as an entirety, only aspects of it. However, "remembering" is something most people have had an experience of, and have a mental model of, so it's quite a valuable approach.

should be explained straightforwardly.

There's no such thing. There is only metaphors. No matter how you try to explain something, if you are doing it in terms of something else (which you must do if you are explaining a new concept to someone), then you are using a metaphor.

OK. Just do me a favor and don't use the word "pattern" for something that has no shape. If it's a pattern it has a shape. Patterns are recognizable and are identifiable.

What is the shape of a memory-pattern?

Part 2/2: Back to Basics?

1. A Return To Here

But all this, this metaphoring, is simply more imagination on top of the already-imagined. The risk is that we are making things far more complicated than they need to be, for not a lot of additional benefit - practically speaking, but perhaps also in terms of understanding. So let us return one again to our immediate experience: the current single sensory state in awareness. (We've been calling them experiences or moments and so on, but the word "state" gets to it. What is true is this state, now. Note that by "sensory" I don't just mean visual-auditory-texture, but the whole sense of being-in-a-state too.)

- Every moment brings a new state, the incorporation of an additional fact, which persists unless amended. Isn't that all that's ever happening?
- The changing of the state is what we call the passage of time, if a residue of the previous state is incorporated into the new state. (This is not necessarily the case.)
- We direct our experience by imagining occasionally - creating additional "facts" - but most people do this in reaction to appearances (the facts so far) and within the limitations they suggest.
- The Insight Of The Oneironaut™ is that you can create any state you want by imagining new facts, now, without limitation. What you see-now, and what you think-now that you have seen "previously", don't necessarily matter.

2. Further Discussion

However (and this does maybe tie into what you are trying to say with your "ongoing intention", which I don't think we clash on) - if you are holding onto a particular fact then that remains part of the state even as the rest of it changes. For instance, time and continuity are ideas, albeit ones that are not seen-heard-touched. For as long as those ideas are active, they are part of the imagining you make, the continue as part of the state. If you change the body from a seated to a standing position, but hold onto the muscles in your hips, you either end up rising slowly (best case) or will end up in a half-seated half standing position (worst case). This is a bit like your "10% of your mind agreeing and 90% disagreeing", perhaps?

Then:

- To make massive changes, then, you must detach almost completely, to allow the whole state to be reimagined or reseeded. You basically need to "stop thinking about" other stuff.
- Every thought or metaphor we come up with, is simply further structuring our actual experience. We are basically creating more observations, more partial facts.
- So... is the best approach not simply to imagine that there is only this current sensory fact, with nothing at all behind it, and no mechanisms? Even contemplating "how intention works" simply hobbles the simplicity of it.

Returning to a quote we were playing with a while ago:

"However you imagine that it works, That's how it works." -- The rule of metaphor

In other words, when we create metaphors we are not thinking about things exactly; we are thinking those metaphors into actual existence. When we imagine something in the 3rd-person, we are literally creating a model (like: painting a new picture). If, in addition, while we are doing this we imagine that it is how the world works, then we are making the world work that way (like: re-painting this picture). We might consider "this world" is be a painting we are focused upon. In error, when people use their creative power, they usually create or amend other paintings to the side, rather than making alterations to "this world". They keep making more and more paintings "about" this world, in the hope that this will alter this world. But unless they declare equivalence (which is what magick does) it only has partial effect.

[Your conical hill metaphor]

This seems to imply an idea of a "momentum" and some sense of "proximity", neither of which I'm keen on. But probably the root of it is: I'm perhaps not talking about a "universe" in the same sense you are, maybe (see later). Return to that later though. To clarify now, just so I've got a better idea of what you are actually meaning, rather than just what I suppose you are meaning:

- What does it mean, for a ball to roll to the other side of the hill?
- What does it mean, for phenomena to have "steam"?
- What is this "steam"?
- What is the starting point for a phenomenon?
- What do you mean by "originate unconsciously"?

The problem is when you use an analogy and don't specify what you're trying to illustrate and where the limits lie.

I think you have just illustrated this! ;-)

We don't ever even want to try to describe something ultimate.

It can't be done because it is: a) not divided into parts and can't be conceptualised, b) any conceptualisation happens within the ultimate. I think we do know all truth, right now. Know it and directly experience it. That is different to experiencing the "unpacked" aspects of it, however. Right now, the world is within you but you-as-persepective are not experiencing all possible viewpoints visually, of instance.

Ultimate truth is a truth about other truths. It's meta in level, and is not usable directly by itself.

A good statement. Saying "everything is and is made of consciousness" implies certain approaches, but in and of itself it says nothing. Like "everything is one" and "all is illusion". Okay great.

The reason I said that is because you've been using world-pattern a few times not to mean something with shape, but to convey something shapeless. That's confusing.

It does have "shape" however it is not a shape in terms of spatial extent or a visual shape. The word "form" could perhaps be used instead; a non-sensory form. The issue here is that our descriptions and metaphors require a shadow-sensory experience - we think my creating shadow-worlds with shadow-objects and relating them. Since this is the thing before even that, it's obviously pretty difficult to describe!

Was watching some videos lately (pondering my other interest of physics metaphors) and Larry Susskind in a talk put up a slide of an interference pattern of a hologram (basically, the incomprehensible swirly pattern which when illuminated by appropriate light results in particular images). Here is the link to where that pattern appears. That is one way to visualise "memory-pattern". It is essentially information dissolved into the background. You might say we experience it subtly as an imperceptible "global feel" normally, and when we go "illuminating" we experience the unfolded image.

As soon as I gave the metaphor I also criticized it soon after.

Uh-huh, I'm agreeing here by thinking aloud, not picking new things. Okay, so proceeding from your other responses, you are "cutting up" experience a little differently to me. For instance, there can be no "Other" since everything is "here"; what you call "steam" is just more established pathways; but the root ideas are probably the same. More important though: You seem to be viewing not doing something as "intentional". Isn't this a bit superfluous? I'm never "not doing" anything. Experience arises, I might interfere, but if I don't then I'm not "not-intefering".

It means you relate to origination as something outside your subjective sphere. Since it's "out there" it can only be unconscious.

What can there possibly be, outside my "subjective sphere"? It's not enclosed - so no sphere no "outside". Isn't that fundamental to subjective idealism?

To say that the ultimate is not divided into parts is already a grievous error.

How can the ultimate be divided into parts, fundamentally? It can be conceived of as being divided into parts, however even that conceptualisation will be of whole cloth, a fiction of division.

A form is something with an outline. If it has no outline, it's not a form.

The distinction to make is between something as experienced and something as it is "in itself". For example, a triangle definitely has a form, right? Here is a triangle: image and here is a triangle: {(1,2,1), (5, 5, 5), (10,2,5)}

So you're saying "it's out there." I can't agree. :)

No, everything is "in here", or actually neither inside nor outside because there is neither. :-P

To return to an analogy you've used: the fish not knowing what water is. A problem with conceiving of our situation is that we are not like the fish; we are not "in" anything. It's more like water not knowing what water is.

So for example, if I select a big red six sided die, that preference is not stored in the bag, so can't be in there.

Both the choice and the bag exist (as far as they "exist") inside you. For fun, we sometimes call an object with us "me" and pretend that it does things like looking at options and making choices, but really that is all just play-acting. All of that sits at the same level.

Are you aware of non-implicative negations? And the only way to be free from error is to become familiar with many many many errors

Not this, not that. The term is new to me though; I like it. So really the only way to become free from error is to... step back and realise that errors are just like everything else. We might decide to do this or we might be driven to it by sheer exhaustion.

[No, everything is "in here"] Not everything. :) You aren't here.

Haha, well of course I'm the only thing (which isn't a thing) which isn't anywhere at all (and yet is everywhere). And so on.

That's still not everything. Where is my next choice?

As soon as you have thought of it, it is there also. The thought of it is it. Until you have thought of it, you don't even know you don't know (so to speak).

We take an object that's with us, and we split it into me and not-me. But all that is arbitrary. Both me-ness and not-meness are mental fabrications.

Yes, they are fabrications. Are you suggesting, though, that these objects which your are identifying with, were not created by you? And that you could not create another object now, and identify with it?

The study of the world and of oneself is literally the study of error.

Do we need to study the error, other than for interest and amusement? Can we not simply identify with the background (as it were, knowingly the mistake) and view all identification as "error"?

Where is it before I have thought of it?

Until you have experienced it ("observed" it) there is no such thing, except as implied by previous experiences. However even contemplating the implication brings about the observation. You can retrospectively imagine that it was there all along.

It's actually pretty claustrophobic. You can't see around the edge, as it were. You can't catch sight of the pre-sight situation - because there is not one. You can only conceive "that there is one" (which is really to say that there will be one).

Slow changes are easier. One-offs are easier than repeatable functions. Shallow changes are easier.

Let's return to that. "Why" is this so?

This kind of lazy heuristic is no substitute for the actual wisdom.

But if the "actual wisdom" is wisdom of a relative sort - one part of the world experience as contrasted with or implied by another - then what fundamental value does it have?

If wisdom is content then I can change the world within me and make it obsolete. I am the constructor of wisdom, then; wisdom is an experience which arises within me (a "me" which is before structured knowledge, being simply "being").

If something is non-existent, how can I think of a concept that doesn't exist?

You can think of the existence of something. For instance, you can think of the train having a driver without thinking of a specific driver.

I agree with all the rest of it, that's my thinking also.

Fundamentally, you just can't get "outside" of your thinking-about, you can't be further along the road than you actually are until you get there. We can conceive of the fact of their being a place for something - slots in which things should appear - ahead of the encountering, but we are just thinking stuff.

You can know the teleology of your will.

As you say. As to "decisioning" there's a case of describing all "observations" as happenings because it gets rid of a load of dubious abstractions - for starters, it means we get away from the idea of there being persistent things that are "occurring" in some defined way when not being observed - but we've implicitly covered that.

So slow changes are easier than quick ones because I enjoy stability at all times...

The discomfort of discontinuity! I think everyone has this. Anything is possible, but the implications actually acting upon this can break your reality quite badly. For instance, a friend dies in an accident. You summon that fact from the background and you change it. You go to the bar that night and he's there as if nothing happened (which, now, has become true). How does that really work out for you?

Even much less dramatic alterations bring with them certain "existential issues". If you've lost your wallet in the park and you update the world so that it's now lying on the table, you can explain it away as having teleported it, or a friendly spirit having moved it, or forgetfulness (the "urge to forget" is very strong after significant shifts) or whatever. So long as you don't think too deeply about it.

I believe there are beings not in this realm here that don't have a discomfort around discontinuity.

What beings could there be that aren't of this realm? Surely there's just... me. ;-)

However, at high levels of renunciation, "breaking" what sucks or what one no longer cares for is no longer a big deal.

Many of the dramatic stories people have of discontinuous change occur in times of desperation: imminent death, life gone truly wrong. Interestingly, people often report odd and flexible realities when a child: wishing they were staying at their grandparents' and waking up there; needing to go to the toilet and 'blink-teleporting' to the bathroom; people and things suddenly changing, appearing, disappearing. Children have less of an investment in stability; correspondingly, their magick may come more easily. Ctrl-C, Ctrl-V (duplicating toys), Ctrl-Z (undoing events), etc.

The friend dying.

This links back to our other conversation about observations and so on. So for the purposes of this, I propose that observations are always consistent with previous observations, facts accumulate and the world becomes increasingly stable; the world always "makes sense". If you make discontinuous change ("my friend is still alive") then from that moment on your observations will be consistent with that updated fact. There will be no evidence other than your memory that it was ever different to this, since any "looking for evidence" would of course be an "observation" subsequent to the change. Now matter how it plays out, each observation will be plausible, and narrow the possibilities of the next observation:

- You are drinking in the bar. The friend shows up. He never had an accident and there's no evidence of an accident, and nobody remembers the accident or your previous conversations about one, or
- You are drinking in the bar. The friend shows up. He had been fucking with everyone with a Facebook post and it just got out of hand, or
- You are drinking in the bar. You have a conversation with the barman and talk about the friend's death, the barman says "yeah I heard". The friend shows up. Turns out his brother had a crash and the reports got confused, or...

Depending on what you do and how it plays out, you are getting what you want, but the "story" that goes with it may vary according to your demands. I am the formless realm. ;-)

Yeah, there are lots of interesting stories about distant places and what you might term a lower "consensus hurdle" to change, although I'm inclined to say that it isn't a real barrier so much as a barrier that ends up being formed within you. For example, many who go on meditation retreats report that after a while their dreams seem to be more solid and real than their waking time. The "rigidity" of their waking life seems to dissolve somewhat. The traditional view has been that consensus is enforced by contribution, but don't think that's necessarily so. Hallucinations are just more experiences and are equally valid. They aren't "wrong". Right? :-)

[Facts accumulate] They seem to, but they don't. All of one's expectations is one single expectation. Nothing accumulates.

For sure it's just a way of describing the process. There is indeed one single fact and it shifts (although not in time). When I was talking of a "world-pattern" previously, it is to this "one single fact" that I was referring. You are calling this "expectation" but that implies an anticipation, which I dislike. It is better to say something like "fact" - but remembering that "fact" also means how things work, the formatting or framework, not just specific locations and properties of "things" and such.

So knowledge cannot really accumulate.

The above should clear this up - accumulation would be the "apparent process" however the truth is something more like a shifting state.

The problem is, depending on how the story goes, you may feel like you don't deserve any credit for doing magick. ;)

Haha! Well, it may actually be the default that you don't retain the memory of the change. If the "one single fact" moves and doesn't leave you with any personal trace of the prior state, then your friend never died and you never brought him back. (Confusing histories!)

Additional: Just in passing, on the consensus thing, I was reminded of this story:

[QUOTE]

Consensus Reality
Aboard an oceanographic ship in the Persian Gulf
While I was stationed on a ship in the Persian Gulf during the war, I had the experience of being "out-voted" about the correct syntax of a computer command which I knew functioned perfectly well just the day before. A group of less well-informed technicians wandered by, and shared their consensus opinion that I could not possibly get the output I expected using that computer command. Lo and behold, they were right; from that point on, I never could get that syntax to work again. I have come to believe that reality is based on consensus. Proximity is probably relevant, and degree of belief/influence may vary for participants. I suspect that our long isolation as a group may have played a part in that event.
-- Yedeth, Your Stories Page 23, [Realityshifters.com]

[END OF QUOTE]

All you have to do, is wait, and new things show up. But that's not necessarily true.

This is exactly true, in experience! The next-step of the world always "makes sense" in terms of the previous observations. However, it is not predictable. Mainly because it is the world of reality (the entirety of all subtleties) that imply the next step. You cannot anticipate this or model it, because those things are in it.

All experience is directional. You can't stop directing it.

I dislike the use of "directional" because it implies a destination. I dislike the use of "directing" because it implies an act. However, the meaning is understood.

Simplicity is not a virtue in and of itself. I oppose gratuitous complexity.

We are agreed.

So a physicalist metaphor does what now?

All metaphors are essentially physicalist, in a way.

The world changes constantly in boring, uninteresting ways.

Maybe your world does; my world is far more fascinating. ;-)

I use the language of personal responsibility.

But who is this "person" and what exactly are they "responsible" for?

We can draw metaphors from family relations, or taste, and those aren't physicalist.

Actually, my real point was that all metaphors will be object-based within a context of location (space) and transformation (time). We are bound to imagine "parallel mini-worlds of surface" while considering ourselves to be probing something deeper or behinds things (which we are not).

What is the location and transformation of 1+1=2?

Think of it now. What do you experience?

For me, I have a parallel sort of blank space which is simultaneous with sensory experience, and in the area which would correspond to just outside the location of the left side of my jaw, there's a white blurry hand-written script (like this). If I attend to this, I see that just beyond it is a sort of grid, like this but in a triangular shape, with the sides being of lengths 1, 1, and 2. I do not deliberately construct any of this, it's just what appears. Note that this is not a representation of the sum in my mind, it is actually that sum in my mind as it is currently. (From experience, if I change these "objects" then the change persists or evolves from the new state.)

I experience a sense of equivalence, is perhaps the best way I can describe it.

Would you say that was a "feeling"? A sort of felt-sense of the situation from which any other shadow-sensory aspects arise? I think of them as all of a piece. The form may indeed change depending on context but the "essence" of it is the same. (For the particular example, mine is quite stable though.)

What do we mean by "abstract" anyway? Perhaps we can approach this by example.

The Vase

I have never seen a vase before. A vase is on the table. I move around the vase, seeing it from different angles. I pick up the vase, feel it. I then use the vase, filling it with water and putting flowers in it. While doing so, a friend tells me where she bought the vase with her mother. Later that day, we go to the shop and see lots of different vases. In the evening, I watch a TV show about how vases are made. So, what is "a vase"? It is the summation of all those different vase-related sensory experiences. It is no particular instance of those experiences; it is the overall pattern produced by the accumulation of those experiences [1] - including the auditory-visual language, "a vase". When I say to myself, "a vase", I have a felt-sense that comes-with some other sensory aspects which appear in awareness. So it's abstract in the sense of not being "about" a specific vase, but in terms of being an experience it is quite specific.

[1] Berkeley has a term for this which I can't find at the moment: maybe something like "collection" or "occasions". In any case, all the sensory experiences of something that lead to it being distinguished and hence to the formation of it as "a thing".

I like the term felt-sense. I hesitate to call it a feeling. Maybe intuition is a better term.

I shy away from "intuition" because it's vague in use whereas felt-sense nicely captures the idea of felt-meaning and direct-knowing. It can be used to indicate what exactly intuition is in terms of an experience. And as you say, "feeling" means other things.

If you take it to be a summation, then so long as you are missing something from your summation, you don't know what the vase is.

You never know all about "vase" (potentially speaking) because there is are always more vase-experiences to come. Although you do know "all that a vase is so far". What vase "is" to you is the summation-pattern, the observation-accumulation, of all your vase-experiences so far. In the example, after the visit to the shop I have a pretty good "abstract vase". I could certainly identify things as vases and so on. But then I watch the TV show about how vases are made, and my "abstract vase" has changed again, been further enriched.

When I encounter a vase, all of this is triggered into experience a as a felt-sense. What a vase "is" to me, is that felt-sense. How would you describe what a vase "is"?

[On intuition as a word] I like it because it's vague.

I meant "vague" in the sense of it has lots of different meanings to different people, whereas with felt-sense we mean something which, although it cannot be specified in language, does have a particular meaning and context. The content of it may be vague, but the phenomenon itself is not. Anyway, felt-sense is the best term I've encountered for capturing that "direct global knowing of all aspects" of something (the quoted phrase itself already goes off!).

Either there is no concept of a vase then, since the summation is never finished.

You're not gonna get all "Platonic" on me, are you? There is no "vase" separate from the accumulated observations that contribute to "vase".

You're also assuming all your experience with the vase is acceptable and is not a corruption/lie/misinformation.

But how to judge that? All vase-related experiences add to my "abstract vase" and all are genuinely vase-related. If I subsequently encounter a vase-related experience which negates a previous one, then my "abstract vase" is adjusted accordingly. "Vase" is an ongoing thing. Just like the world. From a subjective idealist point of view, the world is my accumulated observations of it. There is no truth other than this, "somewhere else". Observations include sensations, perceptions, thoughts - everything that arises in the space of awareness. This is vital. Because this is how we can make changes. We do so by creating additional observations which constitute the latest facts-of-the-world.

I'd describe it as ignorance without any basis in either experience or ultimate reality, an arbitrary mental fabrication.

It's basis is entirely in experience and mental fabrication (which is just more experience) and also it is a form of the ultimate reality.

We use a reality validation framework for this.

I'd make the point that we are not deliberately working out what constitutes "vase" and what does not. I'd don't do any deliberate checking and cross-checking. Simply by encountering "vase"-related experiences my "abstract vase" is triggered and modified. Such experiences include conversations about vases and so on. When I say "observations" I mean in the broadest sense: any experience that connects in some way to my "abstract vase" will revise it. Because there is no separation between vase-experiences and my abstract-vase. My "comprehension" of the experience involves the triggering of my abstract-vase.

Instead there is one expectation which has a certain conceptual "shape" to it. When you learn new info, you update your expectation. So expectation changes shape, so to speak, but it doesn't change in quantity. It changes in quality only.

This sounds very similar to what I am saying though, does it not? Perhaps I need to be clearer: by "observation accumulation" I mean that the arising of experiences inherently evolve knowledge. As in the vase example above.

[On "creating observations" and magick] This is bad for magick.

I disagree, but remember that by "observation" I am including all experiences. To say observations are non-factual is the same as saying all observations are factual, in the context that the observation takes place.

By creating new observations, I am pointing to things like: Waving a magic wand having decided that waving the magic wand means that the weather will change - i.e. that wand-waving is a fact of weather-changing. Or by imagining that it is raining I am observing the fact of future raining.

No story required. But this is getting into a language tangle that is not really required. The general sense is that every observation is information about the world, and that creating an observation with different information is to change the world.

All experience is a mental fabrication.

You need to remove the word "mental" from that because it's meaningless.

POST: Letting things be and changing what you want

The problem is essentially the same as the other OP's. If I'm intending, doesn't that directly imply dissatisfaction with the moment I'm in? How can I be dissatisfied if I'm completely accepting? The struggle.

Well, I don't see the problem and perhaps it's a misunderstanding of things in modern interpretation.

In meditation, you "let things be" in order to let the noise subside and, in the subsequent calm, realise how things actually are (that there is the sensory experience, and stories about that experience are fictional and malleable). Having had that realisation, you are free to operate in alignment with the actual nature of things. You can simply let the current pattern unfolds dynamically without interference, like waves bouncing off each other in an ever-evolving but self-consistent manner, or you can use your will and imagination to tweak it now and again, like briefly splashing your hand into the water. "Everything is fine as it is" is a comment about the perfection of the self-consistent pattern, which has no choice but to unfold logically and perfectly. If you assert changes into the world, the shifted pattern will also be self-consistent and perfect. The world-pattern always makes sense. But some patterns might be more fun than others...

Summary:

- "Letting things be" is an approach to settling and understanding.
- The world-pattern is always perfect, in the sense of being a coherent, self-consistent pattern.
- Some patterns are more fun than others.
- Changing the pattern is fine. The new one will be perfect too.

However, it's true that the more detached you are, the easier the world-pattern shifts, and the more likely your world falls into line with your desires without your deliberate intervention - desire and pattern close their gap.

Let's ponder!

What is a desire?

I'm going to suggest a desire is an indication of the gap between what you are experiencing and what you should be experiencing - the sense of tension is because you are and have been preventing a movement of the world-pattern by holding onto it, and have through manipulation and ignorance deviated from your genuine wants. We might say this situation arose due to ignorance and intentions made from that ignorance, but desire itself does not come from ignorance; it's just a symptom of a state, a pendulum that is being held away from its rest position. As I suggest in the last paragraph of my other comment: if you're totally detached, then your world-pattern shifts naturally towards alignment. Once you are near, intervention isn't required so much. However, the fact is that we've all accumulated pushed patterns. Letting this "karma" unravel itself by itself takes time, just as any disturbance takes time to settle. And during that settling process, you might endure much unpleasantness. Unless you are able to absolutely and complete detach, in which case you might get something more akin to a "dream restart". But for as long as you are attached to the habit of continuity and plausibility, this won't happen. Intending with detachment is a way of quickly switching to the target pattern. The combination of detachment - implicitly in a direction, justifying your "allowing" - and actual specification of a target - which you have already decided to permit - lets you jump more directly to the wanted world-pattern. Not sure that was clear at all, sorry. The short version: desire is a sign that your world-pattern has been pushed into a now-inappropriate state; intending with detachment is a quick way to resolve that because it temporarily suspends some habits.

EDIT: If you were completely detached and allowing, then having a desire would be intending, and the world-pattern would stay in sync. Because desire = pattern in consciousness and intention = pattern in consciousness; the two should match; detaching and allowing is the process by which desires / intentions are integrated into the world-pattern; a desire is like a self-triggering intention.

Let me add: Perfection refers to complete self-consistency. It does not mean everything is in some final, all-things-complete, stable state. That never happens, for as long as there is any pattern at all. The world-pattern is always perfect because it always "makes sense", but it is always evolving. Desire is an indication you have been obstructing that natural momentum in some way. It will always resolve itself eventually, the question is how: by overwhelming your resistance, by you partially detaching and letting it flow more easily, by you intending towards it (accelerated jump), by you detaching absolutely, or by you intending directly to a balanced state (discontinuous jump).

I'll be frank and say that I am fearful of discontinuities.

That's reasonable. There's the feeling that if you let this happen, anything could happen - which is about right. At least at the moment you have, at the very least, the illusion that people remain the same people, and so on. A big shift means that this might not be true "anymore".

So would you say that having desires at all is a sign that one is ignorant, at least to a small degree?

I'd still say that it is a sign that you have acted based on ignorance in the past. We all do this: we all lug our bodies around by effort, for example, accumulating tension, when we are not meant to "manually control" our bodies at all. You might say that your aching body is because you have used it in ignorance. Extend this to the entirety of your world.

I've lately been experimenting with the idea that we, consciousness, could be thought of as knowledge itself.

Well, I'd say what you are is "that which is". It's not a knowledge, it's being. Knowledge implies a knower and a known, whereas you are the knower and that which knowledge is made from. So we are not just knowledge itself, we are what everything is. If by "knowledge" you just mean "all the facts of the world", then you are definitely all knowledge and all knowledge is you, but you are also so much more - unbounded. Hmm. Yeah, I still think that it's just easier to view ourselves as being awareness and therefore everything that appears in awareness is also us. "We are recall" rather than "we are memories". Knowledge is not a thing.

"The only reality is mind and observations, but observations are not of things. To see the Universe as it really is, we must abandon our tendency to conceptualize observations as things."
-- The Mental Universe, Richard Conn Henry

An extra thought: Do we take these things too seriously? If experience is about adventuring then swooping about between possibilities, making mistakes and jumping out of them, is part of the fun perhaps. If we could know for certain that we would exist as a conscious perspective forever and could retain our identity and memories for as long as you wanted - until we chose to wipe them temporarily or permanently - how would that change your approach do you think?

Q: I'd have more patience. I'd stop trying to get things and enjoy the current perspective rather than seek new ones all the time. I already feel like I'm going to live forever, so knowing my memories and identity were mine to keep or dispose of would likely just make me less in a rush to make the most out of this life.
Edit: Do we take things too seriously? I'd say that's a loaded question. We take things just as seriously as we're meant to. No more no less.

Hmm. It's hard to balance something: Knowing you can "jump away" from unpleasant situations should they arise, frees you to experiment more and commit more. But at the same time, having this knowledge potentially lessens the emotional intensity of an experience. Probably it sorts itself out: We forget our power, but when in dire trouble we tend to seek out answers, and in the process rediscover that power. But that does mean that ignorance, acting from ignorance, desire and intention, rediscovery and realignment, god and then... not - all those are inevitable.

A1: Try watching a movie and constantly reminding yourself, "It's just a movie, these are just actors," or playing a game and reminding yourself, "These are just pixels on a screen I'm moving with my fingers."
That's the quickest path to having no fun at all. *You'll hear a lot of people say that they understand the nature of reality "on an intellectual level" but that they don't "feel it, viscerally". And they mourn this as though it's a failure on their part. Feeling it viscerally is something I have done and it was absolutely dreadful. Most horrendous thing I can think of having endured in my life. Totally against my palette. All of the things that I like were absent and all of the things I dislike were present. It was massive,*

looming, horrible, lonely darkness of metaphysical despair. Understanding, truly, the nature of reality, but -avoiding feeling it viscerally- is one of the very highest paths (although it's tarnished by those who see it as some kind of second-best failure). The only way to go "all the way" and feel it viscerally, to know it in your bones and through them, is to utterly change your palette. To totally rewrite the things that please and displease you. Only once you're in a place where concepts of happiness/sadness, pleasure/pain, loneliness/companionship, form/void mean absolutely nothing to you can you make that step without finding it absolutely soul-destroying.

Yes, you have to immerse yourself to have fun as "the actor" playing the character, but you can also take glee in the creativity of being "the director". You do have to shift your mindset to do that though.

Q: I've never bought into this idea that the solution to everyones problems is to just "live in the present". I have this life log where I track my thoughts and how they relate to time. I track predictions (future oriented thoughts), reflections (past oriented thoughts) and statements (thoughts about the present)
What I've found by tracking the distribution of these thoughts from different users is that despite claims to the contrary we spend most of our time thinking and living in the present. In fact only 10% of the average persons thoughts actually relate to the future. 80% of the average persons thoughts are related to the current moment. Furthermore, being more present is not the solution to everyone's problems. While it's true that some people may focus on the future too much there are just as many people who either focus on the past too much or focus on the present and ignore impending negativity on the horizon. While many may suggest that the overall goal is to be more present in life, ignoring the future can be extremely detrimental to one's well being. Our main problem in regards to future oriented thinking is worrying to much and being unable to turn our visions of the future into reality. But it is not necessarily bad to use our minds to affect the future. That is what makes us human, the capacity to turn our dreams into reality. To ignore this fact is naive. Some people destroy their lives by being too present and never dealing with planning out their future. Some people spend so much time thinking about the future they never learn to enjoy what they have in the present. Some people spend too much time lamenting a past they cannot change. The key is to find balance between these types of thinking.

I'm inclined to think that past, present and future thinking are all fine when done with intention. Being "present" really means "being present to experience", and that can mean thought as much as senses. After all, thoughts are essentially sensory experiences, just not the primary ones at that point.

Once you've set the intention it's there.

Yes, because the intending actually is the making-it-there. If you intend "owls" then that is the overlaying of the pattern called "owls" upon the world, which you subsequently encounter as your attention scans over time. You are basically saying "from now on: owls", and experience unfolds logically from this from that point onwards. (Including, amusingly, experiences "about the past". Which means you discover that there are now apparently "owls" in your past where there weren't before.)

The world-pattern itself isn't intelligent - only complex. However, it is entirely responsive to being reshaped by your intelligence.

POST: Externalizing the internal implies internalization of the external.

[POST]

So I had an idea that was causing some doubt in me that lead to a deeper idea about lucidity. In lot of my dreams I find myself having to take a piss and when I wake up I do indeed have to take a piss. This kind of bothered me because if my dream body was being controlled by physical body it seemed to imply a realness to the physical. But then I realized I made an error in judgment because I assumed that my spirit or consciousness was moving from the physical to the astral/dream and vice versa. The way I see it is that we are constantly existing in both of these realms simultaneously but its our shift in focus that makes us feel like we are existing in solely one or the other.
Think of it this way, In my external experience I am typing a post on a laptop right now, but in my internal experience there is a gnome sitting on top of a mushroom. The computer is presented externally in this level of the dream while the gnome is presented internally in another. Going back to my piss these viewpoints get switched you see. The dream/astral level becomes externalized as a weird dream bathroom where my physical need to piss becomes part of the internal experience.
picture a camera with recording lens on opposite sides and both of these images present themselves on two different screens that we watch at the same time. Lens 1 is looking at a red ball Lens 2 is looking at a blue ball, so we have a red ball shown on the left screen and a blue ball on the right. If we rotate the camera 180 degrees the blue ball will be on the left screen and the red ball on the right screen. Imagine the camera is us and the red ball is the physical world and the blue ball is the astral world.
Being lucid is learning to watch both of these screens at the same time, where as conventional perception has us staring at one screen at a time. Think of lucidity even in the conventional sense of a materialist lucid dreamer. He recognizes he or she is in a lucid dream because they are aware of the existence of a body outside of that dream dimension. To be lucid in this world we need to be aware of our existence in that astral world that is going on simultaneously. To think of each of these worlds as separate is what creates non lucidity because you exist only in one space at a time rather then on multiple levels at once.

[END OF POST]

Hmm, good musings. Your "external" and "internal" experiences both arise in the same space, so it's simply a case of different patterns being triggered into sensory form with different intensities. Normally, the "waking" patterns are more intense (more strongly activated) and so dominate the senses, and the background felt-sense which contains the waking world. When we go to sleep and dream, we might call that flipping between the two by shifting attention, but what is it that shifts? Nothing: we are simply intensifying certain patterns at the expense of others. To be lucid is to realise that all possible patterns in "logical space" are always present right now in experience, like stars in the daytime sky which are hidden by the brightness of the sun (the most intense extended pattern). Our insight is that we discover we are able to choose which star to make into "our sun" at any given moment.

POST: Seems relevant and applicable.

I think that when we let go (stop micromanaging) actually a lot of life realigns. For instance, we may be slogging through the fakery of keeping a face, we decide to give up on that - and then things seem to shift so that it's not required anymore anyway. There's something about taking an approach implying the (apparent) requirement for that approach. And the only way out is to... cease taking that approach. Being nice is 50% a trial but being "whatever you are" is never a trail, but somehow removes the requirement to be deliberately nice. I am not a fan of up-to-date papers, let us say. And I often find that if I don't do something that I'm meant to do, it turns out not to have mattered anyway. (Although avoidance doesn't work in this way, I suppose because avoidance implies that one should be doing it and that there are repercussions.) If life is literally this imagination space, this immersive strand of thought, then of course it has no "depth" and is an ongoing response to our approach at this moment regardless of any supposed history. Trying to live an ordinary life would actually be contrary to how things are, in that case.

I really detest humans so much these days. There are about 100 or 1000 humans I like, but on the whole I detest them. I don't give a fuck. Let them help themselves, I suppose. That's my mood recently.

I've been through phases like that. For me anyway, the people I actually know were fine in my mind, but anyone who was "abstract" were pretty much lumped into my sense of things more generally at the time. (That's how it was for me anyway.) It felt like I'd burned myself out with the effort of, I dunno, feeling responsible - and instead just letting go of that obligation, I swung the other way. It was the concept of people at large I was feeling obligated to, and that's a helluva burden.

I will meanwhile save myself, because I sure as fuck know, nobody gives a fuck about me, except maybe my parents and wife, which is sad, but that's the truth.

I'm sure that's not true. Well, in fact I know it's not true. But it's a case of who matters, right? Those people matter.

I mean, I hardly ever seen anyone give a fuck about anyone else, except one or two people.

Well, it does seem that there's a lot of self-absorption around as we go about our day. Particularly at the moment, where society seems to be set up more like a "fight". But, you have to be sure to separate out your "fictional idea beyond immediate perception", right? Because it has a sneaky habit of filtering the information that arrives to us, further supporting our view. It's like: never believe your senses, never believe your thoughts, never believe your beliefs. Or something.

So I said, fuck it. I give up. You win. I will be that way too. I need to save myself first, and so fuck you all. . . Being whoever I am is not that easy considering how much filtering and censoring I'd have done in the past.

The next step though is to give up… even that, right? Yeah, all the debris we accumulate can make things pretty difficult.

[Things turning out not to matter]]LOL, I find that's true most of the time. Maybe I can even say it's been true every time in the past. But I still have this nagging sense of... what if I need this paper?

Yeah, it’s the faith thing! But as our “mind-roominess” grows then that stuff just gets better and better, and the apparent world seems to shift to match and accommodate us. Quite often other people are the sign of this. When you have shifts in mood, they respond. When you feel more open, you are open to them and they are drawn to you. For instance, a few years ago I had a bout of depression, and came out of it. I knew I was coming out of it not because of how I was feeling though - it was that in cafes and out in the town, random people would come up to me and start chatting away, in a way that never happened before. They’d just start talking unprompted about relevant topics, without preamble. They were basically taking on the role of my own inner voice, which had gone quiet, externally. Aspects of me.

Because it's not normal for people to smile like that when they pass you by, since I am not doing anything to invite that.

It’ll happen more and more. The more you surrender and the more unbounded your mind feels, the more exposed and defenceless you will feel - but what you will have become open to is a feeling of, I dunno, “the love” or whatever. You’ll be in rooms full of strangers and everyone will be your friend.

[On avoidance.] See, it's not all clean like that. I don't get how anyone can ever be perfectly clean about any of their intentions unless you've been living a certain lifestyle for a long time.

For sure. Or rather, it’s not about the lifestyle so much as when you reach the stage where you surrender your own micromanagement and let it all start flowing? But it’s natural to be in a mixed state with overlapping and contrasting intentions contributing simultaneously.

I think the amount of historicity really depends on how you operate your mind. Maybe for you there is very little, but for me there is quite a bit still.

Natural development over time, I’d say. Eventually you “operate your mind” less and less, and it’s more like (as discussed in previous posts and our lucid dreaming pal) recalling states that already exist than creating by control. To shift from one 3D-immersive thought to another, you allow the previous one to dissolve as your attention moves to the replacement. That kind of thing.

[On wives and parents and worldviews and presents.]

It can be pretty difficult when we love people and yet they are frustrating, due to their unquestioning worldview. Especially when we see it causing them problems, or that we have to be involved in situations we disagree with conceptually, as a compromise. Although that being okay, or endurable, is a sign that there are things beyond just those ideas, that are more important maybe. I think parental love is meant to be idiotic and primitive - that’s how parents have been designed! :-) They can only show it their way, even it’s a little outdated. Me, I accept the sentiment that’s been “infused into” the objects, even as I absent-mindedly dismiss the object themselves. There’s no accounting for taste, eh! :-)

On the point that people only care about a version of us, the “you”, that they constructed in their minds, there’s no way out of that though, right? Their “version” of you is you to them, just as your “version” of you is you to you - and will be incorrect, because it too is an aspect. Your parental relationship sounds fairly usual! :-)

[On society being based on the “fight and struggle” metaphor.]

I absolutely agree there. I’m not sure when things shifted to being “an investment”, although the seeds were sewn in the 1980s/90s are part of the deregulation of the finance industry, allowing banks and corporations to include yet more things into a “world as market” frame. This had led to everyday people treating their financial dealings as if they were ruthless players; they ditch their empathy and adopt sociopathic tendencies for their actions in those areas. And it has become totally transparent behaviour to them. Even to the extent that they moan about the actions of investment banks and the fallout, while supporting governmental and personal behaviours which exactly correspond to, and are the reasons for, this situation. We need only look at the current attitude towards Greece and the moral crusade against it. Greece must be punished, as an example to everyone else, the people must pay. Even thought the details are far less clearcut, it could easily have been Spain or Italy, and they were probably duped somewhat. It is disturbing to look at the misery that will because when you compare the Greek debt to the cost of the bank bailouts (reasonable summary from 2013 here on the state of those), and you see how lacking in compassion we are.

[On people being drawn to us.]

When you are “communing with glory” then what is being drawn to you isn’t people. For that time, everything becomes more “you” and the separation with others dissolved somewhat. You are, um, hanging out with yourself! ;-) So yes, our non-human aspects bring us together, because our non-human aspect is that we are just one thing. I love the idea of you being both a sweetie and a beast - that’s how it should be! Although strictly speaking, we aren’t anything at all until events trigger within us a response of a particular type. And then afterwards, we stop being that too. We might have ideas about ourselves which persist, but they are baseless really, right? You are that nonhuman happy-said-sunshine-thing.

[On surrender and exposure.]

Yeah, by “surrender” I mean to cease to obscure what you are. It means to surrender opposition to your true state; it’s not like giving up to other forces. Since there is only the force-that-is-you, to surrender simply means to become more accurate in your ways, and hence effortless. On “exposure”, perhaps that’s the wrong word. I was reaching for something like “unbounded” or that being the context of everything, without being any one thing. There’s “nothing to grab” as you said.

[Dissolving the historicity.]

The more you do so, the less of a fight things become, the more like an “open mind” you seem to be, as you referred to earlier. That’s what that whole Overwriting Yourself was all about of course - relaxing or ceasing to oppose, and then asserting that unencumbered state, taking on the shape of it. The ultimate in agility!

Do you have a, um, vision or clear concept of how you would like to live, the world as you would like it to be? Not defined in terms of a response or manipulation of this one (i.e. not defined as counter or negatively) but as a positive image (not emotionally, but in the sense of being “assertable”)?

You can undertake long-term commitments or vows, and then you no longer have a loose identity with regard to those commitments.

Fair point. I was pushing more for residual ideas about concepts of self, and concepts of the world, but those are intertwined with our commitments too.

Hmm, well if giving up your mask is "surrender" doesn't it just cheapen the word?

How so? It is to surrender the comfort of your ideas to that which cannot be expressed, only experienced, in fact not quite even that. Our real self might be invincible, but it is not certain, until we have given ourselves to it - which is an act of faith ("surrender" in that sense, abandonment of prior ideas and trusting). This doesn't mean "dropping the social mask" so much as letting the apparent boundary between identify and world to fall away, meaning complete exposure but also complete becoming.

The closest I found so far is something shown in Hunter x Hunter anime.

Got it bookmarked but haven't watched it yet. Just glancing at the wiki page to remind me:

There they meet a kung fu master named Wing, who trains them in utilizing Nen, a Qi-like life energy utilized by Hunters to manifest parapsychological abilities—also considered to be the final requirement to pass the Hunter Exam.

Yeah, I'm signing up for the Hunter Exam, definitely! :-) One could potentially create a persistent dream realm to try it out in. Since it already exists as a pattern, it wouldn't need to be "created" just traveled to.

Might it be better to talk in terms of not being "identified" rather than "disowning"? The final view would be one where owning or disowning becomes meaningly. It's easier to say that because we are everything, we are not any particular thing - and that this isn't about content.

For instance, if changing from this environment to another is simply a case of allowing this to fade and embracing another, it makes no more sense to say we own or identify an environment than it does to say the same of a thought. The world "is" a strand of thought, albeit a bright and stable and immersive one, etc.

I can disown the world because it's mine to disown. :) Me disowning it is proof that it's mine to do with as I please.

Might it be better to talk in terms of not being "identified" rather than "disowning"? The final view would be one where owning or disowning becomes meaningly. It's easier to say that because we are everything, we are not any particular thing - and that this isn't about content. For instance, if changing from this environment to another is simply a case of allowing this to fade and embracing another, it makes no more sense to say we own or identify an environment than it does to say the same of a thought. The world "is" a strand of thought, albeit a bright and stable and immersive one, etc.

Whatever we say about it will sound as a limitation.

How very true. But who can resist trying to capture it in language, even though it is inherently impossible? Not I, for "one"!

It's so hard to come to grips with this being the case, because the world can become so small and insignificant if you get what this means. It's not a vast place.

It "has no depth" as I phrase it. The mind is vast- infinite - in terms of possibilities, but it takes up no space and takes no time to not-do-so. Talking of "personal beings" being overwhelmed, though, makes it sound like a personal being is in something - but I'm guessing you mean something like, of all the possible experiences, the experience of being-this-person-in-this-world is but one, and as a proportion is therefore vanishingly small?

In reference to the infinite grid of all possible moments, each instant is infinitely small.

What I mean is, your ultimate being overwhelms the world. Not the other way around.

Yes, that's it. The world is an ongoing thought within you, you are not an ongoing process within a world.

Gotta go. Thanks for the quality chat - enjoyable as always.

POST: I'm beginning to question some things about oneirosophy.

I'd say this being God Almighty thing is just another "as if" hat you can put on. The true sense in which you are God is that you are consciousness, and the world is solidified imagination within that.

Meaning - The world has no depth, but it's not in the sense of having no complexity or mystery, right? It's just that it is not "made from" anything; it is not a place. It's true that it comes down to "nothingness", but only in the sense that there is no solid substrate or ultimate pattern; there is still meaning. Experiential content remains mysterious, because God Himself does not know what the next-moment will contain. If he did then that would already be that next-moment. The complexity and the simplicity are unbounded.

Oneirosophy (or nondualism/idealism) doesn't remove the mystery, it just means it is clearer what's going on, which is something along the lines of:

- We tend to assume that we are people in a world, in fact we are conscious perspectives having a being-a-person-in-a-world experience.
- We tend to assume intentions act locally (body movement, deliberate thoughts), in fact they act globally (the whole world shifts).
- We tend to assume the observed facts of the world are definite, in fact their relative contributions to experience can be adjusted.

So it's really about a removal of misconceptions. Following that, the experience you choose to have is your own. You can live the life you want in the version of the world you want. There really is no fixed content-based truth at all; there is only the fundamental truth that it's all arising in awareness.

The only problem might be, there's sort of nothing to say beyond that. If there's no "how it works" and all experience is relative, it means you can't even really argue about things anymore...

POST: My Experiences So Far

There are lots of lessons to learn here.

But is there anything to learn really, beyond the one main lesson?

Beyond realising that the content of experience is transitory and relatively true, and that only the nature of it as consciousness does not change and is fundamentally true - surely everything else you apparently discover is really just "more dream"?

Even that lesson is more dream. You're dreaming a dream of discovering the transitory content of experience and the nature of consciousness. And you're also dreaming anything else you learn or don't learn. Knowing your true nature and not knowing your true nature are both dreams you can dream.

Agreed. The lesson is really a command: **"cease and be!"**

POST: Everyday Inception

Consider this as strands of thought, perhaps? From that perspective:

- What you might call your experience of being-a-person-in-this-world is a very bright, persistent 3D-immersive strand of thought which fills up your perceptual space. Directing your attention to that thought, you directly feel your so-called body and so on.
- However, most people have got into the habit of starting a new strand of thought, a thought which is "about" their body. This may be because they rarely have their attention expanded into the main strand of thought; instead they are focused in one of the spatial gaps, making them vulnerable to getting lost in passing thoughts, and rendering their awareness of the main thought like a "peripheral vision" experience.

All strands of thought occur within the same aware space, kinda "parallel-simultaneous" with each other. There are no "levels" like inception, but there are relative "brightnesses" at any one time. Being fully present would mean that the brightness of the primary strand would be intense, and there would be no narrowing attentional profile deforming it.

Another dream-like thing that people get is deja-vu! ;-)

I have an extra thing to say, which I'll write up properly later maybe, about how we often make the mistake of trying to move our bodies by gripping onto and moving the body-sensations. However, this just generates tension (we are intending the experience of "gripping"); we should actually intend-imagine the target posture, or a fictional image which implies the movement for us, and allow the body-sensations to shift towards that goal effortlessly.

A feeling-movement seems quite a good term to me. Intention can be the movement (really: a thought of an end-state which experience then moves towards) or it can be an indirect assertion (an imaged object causes the movement), but I guess both of them are basically subtle asserts of fact. There is never any movement really; an intention repatterns or defines a sequence of moments, which your attentional focus then encounters.

If you've read the Missy Vineyard book, you might find the exercises in The Michael Chekhov Handbook worth a look (link points to PDF: see ch4, p32 I think). They are exercises for actors, but essentially (unwittingly) they leverage the realisation that your experience is imaginary. Because they are written for performance use, they are described in an accessible way and quite a few people seem to find them enjoyable.

Wow, this is Jedi training! Thanks for this resource!

My father has it... I have it... my sister has it... you have that power, too.

The tension you speak of. Perhaps one could think of it as the common art of 'walking' applied to all 'movement'?
Most of us seem to walk effortlessly, in that we do not appear to consciously consider each individual step or twist of the ankle.
So we do not really think of 'walking' as a series of literal steps that we have to take. The 'walking' is just what it is feels like to be aware of the imagined target coming into actual being here and now.
Which is what Douglas Harding points toward with his experiment of spinning the world, or driving the world. And here's a related video/audio pointer with Richard Lang.

Yes, this is a similar angle to Missy Vineyard and Michael Chekhov (Alexander Technique variant and acting imagery, respectively). It's a changing of context leading to a change in how you intend. Douglas Harding is pointing out that same thing as "being the space in which experience arises", although he never quite says it straight I think.

I think most people, even though they walk effortlessly in the sense of not individually directing their legs, do somewhat "re-intend" their body position continually, which is equivalent to sending a "stay still!" order at the same time you are directing a movement. When you release that pattern, it's like gliding.

Q: Precisely. One could think of one's whole self as a leg in that sense. But it seems like it does require quite a bit of trust in oneself, as well as an openness toward the unknown. I guess fearlessness is a term that incorporates both. Let us take for example an individual who is terribly afraid of dogs. They decide to move from point A to point B. Initially there may be gliding, but as soon as a dog-like shape enters their field of vision they may feel a strong desire to 're-intend' their position as a way to seek alternate routes. The alternate route being a way not around the dog per se, but around all the bodily sensations involved with acute stress. But if this same individual is always aware that dogs are 'out there', gliding at all may be very tough. Oh, I would also like to thank you for making me aware of this 'Alexander Technique'. I had never heard of it before. It seems like quite the useful tool!

Yes, **it's about a level of trust**. Trust that the spontaneous movement that arises is the appropriate one, even though it feels that it is an uncontrolled response. In truth, so long as attention is fully open (actually: no attentional control) then the total available information is being contributed to your response, and it will be maximally appropriate. Ironically, any effort to constrain attention or movement to control experience, will lead to a "less safe" route. However, it feels very exposing to pursue this at first - although it leads to a sense of ongoing pleasure once things settle out and more of the "background" shines through.

POST: Playing with Attributions & Points of View (Yer uh Wizard, Harry!)

[POST]

I was talking in the comments of another thread about playing with how you relate to perceptions. Here’s a little more about that.
Look around you for a while. Really get a good sense of where you are and how you feel right now. Take a few minutes to do that.
… … …
Good? Alright. Now, try creating a division between two distinct types of experience you’re having: **“direct perceptions” and “attributions”.** Notice the difference between the visual keyboard you're perceiving and your concept of “what a keyboard is”. To help you get a grasp of the difference between the perception and the attribution, try changing your attribution. Think about your keyboard as the instrument that it is. Then think about it for the block of atoms/matter that it is. Then think about it as the visual stimulation of 2d colors in your eyes that it is. Then think about it as the geometrical object in space that it is. Then think about it as the extension of yourself that it is. Note these different “ways of thinking about” the perception, and how they differ from the perception itself. Notice how much easier is it to play with these "ways of thinking about" than it is to play with the direct perception itself.
Try doing this with more complex, nuanced things. Look at your neighbor not as, for example, “Jeff the guy”, but as the hairless and upright homo Sapien, as the geometric object in space, as the sack of meat and flesh, as the conscious being with experiences and perceptions, as the child that grew up into an adult, as the background character in your solipsistic world, etc.
Now, take note that one of these was your “default”, while the others required an active consideration on your part. If you’d just stumbled out of bed and saw your keyboard, or saw your neighbor, you’d be “subconsciously” using one of these default attributions. **In fact, nearly everything you interact with is conceptualized in merely one way of many possible ways, and your current defaults can be changed if you’d like to change them.** If “Jeff the guy” is annoying to you, “Jeff the kid who grew up into a confused and sad man” might be less annoying, or if your keyboard seems crude and mechanical, thinking of it as a physical object of color and shape may make it less abrasive.
Your “default” is not very different from the defaults of most people. Collectively, we share a lot of default ways of conceptualizing things. These are “cultures”. Cultures are collected, habitual, often subconscious ways of conceptualizing our perceptions. If you feel your default way of conceptualizing things is shitty or non-ideal, then you can break away from your cultural habits. Personally, I think my (our?) culture has a lot of shitty habits both minor and major. For example, minorly, I think our cultural attitude toward food is pretty lame, and that we could be handling food in a much better way. Majorly, I think each of us has a tremendous potential for power and influence over our own state of being, but our culture conceptualizes lots and lots of “external” things as having power of us, and by assuming they have that power, we grant them that power.
This is kind of like being Harry Potter, and the invitations to Hogwarts are arriving in the mail, but instead of bolting up the mailbox, Uncle Dursley has taught the whole family that envelopes will burn you if you touch them, and so nobody ever touches an envelope, and if they did, they probably would genuinely think they were being burned.
Alternatively, you can try to be “culturally open”. In other words, question your habits and tendencies and play with your habits and tendencies. See if you can’t change your defaults. See if you can’t start to love something you used to hate, or see if you can’t find depth to appreciate in something you’d only understood superficially. You can also do these things in the opposite way (e.g. hate something you once loved) and while it’s less fun and less encouraging, knowing that you can do that and being able to do that is important if you prioritize flexibility.
Of all the things one can shift one’s default attributions toward/about, the one I’ve found to be the most interesting is the way one relates to other living things. You’re currently experiencing reality/yourself as a being within a world. This is probably not a very unusual mode of experience. We can imagine experiencing merely a volitional being, and we can imagine experiencing merely a non-volitional world, but between those extremes there seems to be a “bigger infinity” of potential experiences that involve both a volitional entity and a non-volitional world. Taking the POV of a being or entity appears to be a common perspective (at least from where I stand).
While “you” are not a human, which is to say your capacity is not constricted to only being a human, you can (and, I think, should) dwell on the fact that you are currently experiencing a human point of view (POV). You’re currently “humaning”. And your spectrum of experience is that of the particular human you’re experiencing “yourself as”.
So, while I’m =/= Utthana, the current perspective I’m taking is Utthana’s perspective (although I do sometimes take others). And just so, other living things are unique in that they exist within our perspective as other perspectives themselves. For example, TGeorge exists within my POV, but he exists as a POV himself within my POV.
This means that there’s “a way it’s like to be” TGeorge. You can meaningfully say, “This is what it’s like to be a cat,” whereas you can’t say, “this is what it’s like to be a chair”. We can imagine ourselves as experiencing ourselves from the POV of a cat or from the POV of TGeorge, in a way that we can’t imagine ourselves as experiencing ourselves from the POV of a chair (as conventionally understood – we can imagine something that looks like a chair which could have a POV). Being mindful of this, to me, is super useful and enjoyable. I like recognizing other POV's within my POV because my default is often to objectify people and the really inflate my own POV. I don't tend to see other beings as full and as nuanced as myself, but Utthana the human and TGeorge the human are both equal POV's that I could take. So I like taking this perspectives (sometimes, and not always), because it allows me to:
1) Empathize. All POV’s are POV’s that I could theoretically take. I’m the capacity to take perspectives, not a specific point of view myself. “That could be me,” is applicable to everyone I encounter. I like to play with my default conceptualization of other beings in such a way that I'm inclined to have empathy for them. I currently am interested in playing a role of someone who is relatively non-aggressive, non-competitive, helpful, and kind. To further my interest in playing that particular game, I make things easier for myself by changing the way I look at difficult people (some of the time).
2) Be aware of the glaring subjectivity of my own POV. By regularly acknowledging and appreciating other potential perspectives, you come to appreciate your own perspective in light of others. You become aware of all the possible perspectives you could take. I especially like dwelling on plants, because plants have a potential perspective and POV, but it’s radically different from that of animals and helps to demonstrate just how alien our perspectives can potentially be (which in turn highlights the potential weirdness and alienness of our current, default POV).
3) Change my attributions more easily. Seeing my default perspective as just one among many helps make it seem less “front and center”, less dominant, less immovable. For example, I currently look out my window and see trees, grass, etc. They look kind of dark and I conceptualize them in a slightly negative way. They don’t

seem as positive as grass and trees in brighter lighting. Understanding that my default perspective is just one of many possible perspectives, I can decide to see the dim lighting as beautiful and cinematic, I can decide to see the grass and trees as miraculous shapes that grew from the ground, I can decide to see them as distinct entities with experiences and perspectives, or I can even decide to (and this is a step further, altering perception instead of attribution) see something entirely else outside of my window, like the Eiffel Tower. Asserting a new attribution or perception may, at first, feel like it's "only happening in your mind" or "imaginary". Further weakening your sense of your default POV as privileged (as well as further contemplating subjective idealism in general) will make "imaginary" seem a lot less imaginary and "only happening in your mind" seem like an arbitrary description.
I recommend you experiment with different conceptual attributions for your perceptions. Don't think that your perceptions can only be conceptualized in one way. **You don't have to learn how to do magic and directly change the "physical" world around you in order to radically change your experience in ways that make you happier and help you do things you'd like to do.** You have tons and tons and tons of default, subconscious attributions to your perceptions and every single one of them can be played with. This whole thing is malleable. And even the "anchor" of your attributions and perceptions, your particular "POV as a being", is merely one potential POV and you can play with that as well. Start small, work your way up, and try not to be discouraged by any tendencies to dismiss things as "imaginary" or "all in your head".

[END OF POST]

A good read. Couple of quick ones for now:

> And just so, other living things are unique in that they exist within our perspective as other perspectives themselves. For example, TGeorge exists within my POV, but he exists as a POV himself within my POV.

Because this phrasing implies a nesting problem, it's probably better to say that all possible POVs are "moments" that are simultaneously available, and you can "take on the shape of" any one of them. The TG that is apparently within your POV is made from "sensations and perceptions and meaning"; it is not actually a POV. A POV is an experience, it isn't something that can be contained within anything else.

> "this is what it's like to be a chair".

I don't see why this wouldn't be possible. People on ketamine report experiences of just this sort (becoming a certain object), as do those following various shamanic practices. It can't be imagined when not being experienced, of course - i.e. while you are still experiencing "human-ing" with the baseline sensory-channel formatting that this involves - but then again you can't experience being joyful and simultaneously imagine being depressed either.

> This [becoming chairs and tables] is a subtle and tricky point, though, and you're right to question it. I wasn't sure how to convey it in such a way that made it sufficiently clear.

I agree it's a tricky one to discuss, because the discussion itself is of course "formatted" as a shadow-sensory experience, so it gets very abstract very quickly - but I think it can be quite a fruitful path to explore. There's no one way to make it clear, I'd say.

> I don't think it's possible to experience yourself as an inanimate object.

What is special about "animation"? You can become the void space you are "looking out from" right now, and that is definitely not animated as such. You can become the gaps between sensations. You can also become your hair.

> [They] experience themselves as being something very chair-like, but it's a distinct thing from what we think of as a conventional chair.

That would be the exact point though, right? If you-as-consciousness become a chair - if you "take on the shape of" the experience of being-a-chair - then it would not correspond to what we, while human-ing, think of as "a chair". I think the subtle underlying important insight here is that the "aliveness" or "intelligence" or "experiencing" that we have belongs to consciousness, and not to the shape of the experience. "Senses" are an abstraction, you never experience them. "Being human" is a dead pattern, as dead as a chair. Lend your attention now to the room around you, allowing yourself to "feel" into it in all directions. You experience this room by becoming it, filtered or organised by certain patterns. Even if you remove visual imagery, auditory imagery, textural imagery from this experience, you still have an experience. Are you maybe thinking about "human-ing" as being your current baseline experience in some fundamental way, when really it is consciousness?

I think even the notion of a "POV" might be problematic here. Because I don't actually have a human POV as much (as you've just pointed out with your examples), what I actually experience is being-a-world but formatted in a certain way. And doesn't "perspective" have the same problem? What exactly does it mean to "have a perspective"? It's just another way of saying we're taking on the shape of a particular experience, surely?

Let's perhaps skip to the bit we probably would need to bash out between us: knowing. (We can always back-pedal later.) This is not fully formed, I'm just trying to feel out how we could approach this verbally:

I suggest:

- To "know" something, you simply have to be it. Knowing is being, and vice versa.

This is not the same as having a conceptualisation of being something, of "being aware you are that something", since that is actually a thought about what you are (and is always wrong). The difference between knowing and knowing-that.

- To "know that" you are something, is to become the thought-about the knowing.

I suggest that we often confusing becoming the thought about something ("knowing that") with becoming the something.

> I think you may be onto something that 1 is possible, while I think 2 is not possible.

Yes. We might draw comparison with our own experience, living as a human person. Let's proceed from our everyday experience:

- We are always experiencing "being" a person. (This is not strictly true in fact, but for this brief moment let's go with it and we'll return to this later.)
- From time to time we experience knowing-that we are a human.
- The knowing-that takes the form of a thought, and that thought arises as basically a "shadow-sensory experience". In other words, formatted as human senses.

This leads us to:

- The manner in which a human knows-that it is a human, is in the form of a human-patterned experience.
- The manner in which a chair would know-that it is a chair, would have to be in the form of a chair-patterned experience.

So -

I definitely think that one can be a chair. In fact, I think that our ongoing experience is a case of becoming lots of different things, so this is not a stretch really. It's actually harder to argue that we experiencing being a human as such, rather than just occasionally thinking-that we are a human. I am not definite that one can know-that one is a chair, while being a chair. And perhaps that actually takes us somwhere interesting:

- In what sense is it true that I can simultaneously be a human while also knowing-that I am a human, anyway? Surely I am either being a human or being the thought-about being a human?

And if this is the case, then doesn't that lift the restriction on knowing-that you are a chair? Because it reminds us that knowing and knowing-that are on the same level. It is consciousness that takes on the shape of both experiences. Consciousness is surely free to take on the shape of "being a chair" and then "knowing that it is a chair", without restriction?

[Knowing, not knowing, know-that simultaneously:] it's more likely possible than not possible. As a general rule, imposing restrictions on consciousness is false.

Agreed.

The way I conceive of this is through the idea of "lines of thought". To recap briefly: if we go back to the idea of what we truly are being an "unbounded open awareness", then our current experience if being a person in this room is really just a very bright, 3D-immersive, spatial thought which is filling up that openness. But it is a thought nevertheless. Then, there is no reason why, just as we might visualise a sphere floating in this perceptual space, we cannot at the same time hold a "parallel-simultaneous" experience in that same openness. We can look at a mountain range and simultaneously have a thought about mountains. In fact, we can be walking along a street in San Francisco while parallel-simultaneously paragliding in France. It's a matter of the relative intensity of the experiential patterns, rather than actually "being in a place". In a very real sense, we are having all possible experiences parallel-simultaneously right now - it's just that one or more of those "present-potential moments" are brighter and therefore more dominant than the others. (Usual metaphor: the sun in the daytime sky obscures the stars that are always there.)

So, in this discussion we're increasingly moving towards, again, consciousness as primary and any experiences - including reflections upon experience (which are also experiences) - being always available and current. Our apparent "human-ing" is therefore not at all restrictive inherently - except that for as long as it remains "bright" we will not be chairs nor be able to think from the position of being a chair. And if we become chairs completely we will not be able to think about being so in a human way. The question then perhaps becomes more about the ability to associatively link from one experience to another, rather than about the ability to have an experience. I can be a chair and then be TG, but whilst TG I might have no associative path to recall the memory of being the chair.

Time stops being of much use here.

Indeed, really we mean the experience of change or relative change (although that has problems too). I treat time, like space, as "arising with" a particular strand of experiencing. I use "parallel-simulateous" to try and convey that things don't necessarily share the same experiential space, although they all appear within "open awareness".

And learning to play with relative brightnesses is what I'm particularly interested in.

For me, that's exactly what all this is about. The apparent manipulation of reality is all about what I would call "triggering patterns into brightness". When you move from this room to the room next door, you aren't going anywhere. Rather, the 3D-immersive image of one room - the thought of one room - is shape-shifting into the image of the other.

Are you REALLY the chair or TG? Or are you just experiencing yourself as if you were the chair or TG?

Yes, that's the question. That's why I keep going back to this "taking on the shape of an experience" wording. You are not inherently anything in particular, you are "that which takes on the shape of" things. For convenience, it's handy to use the phrase "I am TG" while that is the experience, but all experiences operate on an "as if" basis.

This is where the notion of imagining-that comes in. Right now you are imagining-that you are a person in a world. You are also imagining-that a whole set of facts-of-the-world are true, and the brightening of those patterns as a superposition leads to the selection of the moment you are experiencing now (as a metaphorical description anyway).

I found this to be a really productive and interesting convo.

Me also. It's always clarifying, especially if we're coming at it from slightly different starting points. I guess it's inevitable that eventually we'll all converge on at least a recognition of the common underlying aspects to each of our approaches. As to the other subs, my project is basically split three ways: developing metaphysical models (here), collecting spontaneous shifts ("glitches"), exploring practical reformatting ("jumping"). The strands have to be kept a little bit separate though, because mixing the platforms mangles your experiences (a point which follows naturally from our discussion).

POST: It seems like y'all are en route to mastering the siddhis, but...

[POST]

Hi there. I'm going out on a limb here and assuming that most of you (the prominent posters, at least) are familiar with the tenets of Buddhism--it seems that "oneirosophy" is (inherently) a melding of Eastern/Western philosophies. I have no doubt that there are some of you in this subreddit who are currently mastering/have mastered the siddhis (psychic powers that arise as a result of lucidity).
My honest concern is, is not oneirosophy itself ultimately just another distraction, like everything else? I've spent many hours reading through a bunch of posts and they're all quite stimulating, intellectually and spiritually, etc. However, there is a LOT of ego here. Like, a lot. A lot of pride and condescension, as well... even if it's not intentional. While oneirosophy resonates with me (admittedly!), sometimes I can see why the Buddha intimated that it's more difficult for gods (as opposed to humans) to achieve release.

[END OF POST]

Well, I'm inclined to say: why not both? ;-)

I know what you're getting at, but provided you recognise experiences for what they are (peak and mundane it's all the same), then you are fully free to enjoy them, since you realise you aren't them fundamentally. That even includes having fun by being a bit of a dick in an argument now and again. Perhaps it's not what you mean, but surely pursuits of power are only "distractions" if you think you are separate from the world and that one part will overcome the other? In exactly the same way as "seeking" is a distraction. So long as you don't mix up the narrative with some sort of "development" - you have understood that although you may change, you never progress - it's okay I reckon.

Hey, thank you. :) Good words, here. And this actually does clarify some things!

No worries. An interesting question to ask ourselves: once you've realised the nature of things - and know that there's nothing to it, that it's boring - what then? You just gonna sit about for all eternity?

Everything stays the same.

That's why so many enlightened folk of tradition still drink, smoke, are rude and impatient, all that (apparently). By default, you are still having a being-a-person-in-a-world experience. Just because the world turns out to be dreamlike in the sense of having nothing behind it, doesn't suddenly make you a super-lovely guy - unless you arbitrarily decide to be so. And that's what you do have, more options (or rather the rediscovery of the options you always had) - i.e. the recognition of the possibility of changing your "private view" as you please.

A1: Late to the game, but I'll comment anyway...
That's why so many enlightened folk of tradition still drink, smoke, are rude and impatient, all that (apparently).
There may be a distinction between being "enlightened" and being "developed". I can imagine a person who's been able to see through to the "reality" of the world yet still has personal issues to resolve or a better perspective to develop.
Perhaps people often equate the two - enlightenment and personal "beatification" - but they might be mutually exclusive.

I agree. People tend to have an idea of what "enlightenment" is, and that it'll equate to some automatic Gandiesque outlook. But it is, at base, simply the recognition of the nature of experience: that it is consciousness "taking on the shape of" content, and the world is not in fact a "spatially-extended place unfolding in time". So, your behaviour might change because it comes with the direct recognition that "everything is consciousness" and everything is an aspect of yourself - but "yourself" isn't the personal self,

and the nature of reality is in truth amoral, so it doesn't pan out quite like folk might assume. If you suddenly realised that what you really were was "a big open space in which experiences appeared", then all your preconceived notions about what is important get recontextualised. It's this shift in context, and its implications, that others tend not to get.

POST: True "timeless" nature of dreams?

So, the "global summary" of the dream, a representation of (but also actually being) its entirety - encapsulated in a felt-sense of its overallness?

I think that's about it. If I could hold on to what that dream "structure" was, it was all the experiencing of the dream but wrapped up into into a 4D structure of sorts. Hard to convey since hen we think of "structure" or "sculpture", we immediately think of something static/unchanging. But the structure had all the aspects we know as change, just wrapped up in itself. "Felt-sense" is about right. I could sort of see it in mind's eye - but that was a visual interpretation arising from the feeling of recognition of what this thing was. (That is if I'm not mistaken about the whole thing.)

My suggestion (via The Patterning of Experience and related) would then be that your current world is also a felt-sense that you are interpreting by unfolding aspects of it into sensory experience - arising as a 3D-immersive strand of thought in your "perceptual space".

Yes. To me, it hints at the possibility that our current experience is our physical brain interpreting or translating that felt-sense into something temporal and sequential - for whatever reason. Of course, the "brain", in this case, would also be a part of this experience...so a recursively created experience by a created experience.

I say - No recursion. Just forget brains. And interpretation, as such. A moment's pause, a relaxation of attention, and it's obvious - right now - that what you truly are is basically an "open aware space", and all sensory experience arises within that. "Sensory experience" includes thoughts, which are basically "shadow-sensory"; they are just not so bright, stable and 3D-immersive. I might then suggest that there is no 'outside' to this space, and that all possible experiential patterns pre-exist and are dissolved within it, varying only in their levels of contribution. All you need to do is, while looking at this screen, direct your attention to the "place you are looking out from", and note what you find there. (The alternative is to take a leap of faith and "just decide" to become the background space to your current experience.)

POST: Wu-Wei, doing nothing

It means doing away with the compulsion to "better ones situation" or to be mired in ignorance of one's perfect position always.

I'd also add that it is a much more practical thing. It's that thing of your body "moving by itself", effortlessly. It's the flowing detachment which means your body and mind respond appropriately to the situation. This often gets overlooked by authors, because if you've never heard of the experience and never had it, you would never know that this is what is being indicated. Just as with (say) the parables in the Bible, where, because they don't know what is being pointed at, they interpret it in all sorts of mundane ways relating to making choices and moral views (not to mention an "entity god" who is separate and does things independently). So, one might do away with the compulsion to better ones situation, but that's in the sense of ceasing trying to directly manipulate it with action, rather than with intention and letting the action flow. Anything you do is "correct" in the sense of it arising from the current state in response to circumstances, but only if you truly allow action to rise spontaneously, rather than holding on to parts of your current state. Wu-Wei, then, is perhaps better described as "not interfering" and "opening to spontaneity" and "effortless action" in a direct experiential sense. However, as with all these things, it does then get used as a metaphor in other parts of life.

All good points. I may have phrased it in a confusing manner. I like your quoted explanations. It is indeed the sort of thing that is difficult to understand in the context of how "regular" people "regularly" understand the world. Non-interference is the easiest for me to directly understand. When we interfere it's because we believe in separation. If you realize the experience as a shared dream of one entity, then you have no reason to interfere, because you are it. Then you have every reason to play.

Perhaps the core of this is: people confuse intention with experiencing bodily action. In fact, an intention can be attached to any act or experience (and an act is really an experience: the experience of an action), whether it is "regularly" logically related to it or not, and results will follow correspondingly. Without understanding the rule that "experiences are local, intentions are global", it's inevitably that things like wu-wei and indeed everyday motion and experience, will be misinterpreted.

So then what do you think classifies as interfering? If I had to try to piece it together I'd say nothing can be truly said to be an interference if one completely accepts one's direction. Note how I didn't say be sure of one's direction; you can be uncertain but accepting, of course. This I've found is the best way to live. Sure you could have things turn out a very certain way, but that's overall less enjoyable then the spontaneity of doing what you want in an unpredictable way.

Any ongoing intention which countermands our spontaneous movements - of body, mind, attention or world - which arise in the moment. Something like that?

However, practically speaking, we would of course occasionally "redirect" things by intention. But it should be in the manner of course correction, rather than slowing things down because we don't trust our spontaneous responses and so holding onto every moment. In general: you should be sitting back and enjoying the unfolding experience, rather than constantly hitting the brakes.

A further thought: also, pushing ahead or "forcing" is also interference, and probably the most common type. You are walking along the street to catch your bus, and you force the walking to go faster than it is spontaneously occurring. Lots of examples of this, large and small, all stemming from a lack of trust that what is arising naturally is appropriate. (So you get to the bus stop, and it's delayed for 10 minutes. If you'd kept your relaxed pace, you would have arrived at the perfect time - and so on.)

[This is very meandering...]

I'm sat on a chair. I'm thinking about how crappy work has been. I've been pretty depressed about it. Wait! I intend:

- "A great business opportunity that's ideal for me."

I potter about. Feel hungry. Fridge is empty of healthy food. Maybe I'll go to the grocery store to buy apples. I pause. My body gets up, and does this. I find myself enjoying the sights and sounds of the city as I walk a couple of blocks along. I find myself interacting wittily with the shopkeeper, but before I make a purchase, I bump into an old friend I had been thinking about earlier, and we pop into the bar round the corner for a pint of cider ("liquid apples, almost the same!"). We have a fun time. During our conversation, he mentions that his ex-girlfriend is setting up her own design business. Knowing I'm into those things, but my work has dried up, he give me her number. We meet two days later for a coffee, our business ideas are totally aligned: why don't we set this up as a partnership?

= one intention + letting experience arise.

You can live without intending, but if you never intend, then experience will just continue along its present path. I will remain depressed, depressing things will continue to happen.

Intending = re-patterning, with that patterning subsequently arising in experience.

The main lesson is, though: there's no "fundamentally naturally good state", because that would be the notion of destiny. I don't agree with the notion of destiny, or of a path that is independently correct. If you don't like the current state you are in - perhaps because it has become very "splashy" and incoherent, you can use intention-imagination to bring it under control more efficiently. Things will resolve themselves eventually, but deliberate intending lets you "skip to the end". For instance, fixing the heart or abdomen as your centre provides a stable, reliable point as everything else shifts and evolves. (Although ideally you are spending daily time letting all of that left over movement unravel anyway, through a releasing period.) I'd call those areas the "global summary": by attending to but not focusing on - perhaps "including" is a better word - you get a situational awareness of an overall type. It doesn't guide you, it is just is the most efficient way to be directly aware of all available information. Which allows you to decide intelligently whether to amend it or not.

Short version - If you don't like your situation, intend the alternative. Having done so, then trust that the world has been re-patterned "4-dimensionally", and let things unfold. If you keep intending (micro-managing) then you don't get the benefit of the "autocomplete" nature of patterning - instead, you will only get exactly the step-by-steps you ask for, that you can intellectually design, and you won't benefit from any "magical" coincidences or discontinuities, etc.

But couldn't the state of allowing your intentions could be the fundamentally naturally good state?

Okay, this is a wording issue I suppose. I use "state" to refer to the current configuration of the world, all the activated patterns in their relative intensities. If you don't interfere, then all the experiences which arise spontaneously will do so in accordance with that configuration. If you intend, you shift the state, and subsequence will arise in alignment with that configuration. So in this sense, one state is as good as another in the sense that there is no configuration that is "the configuration". Just like there is no "best" pattern of ripples in a pool of water. Maybe if we use "approach to living" rather than state to mean what you are saying, then we can say that non-interference would be the ideal approach - with occasional course-corrections (amendments of state/configuration) if so desired.

My heart is sending out good feelings when I align to my highest intention. What is my highest intention? To be free.

Can we change this to, rather than "sending out good feelings", some thing like "is a good feeling" when you align to your highest intention? And then I'd suggest: what's happening is that when you cease to oppose the spontaneous arising of experiences, you feel a clarity and maybe even something like "love"?

Note, you can have this feeling regardless of whether the current state is traditionally a pleasant one or not. The feeling comes from not being conflicted or fragmented, not from a situation being good. People feel most at peace shortly before their horrific violent car-crash deaths...

That's why I say that there is no such thing as a fundamentally good state, but there might be a good approach.

Would that description fit in with what you're getting at?

...

Try this experiment: Lie down on the floor and let go completely. Of your body, mind, but most importantly your attention. "Play dead" and allow your attention to roam where it wants. Habitually, we try to use attention to manipulate our experience and "do things" but this actually obstructs change. So having let go, "just decide" - i.e. intend without doing anything - that your body is going to get up. Do nothing, and let your body move by itself when it wants.

Note: By "do nothing" you must not actively do nothing, because what you will tend to do in that case is re-assert your current position. In other words, you will intend being-where-you-are are as the interpretation of "do nothing". And as a result you will suppress any movement. Really I mean, "do not interfere with any movements that arise".

I'm sure I could do it but just a bit hesitant to try. Why might this be the case?

You can definitely do it; it's not different to what you're doing anyway, you are just ceasing to intend the opposing motion. Stopping "staying still" all the time by constantly asserting your current position. It's a bit frightening because you are letting go of what you perceive to be direct control (even though such control actually works against your intentions unfolding). It amounts to "surrendering to god" and trusting that spontaneous movements "from nowhere" are the right ones, even though you cannot intellectually access any reason for them. Particularly in Western societies, there is an underlying assumption that our raw spontaneous aspect is evil and untrustworthy and needs to be suppressed. You perhaps have unexplored notions of how bodies and minds work, of there being an eternal battle between reason and magic, impulses and order, good and evil, and so on. Really, it is fear of The Unknown. But you have to get used to this at some point, because all of experience is "unknown" until it appears within your perception.

Short version - Try it and see. Once you decide to truly surrender and give up, and things settle out, it'll likely be one of the best experiences of your life.

Thank you for doing what you do. :)

Haha, thanks.

Oh, I had an extra thought too: when you release your attention, this obviously means you are no longer avoiding any body-space areas which might contain "stuck thoughts and incomplete movements", as I call them. In other words, things may move and shift and that includes uncomfortable feelings that have been left "orphaned". If such things arise, just let them become prominent, peak, and they will "complete themselves" and fade. Trust this. Sometimes people clamp back down again when these things appear - if you remain in open attention, it'll pass, and will be like a wave in the ocean, rather than in a glass. The relief and calm once these are cleared is very pleasant. Note: as is the theme here, you don't need to do anything about them, they'll resolve themselves.

TriumphantGeorge Compendium - Part 19

POST: The idea of imaginal metabolism.

I hadn't thought of using "digestion" as a metaphor before - really interesting. If everyday life (and specifically the body) is basically "imagination solidified", then any imaginative act performed with intention can potentially have an effect. Although we habitually view our sensory experience and our thoughts as existing in different realms, in fact they differ only in intensity, and share the same space - which means that the connection is a matter of degree rather than possibilit-ee.

...

Yes. So, when in other comments I say that "all patterns are always present and active to some extent", it's in the same sense as that. It's not that the "embodied imagination" is a special level in terms of it being a primary structure, say. Rather, flipping it around, it's that this particular set of patterns are currently very bright, and therefore dominating our experience. Any collection of patterns could become the "embodied imagination" if they were intensified appropriately. So, this gives us a couple of obvious ways to soften things up a bit, right?

- We can do it indirectly, via an imagination object imbued with particular meaning. For instance, vividly feel-imagine a sprinkler located in your stomach area which spins round, whose water has the property of dissolving the solidity of the world, and leave it running. Or --
- We can do it directly, by 3D-imagining/asserting over our current experience (i.e. in the same space as our present perception), an open empty unstructured space with the property of "dreamlike flexibility", for a prolonged period perhaps, such that this default of transparent malleability becomes more prominent.

...

Right, so they're the same approach fundamentally, but the implications are different.

I've not got the phrasing down for this, but let's have a go...

In both cases, you are creating something from nowhere - the sprinkler, or the "space of flexibility" - and assigning a meaning to that act, a result that it implies. It's just that the second one seems more abstract because it doesn't have an obvious "shape", and the second one also involves the creation of something which has the property of the result. However, that property is you specifying the change, it is not you making the change. In both cases, the result is indirect. It is the changing of the fact that is implied, that brings about the result. The imagery itself cannot cause anything - one piece of transparent imagery cannot bounce of another piece of transparent imagery. I suggest that a fact itself is a dimensionless part of an extended pattern and has no sensory aspect itself, so if you are at all aware that you are changing a fact, then you are always "creating something which implies the change of fact" (an act), not directly updating the fact. When you go to a bar you've never been to before and open the door, you are not aware of updating the fact of the barroom; but the very first intentional step you took towards going there, implied the fact of its existence, and every other intentional act you did shifted the world and implied a particular sort of barroom - right up until you actually observed it. At the point of observation, it becomes "fixed" in the scene that an experienced scene is much "brighter" and becomes a high-contributing pattern when it comes to subsequent experiences.

And in reverse order -

I think it's also possible to make one's style of experiencing into something where experiences do not become overly fixed no matter how bright they might seem.

Yes indeed. You might view it as there being a contributing pattern/fact which corresponds to the statement: "The world is a stable place and the implications of a sensory experience constitutes a set of facts which persists once the sensory experience end". These more abstract patterns are of exactly the same nature as any other pattern: they always exist but their contribution to ongoing experience can be increased or attenuated. Which leads to some interesting questions about how far one really wants to go with messing with accumulated structures - there's flexibility available, sure, but there's decoherence if you push it too far.

Why not directly? So you're saying facts are only and ever implied? Are facts always tacit? I think this might be important, but really I have trouble feeling what you're trying to get at here.

EDIT: Warning, this is not well described. I'll probably try this again after I come up with a better way to put it into words.

Let me try and grab a hold of this. There's a couple of approaches I can think of to describe it (bear with me since I'm formulating this as I go).

So, let's begin by taking an obvious fact:

- "Everyone always loves me." (heheh, why not!)

Now, try and summon that into sensory experience. What you'll likely come up with is an audio-visual-texture-emotion sensory aspect of that pattern which includes a felt-sense of it. But remember, that particular pattern is one without a temporal restriction - it is immediately "all time everywhere forever". You can't actually experience it from a 3D-immersive single moment viewpoint, much less in a contracted image. You can't grab it completely and hold it in your hand (so to speak). You hold part of the extended pattern in the senses. And that extended pattern is part of the undivided pattern of all-patterns.

So what I'm getting at here is, while any possible intention is of course is a shift of the entire pattern (or "all possibilities"), we obviously do not experience that because we are only ever aware of a slice of it. We operate in the blind. When I create my sprinkler, it is simply by hook onto a larger pattern which I cannot fit inside my current perspective. But since the sprinkler is connected to that, it becomes my proxy, and my manipulation or specification of that, becomes/is my manipulation or specification of the more abstract fact.

When I do this with my "softening of the space", I am doing the same thing, although it's more subtle. I am imagining, implicitly, a space and that the space is softer. I am not actually directly making my current space softer, the space I am imagining is just the partial aspect of the intention. You can see this in practice because when you do this, the form that gets triggered in experience "happens by itself" towards the imagination, like you have pulled on a piece of material. You notice the same thing when you use imagination to move your body. You can imagine a wind blowing your body forward, and your body will respond as if that were so. Or you can imagine your body in the forward position, and your body will shift state towards that position. We might call it "intentional leading" or something like that.

EDIT: When you try to heal yourself, how do you do it? You quickly realise that grasping onto the sensations and trying to change them doesn't work. Instead, you must "be the space" around and through the area, and then either use a metaphor to change it, or imagine the replacement sensation. But I'd suggest those are both the same thing: creating a desired sensation is still a metaphor for that target state and is not the target state itself, because: time and the inability to fully specify, you can only imply. Practically speaking, it's not that important, and I'm obviously struggling to convey it. But for as long as there are any patterns active, there will be a notion of change, and for as long as that is true, there will be a "leading" effect, I suggest.

Here I don't agree with your choice of the word "directly" in the context of the above-quoted paragraph.

The sense I'm using "directly" in that paragraph is in the experiential sense - that within the current sensory field (as you phrase it) you are experiencing performing a creative act relative to your desired outcome which you might naively interpret as being an interaction between just the sensory objects. So, taking the "naive view" as being one where we assume that what we experience in the sensory field is what is happening, then:

- In the sprinkler example, even in the naive view it's obvious that you are taking an indirect route - in the sense that you experience yourself creating an intermediate step. You've created an object with properties, such that it will bring about the change.

- In the updating-space example, though, in the naive view we might think that you are actually interacting with the space that you have been experiencing and modifying it. Hence the potential interpretation of updating it "directly".

In fact, the two approaches are identical, it's just that the "sensory aspect" - the visible part of the iceberg, if you will - of one corresponds more closely to what the experience of being completely in the target state will be like. The "naive view" person is not doing what they think they are doing in the "actual view".

In the "actual view":

- All experiences and changes are direct - because there is no other way for anything to be. All that exists is "The Absolute taking on the shape of The Relative". So any experience of change actually is that, being and changing. You can't get more direct than actually being something.

A sensory act is like shifting the tip of the iceberg, or pulling a rope in the dark. The sensory experience is just your sensory handle onto the larger pattern you are invoking. Some sensory handles happen to be of a form that is a more literal representation of the intended end-state, but that does not change their level of directness. The handle is always indirect (in the sense that it does not provide a naive experience of the change) but also totally direct (in the sense that it is a direct interaction with the facts-of-the-world). We can also think of these handles as "icons". Let's use an everyday example, where there's a folder on my computer desktop and I want to remove it.

- The "folder" looks like a folder. It has all sorts of folder-concept associations for me. My tendency will be to think of it in terms of an actual folder. In truth though, there is no genuine "folderness" underlying either the icon or real-life sensory folders, other than those associations. And therefore I can create my own association.

However, in our computer example:

- I can right-click on the little picture of a folder, and select "Delete" from the popup menu. This is like the sprinkler example, where the act is more of a more abstracted form. There is nothing about the letters D, E, L, E, T, E, that correspond to the everyday sensory experience of removal. This is revealing of the principle: "the meaning you give something is what supplies its causal power".
- Alternatively, I can drag the the folder to the trash. This is like the "updating space" example. The sensory aspect of the act matches my usual notions of how the act of deletion works: a folder getting put in a bin. But really I'm just being fooled. Just as in the last example, there is no literal correspondence between the sensory experience and the form of the update. In fact, the actual update has no form and is literally unthinkable; I can only think in terms of icons/handles. This reveals to us that our accumulated historical meanings are no more direct or real than the ones we arbitrarily assign.

The conclusion is along the lines that all sensory experiences are "handles/icons" for the larger pattern, undivided from it, involving direct interactions, but not complete experiences, because they are not completely unfolded. Our habitual perspective doesn't have enough "dimensions" to experience the whole thing unpacked simultaneously, into 3D-immersive space.

So hopefully this ties your comment and my comment together? Specifically:

- All updates are direct in the sense that there is no such thing as not being direct, because all there is, is Absolute-Relative. It is always directly experienced, but not in unpacked form. Facts and patterns are "dimensionless" in this sense. (Felt-sense, global summary to the rescue.)
- All updates are indirect in the sense that our sensory experience of the act is not an actually an experience of the overall pattern changing.

As you indicate, we are left with inseparability, full responsibility, and unbounded potential or capacity - whilst also having a situation in which "all creation is finished" and always available.

Ive noticed that if I believe I am trying to enact a change, then I will experience merely trying to make the change. The change itself doesnt necissarily manifest. Ill just be manifesting a struggle.

Yes, you have to generate the experience of literally updating the world - or doing something that you have decided means that you are doing so.

...

Ah, that was enjoyable. Okay, mostly agreed. Yes, I'd forgotten about Hoffman's icons (I was just looking for a more immediate example and, um, I was looking at a computer screen). But yes indeed. Where I differ a little is that I was more explicitly pointing to the icon as being "attached" or rather seamlessly part of the larger pattern. To "tug" on the desktop icon is to literally pull upon the extended pattern it is attached to.

And that's why I say things are unthinkable, in the sense that the computer screen cannot display the entirety of the of the computer, because not all of the computer is made from "colours" and a part cannot display the whole of which it is a part. In clearer language: we can indeed think about anything, by manipulating the sensory iceberg tips, but we cannot think of the entirety, because thinking is partial experiencing. Experiencing the whole would be... experiencing the whole. As far as the term "Absolute" goes, yeah, it's the hypothetical state that we might call "unshaped" experience, the raw state - not my favourite term for it, but we need something, and I tend to try different ones out. I think a word is required for this, because it's only in contrast to this concept that we can fully point to the nature of relative experience. Otherwise it's like describing waves without having the concept of water. Of course, experience has no medium as such, but its difficult to discuss its arbitrariness without some concept that "all patterns" exists somehow, even if totally neutralised.

On "dimensions" - just a metaphor to better imagine selection (or relative intensity) and apparent perspectives. Specifically, that you can't simultaneously imagine a 3D-experience and imagine a 4D-experience. This connects to the thinking-with-iceberg-tips earlier, really. As you say, representation - which is really partial sensory experiencing of extended patterns - cannot be complete, at least in terms of being unfolded into a spatial context. Meanwhile, elsewhere there's been discussion of those events where people experience reaching a catastrophic end - and then it didn't happen, but it seems the world has shifted somewhat. Interested to hear your own interpretation on that, jumping off from my response below:

Factual Updates and Collateral Shifts

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds. For instance, your car tumbles off the side of the road but - flash! - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are causally linked to, but not logically linked to, the event. Quite possibly you would never encounter these updated facts. However, the change in your felt-sense of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

Riffing on this a bit...

So if there was just flash, and suddenly the accident didn't happen, could you recognize such an experience without the requirement of differently parted hair on a TV announcer? I think yes, you could. So it's not a hard requirement to have differently parted hair.

It's not a requirement - rather, it's an example of a possible side-effect arising because a change of one fact tends to lead to non-logical shifts in other facts, as they are of course part of the same overall pattern. So you survive the crash, get home, and notice (hey!) an extra tin of peaches. The cause is a shift of state, but in terms of everyday logic it seems nonsensical to the experiencer. Of course, this is a case where our experiencer produced an intentional shift of state (albeit unwittingly in terms of outcome, it was probably: "I want to live!"). If they'd just let themselves die, their experience would continue but probably in a more interesting way. So moving a hair doesn't change anything. The movement of the hair is already part of the current state, which is static and eternal. Only intention changes state. If the movement of the hair was not already patterned - it wasn't going to arise - then the intention to have it move represents a state change and will have (very minor) collateral effects, otherwise it will not.

What we might call spontaneous or "passing" experiences (in the manner of "passing thoughts") do not correspond to intentional changes of state; they are deterministic unfoldings from the current state. Only intentional redirection changes the state.

It's not like shifting can be studied objectively.

Well **nothing can be studied objectively**. The point I was making was, no particular collateral change is required but any change can happen by the logic of continuous, coherent patterned states.

I don't think we can talk of the state as something beyond intent, on its own.

We're not, though. The state is your current total intent so far. When we intend something, that's not something additional on top, it is the shifting of this state. So if we think of our current state as the set of all-patterns, each pattern at a different level of contribution, so there's a relative distribution of intensities:

- That state is our total intent. It is static and it completely defines our experience going forward.
- What we call "intending" is really "changing the relative distribution of intensities" such that our state corresponds to our intention.
- Because there is no separation between "intending" and "shifting of state" - it's like a blanket of material folding itself into a different shape, under its own volition: shape-shifter metaphor - then "intention" is "the state".

Our current intention is our present "shape" - just like our current physical position is the relative arrangement of our body parts. We change bodily position by rearranging the body, which we call "moving"; we change intention by changing state, which we call "intending".

...

Yes indeed, the body example was an everyday perspective comparison. Heh, perhaps we should introduce a special character (‡) that corresponds to "but of course, the whole known universe was involved in this". "So I‡ was walking down the street‡, and I went into the shop‡, and bought an apple‡ which I ate‡."

...

[COMMENT]

Q: It's not that the "embodied imagination" is a special level in terms of it being a primary structure, say. Rather, flipping it around, it's that this particular set of patterns are currently very bright, and therefore dominating our experience. Any collection of patterns could become the "embodied imagination" if they were intensified appropriately.
I agree with you completely. However, in this I think we're slightly different from the book author because I think he feels this embodied imagination is completely special and unique and "on its own level" so to speak. It's not a philosophical book, so it's hard for me to put my finger on the author's metaphysics, but he does sound somewhat like us because he is saying that phenomena we think are physical are only quasi-physical. In other words, he's saying also that physicality is ultimately just a very impressive illusion, exactly like in a dream. However, he privileges embodied imagination and he even believes he's able to contact alien intelligence through the use of specially guided embodied imagination. So "alien" here doesn't necessarily mean "from other planets" but it only means different. So for example, if you felt yourself embodied as a bear with the mind and experience of a bear, then that would be you making a contact with the alien intelligence, as he would put it. And then this has some kind of purpose. Anyway, the way he explains things sounds very strange to me and it's not how I would explain things. However, he kept making references to the alchemical tradition and I found it interesting. I'll try to quote a piece of it:
The basic consistency of all substance was called prima materia, primal matter. Since alchemists considered matter as existing in a state of con- tinuous creation, primal matter consisted of sparks of live creative forces around which visible matter coagulated. This is similar to the quasi-physical substance of creative imagination, as for instance a dream. An embodied image is in a permanent state of being created. When creation stops, the dream is over. Through extreme slow motion the alchemist participated in this ongoing creative process of primal matter, which began to pervade him, exteriorizing its inner sparks to the alchemist by way of the inversion process discussed previously, so that he could know its hidden self and partake of its intelligence. The primal matter of metals was called ‘‘alive silver,’’ argentum vivum, quicksilver, mercury. This alive silver had to be purified, cleansed of all its ill aspects, eventually producing a golden tincture which could heal all substance: turn lead (which they considered a sick form of alive silver) into gold (its most precious condition), a sick body into a supremely healthy one. This was done by the art of the fire. Alchemists would melt, in the way of ice, the crusted outer coagulation of metallic bodies, making them flow alive like quicksilver, in order to obtain the creative sparks of primal matter, the substantive intelligence around which the metal had embodied. Unveiling bodies unto their naked intelligence was necessarily a slow process, as is all embodiment work. And as the alchemist gathered sparks, the creative potency of primal matter increased. The result was to be an ultimate medicine of such creative intelligence that it could heal all bodies, ranging from lead, an afflicted metallic body, to the diseased human body itself. Many alchemists were medical doctors. They would make this medicine from poison. The word they used was pharmacon, which means both poison and remedy, from which we derive our ‘‘pharmacy.’’ Only from what is afflicted and its affliction could a medicine be made. This extraction of medicine from affliction they called the process of refinement. The ultimate medicine was named tinctura, the coloring agent. The tincture was of such refinement that it was almost a pure disembodied spirit, pure abstraction, like mathematical structures; yet almost is the operative word. While science after them went all the way through to mathematical abstraction, alchemists always worked with particular embodied sub- stances, waiting in slow motion for them to reveal their intelligence. This highly refined embodiment, called subtle body, is a pure manifestation of primal matter. Subtle bodies are embodiments existing between physicality and abstraction, in a realm of quasi-physicality, which we have called embodied imagination. Subtle bodies belong to a primal world between body and mind – less physical than matter, more embodied than mind – and their very existence annihilates the mind/body conundrum by adding a third, an in-between: primal matter. This in-between primal matter is both embodied intelligence and physical body, partaking of both inspired metaphor and physical anatomy. It was called soul-as-medium, anima media natura, soul stretched painfully between eternal abstraction and decaying flesh.

[END OF COMMENT]

That is a very mangled piece of writing! To modern ears, that is. It seems to be rooted in the older traditions, almost like a historical study, but then linking that to the modern concept of imagination. That alone makes it quite interesting. Have you ever encountered Jerry Epstein and his use of imagery for healing? I read one of his books a long time ago (it might have been the Waking Dream Therapy one, I was doing the lucid dreaming thing at the time) but your post reminded me of him - and he seems to have expanded things a little. The collection of imagery exercises on his website are very "dream logic" and pretty close to what we've been talking about as a modern take on this approach.

So if we take this literally, you can basically talk to the metals and convince them to change, because you'd assume they're not just dead substances, but are living beings.

Well... extended patterns. You could certainly have the world behave as if they were alive and had properties that could be described as intelligent, I suppose. However, as with everything else, it would be your intelligence, creating the maps, albeit by implication. Reading that sort of material can be great for triggering fresh ideas for causal imagery, ones that would never occur otherwise, you're leading me to think. I'm off to make a cup of coffee and talk to a stainless steel spoon about empathy...

I might think, oh, I see, so now I really understand it, whereas when before I thought I understood it, I've only understood it partway in reality.

I completely agree on this. I've come to think that it's another aspect of the "after the dream... more dream" thing. It's in the nature of content that it is always apparently expanding; the discoveries keep coming, so the context keeps changing, so the understanding keeps evolving. Which is another way of making it obvious that the truth you can think, can comprehend, is not the truth (because the actual truth must be unchanging). The fundamental truth is something that can only be perceived - known directly, now - and is not something that can be thought about.

I don't think the fundamental truth is ever perceived because perceptions change and are selective, whereas the fundamental truth is unchanging and is beyond selection/deselection. This is why it's so damn hard to remember what it's like to be enlightened! If the fundamental truth was plainly obvious, everyone would always and ever be an enlightened being.

Yes, I really mean that "the fact of being and being everywhere" is always available and can be known. As I've just said in a comment to /u/3man, you never experience purely being The Absolute; you are always "The Absolute taking on the shape of The Relative". You would have to have absolutely all patterns at zero contribution for you to just "be". The blanket of material with no folds. Which is not possible, I would say, in the sense that if it ever happened, that would be it, or rather only "it", so to speak.

Why would this state be called "being" or "just being?" It seems arbitrary.

Yeah, it is arbitrary. There's no word for it. "Only awareness", perhaps. "Absence of activation", maybe. It's the only state, or non-state, which is truly meaningless. It would be "before" everything. Meanwhile: I will reply to your other, longer comment later today. Want to read it properly non-mobile and give it due consideration.

POST: Wu Wei, pt. 2

[POST]

This idea just came out my noggin. The continued allowance of freedom to all thoughts may just allow the truest of thoughts to be created. We spend a lot of time trying to dictate our thoughts in one direction - nothing wrong with intending where you're going - but what if we're missing out on certain avenues because we ban certain thoughts. Because get this, we're afraid of what those thoughts will lead to. What if we just allowed them and then surprise, it turns out the lion was a small cat waiting to be cuddled. It's worth a shot, in my opinion.

[END OF POST]

Define "truest", I guess. Do you mean, that the thoughts that arise will be ones where all information is taken into account - so, the "truest" reflection of the current state of the world in its entirety?

If I am the absolute how come **I do not know that I am**? What robbed me of this information that should be fundamental?

Interesting accidental wording! In fact, "that I am" is the only thing that we do know for certain. And that's quite a good starting point. Even now, you don't necessarily "know" you are The Absolute, you simply "are" it. Intellectually, you can only infer that you are the absolute, perhaps by noticing that everything changes in terms of content but you (as a feeling of being) always remain. Experientially, it's similar: you find that your direct experience does not correspond to the idea of separation, and perhaps you have a particular event-experience in which all the usual content seems to drop away. In all cases, you are The-Absolute-taking-on-the-shape-of-The-Relative or in other words, you are always what you are and having an experience. The situation where there is no shape you have taken on, "pure Absolute", is a hypothetical one. However, there is always that sense of "being"...

We maybe need to ponder what we mean when we use the word "knowledge"?

My usual metaphor: the blanket of material whose only property is awareness. The blanket has folds in it: the blanket experiences itself as one fold relative to another fold, in all directions. In what sense can the blanket "know" that it is everything?

- **Conceptually** - It can create a fold which represents the fact that it is the whole blanket and all folds. But that knowledge will always be a fold, it won't actually be the truth in and of itself.
- **Directly** - It always "knows" it is the blanket simply be being it, without reflection. When we touch a table, the "hardness" is the direct experience. But do we "know" that the table is hard before we have reflected upon it?

In other words, you never forgot that you were The Absolute, it's more a case of you never intellectually pondering it. You have always known that you "exist" though and that existing is direct knowledge of being The Absolute, just not of its implications. Another thought experiment: how did you come to "know" that you are a body, in a general sense? In actual experience, you are always 3man-sitting or 3man-standing or 3man-walking. There is no generalised sense in which you are a body, in actual experience, surely?

But I'd say direct experience of knowing you are it all - "being" - is special because it never changes and is always there, in a way that the body isn't quite. It's sort of everywhere, and is the only fact that is always available at all times and places. It has no content, so it needs no context. Maybe the distinction we need to make is between: the knowing and the meaning?

POST: No-self and other minds?

One approach is:

- Instead of thinking of yourself as a person, think of yourself as an "open aware space".
- Instead of thinking of the world as a "spatially-extended place unfolding in time", think of it as a toy-box of all possible patterns, dissolved into the background of that space.

Right now you are experiencing a particular combination of patterns. A particular combination of patterns = a "world". In other words, you have taken on the shape of being-this-world-from-the-perspective-of-this-person. And the same is true of everyone else. We-as-consciousness share the same world in the sense of all accessing the same broad set of patterns. However, we are not doing this in the sense of sharing the same time or space, because time and space are part of the experience, not part of the larger context. You can conceptualise this as each of us having a turn at being a world one after the other, or as existing at the same time but separate, or as one consciousness doing both parallel-simultanously. All of those are wrong, but it gives a way to imagine it. And you tend to find that the way you imagine it, becomes reflected in your experience - so it is "true enough". Subjective idealism but not solipsism.

Q: Right now you are experiencing a particular combination of patterns.
To restate this in an interesting manner, a particular combination of patterns is creating the "you experience" within the whole

No. He says sternly! ;-)

Patterns are not creating anything. Patterns don't "happen". The combination of patterns is the experience. And it's not just the "you experience", it's the whole thing always. It is better described as the being-a-world-from-the-perspective-of-a-person experience. You always experience the whole, it's just that, as the intensity of the sun in conceals the stars the daytime sky, some aspects are "brighter" than others. So if I was going to be super-picky I'd revise my wording this way:

- Right now you are an "awareness" which has taken on the shape of an experience. This experience can be described metaphorically as a pattern which corresponds of the sum of all possible patterns, each of which is contributing at a different level of relative intensity.

I guess the important thing is the idea that we are the only things that ever "happen", and that "happening" corresponds to shifting our state = the relative contributions of patterns. Our ongoing experience is not such a shifting though; it is a revealing of the current state. A state fully defines the entirety of the world over all time.

The problem is that not everyone knows about the language of selectivity as emphasis, and why that can be important, so you can be sure you're losing a lot of folks who don't follow your every word when you say stuff like "each of which is contributing at a different level of relative intensity." The only people who will know what this means are the ones who've been reading your prior posts. Other than that, they'll just be shooting from the hip when replying.

What, people aren't following my every word? Then I have no sympathy whatsoever! They should get with the programme here! ;-)

This is a problem, though, with reddit and online discussion in general: how do you build up body of knowledge and refer to it? Without any accumulation of terms and imagery it's - well, not quite like having a memory reset every time there's a new post, but it probably is like having a reset every month or two. And if nothing else, it gets boring providing context every time, and later it gets hard to distinguish what is the default view, and what's novel with your own view. For instance, one of the first things we have to get to grips with is that the world is not a "spatially-extended place unfolding in time" beyond our sensory experiencing of an aspect of it. Perceiving this changes the context of everything, and without that foundation in place, discussions about subjective idealism are basically "structurally wrong". So, given that, do you start from the ground up every time?

Although having said that, I do try to make things progress fairly logically, albeit in abbreviated form. If something doesn't make sense but is interesting, people can ask. If it's not interesting, they can ignore. I personally think an eclectic, mood-based approach probably works okay - because every comment isn't just a response to a post with a pre-made view, it's also an exploration of your own view, from an imposed perspective, leading to a spontaneous reshaping in real time. Sometimes this means we veer off the tracks a bit in our writing - our thinking might become a bit opaque to others, since it temporarily becomes that to ourselves - but this breaks through into improved clarity for everyone later. Today's custom-concept-laden, insurmountable mountain of a selfish response is really the foundation for tomorrow's transparent, easily-shared, transformative insight.

I strongly agree. I don't think you're doing anything wrong at all. I hope that's not how I came across. My only point is to try to clue-in some stragglers who otherwise might be curious.

You raised a really good point though: over time, through our participation on this sub and others, we're building up a set of different perspectives that are quite powerful, but it's distributed across a few posts here, a few comments here, intertwined with discussions, and it's like we're keeping them alive by partially reposting them in responses. When we stop typing, it'll all disappear. (Apart from the sense in which it's always been there.)

Yea, it's true. Except it will not easily disappear from my heart, and probably not yours either. Of course inside all-potential everything is also available. But personally I don't want to see the ideas that I like get turned into a religion. Ugly things tend to happen when things become religions.

Agreed. What I want is for things to be useful. There is nothing to believe in. I think when "teachings" turn into "stagnant beliefs", that's when the troubling side of religion appears: it becomes all about the organisation, rather than power for the members. (The Quakers had it about right I think)

One possibility from a while back was to evolve the wiki from its current form (the "key posts" section is very recent, actually, it wasn't even that before) and expand it into something which amounted to a more thorough write-up. Particularly since many of the "goodies" are lost among the numerous discussions in the comments sections, which aren't always directly connected to the posts they appear under. This, in effect, means there's no real place to go to find the full picture from any of the authors. We [moderating authors] probably diverge a bit on the details (e.g. my whole "patterning" thing is bit of a separate branch, I suppose, so I've tried not to go overboard on that in this sub) but I do think it would be nice, at some point, to have a more comprehensive overview of the subreddit's output, and even make a plus out of the contrasting aspects (which are really more about preferred metaphors of course). So, good idea, thanks for the prompt.

== you'll very very likely find out how Nefandi and TriumphantGeorge were wrong too==

Yes, and I think that's an important thing: subjective idealism is, in a way, about "never having to say you're right". Because the content of experience, which includes ideas, is never correct or fundamental; it's shape is completely open for shifting. Which points us back to that whole thing of the only truth being that we are experiencing, not what we are experiencing. If we've accomplished anything here, I think it's that we have reached ways of talking about things which are some of the most flexible available: they avoid saying anything is fundamental, while still offering a way of conceiving of things and so making changes, rather than just saying "not this, not that" or that you'll have to wait for "grace" to give you an experience of openness. We're saying: here are some ideas, and if you use them, you can have experiences which will reveal to you that things are not what you assumed, rather than just "hoping" that one day something will happen for you. I think that's pretty good going for a little subreddit that's only being around for a year - probably because we happened to bring together in interesting mix of participants who have slightly different angles not the same thing, revealing each other's assumptions and producing a purer version of the total. Well done us! (Or should I say: well done me's!)

I guess I'd say that, being "true" means "being right for you" (which can change, obviously). Whereas we can go through periods of trying to be right for others, when all we can really be is helpful or useful, free with our insights. Something that I notice heavily is that people want you to convince them that they can do something, or that something about their own experience is true. And you have to say really: look, only you can experiment with your own experience, only you can find out whether you can do something or not. Thinking about it, talking about it, won't do anything. It's like drawing pictures of the beach to in an attempt to see if the weather is warm at the coast, and refusing to actually go there until you've felt some heat from the crayons.

Thinking about it and talking about it can be helpful, but not in the way some people imagine.

Right, so to clarify a little: having a discussion about something does intensify within people the corresponding worldview, and they will have a little bit of the corresponding experiences as a result. But, if they never take the time to do that for themselves, then they haven't gained a whole lot. They can get addicted to thinking, talking about things because that's the only way they get a taste of the experience. They still want it to - as you say - be a "knowledge download". But it's always up to you to trigger the concepts within yourself; they don't persist otherwise, and you'll come complaining (meaning: the person will) that "it's not working". And the answer is: "because you aren't becoming". True enough, a conversation doesn't necessarily trigger the worldview you are talking about, but it can at least trigger a variation of that, in the context of their own patterning. One might hope that this would be sufficient to pique curiosity and get people experiment for themselves; but it isn't very often the case. (Perhaps because most people don't really, deep down, want to "cheat" their accumulated patterning, even if it would transform their lives from misery.)

This might be a bit of a tangent, but I also discovered another possibility for why I might not want to cancel all the misery immediately. For me I think there is a hidden desire to be able to "reply" (as it were) to any state honestly and forthrightly. So in other words, I don't so much want to remove misery, as to be able to say freely, without reservation, without fear, "fuck you" to misery. It's like a desire to be someone other than a victim in the face of a bully. To prove that you can do this you still need someone or something to play the role of a bully so that you can blossom on the inside into someone fearless.

True, this isn't muffins, this is reformatting yourself. And once you know, although you might wish you didn't know, the fact that you know means that you will never choose to un-know, because that would be to deceive yourself, um, knowingly. Pretty much nobody wants to be the guy who likes his steak in The Matrix.

So, on the "reply" thing, that's interesting. Say I'm in a conflict situation. I know (that word again), that I could just "delete" the situation if I wanted. However, that tells me nothing about my courage to meet the situation on its own terms, and triumph. If all I ever do is delete uncomfortable situations, then I am not truly exploring my experience and all that it can be. Also - later - being certain that I am "secretly safe", I might conclude that life is all about such experiences anyway, and without them I might as well just "skip to the end" because I won't be having fun - or at least, not learning new things. And that points to something: some people become concerned that by doing this stuff, life becomes a different sort of churn. But actually, the mystery never goes away, and in fact becomes more obvious due to its clarity: you never experience something prior to experiencing it; it's always a surprise, in the details, even if they are laid out before you, due to your intentions.

For any subjectivity that uses any non-trivial amount of othering, I agree, there must be some surprises, at least in the details. Thing is, I can't imagine why anyone wouldn't want some degree of othering, because it's so damn useful. For one thing, that's how we automate the boring stuff.

Well, it really is mind surgery, you're right!

Agreed somewhat on the wanting to return to oblivion re: the syndrome syndromes, although might that not be due to the lack of understanding? Depersonalisation is, I'd say, another form of localisation, just shifted spatially somewhat (in terms of the experience). You've gained an insight, but without context you are powerless to use it. So really what we're talking about, in that latter part, is freedom - the lack of a need to do any particular thing, and therefore the ability to choose to do anything. And mystery, really, is a contributor to freedom, and to adventure. And ironically, the more that is "othered", the freer you become: intend what matters, let the details autocomplete!

Sort of! :) But 'othering' is not a freebie. The downside of 'othering' is that processes tend to then take on a "life of their own" as it were, and there is a risk they become renegade processes which no longer serve anyone's interest but "their own."
I view 'othering' as I do fire: very very useful, if you're careful not to set your house on fire.

That's all part of the fun, though! And of course there's no certainty that micromanagement makes you any safer; "manual" operation means you can't take into account the larger context, which you get for free when you let existing patterning fill it out for you. It's a matter of taste, but I think occasional course correction probably makes for a better life overall. Either way, it's still better than "normal" life, which is blind in action and understanding. So it's a matter of perspective (adopted, literally). If you step outside the frame completely, you've got what amounts to an "eternal static pattern of perfection" - but basically no experience. With too narrow a frame, you're left with a sort of blindness with things thrashing at you from nowhere, a completely dynamic experience with no stable platform. Once you've calmed yourself down though, played with this for a while, then things line up a bit and the (apparent) chaos subsides, and you can trust more, especially since your intuition tends to be clearer, so you do in effect see beyond the immediate 3D-frame.

Perspectives: I really did mean "literally" on the perspective thing - as in, viewing something from here... rather than here. Seeing the whole pattern laid out, versus being "inside the maze" and not being able to see around the next corner, only having faith that your intentions are always fulfilled. That kind of thing.

Tending the garden: Well, that sounded very Biblical Parable! And that's not necessarily a bad thing at all.

The Biblical reference wasn't judgemental there; I think that book was originally a perfectly decent attempt to codify a particular description of reality (namely: the apparent internal shapes the apparent external), which has become somewhat corrupted by poor and culturally-unaware interpretations. So it's not a bad source at all to pick from, I'd say.

A perspective doesn't necessarily mean visual; it's a relational thing. It really means the balance between the explicit and the implicit - the proportion of information which is unfolded into awareness vs that which is not. If the world is an eternal informational landscape, then one's perspective dictates the radius which falls within one's perception.

The problem is that the Bible never (please correct me if I am wrong) conveys that God is the innermost person inside the person...

It kinda does, via metaphor. God, Jesus, all meant to be aspects of you, in the early interpretations. All that stuff about fathers and sons, seedtime and harvest, forgiveness and non-judgement. Unfortunately the subsequent religions (as distinct from the early Christian movements) flipped that around so that God was something external to be worshipped and pleaded with, rather than internal and to be attended to.

To me the term "perspective" means that whatever you experience is a result of a specific manner of experiencing.

That still applies here. On the landscape and radius, yes it's metaphorical. The notion of "proximity" depends upon the particular aspect we discussing. In this case, I'm referring to the ability to perceive outcomes.

Talking more plainly: right now, I may have set various intentions, but all I am perceiving is this room around me (simplistically speaking). However, I may have a sense of the next-moment, of outcomes through intuition. If I could "step back", although not 3-dimensionally, then I would have access to a greater degree of temporal or event information. We could call this our present "knowledge horizon" or something; but what it's trying to convey is that you can't have both a dynamic experience and the experience of the full set of outcomes.

What can I say? The Bible is a product of its time! That's why we have to rewrite this stuff in modern language periodically, as the old descriptions stop being understood. If those parables had been written "straightforwardly" they would have made no sense to the readers of the time. For instance, the ideas of "reality" and even of "person" probably did not exist in the way they are used now. The concept of even an individual distinct identity is relatively recent. The Bible as it is now (the official selection, as it were), is obviously compiled from the viewpoint of a hierarchical religion with a certain power dynamic, but that doesn't mean the message is gone, if people want to use it as their entry point. (Not something I'm recommending; I'm more indicating that those who are already dedicated to Biblical studies might find the true message is not what they are being taught in Sunday School.)

It is unlikely Jesus was a historical character - probably an amalgamation of various stories and parables. Y'know, and the Old Testament is fun, right?

But this "stepping back" is moving through a different from conventional dimensions. And a dimension is a narrative. That, by the way, is a recent insight I had: dimension is narrative.

For sure, yes! It's perhaps best to think of dimensions as, rather than spatial extents, rather as stories enfolded within stories, like an origami sculpture. I see the next level up from here by "folding" this room into itself spatially, and that's what leads me to the "higher" perspective.

So even if you take only the very old documents, I don't think the Bible fares very well.

Yeah, I'm not recommending the Bible as the go-to text for today, just saying that it was an attempt to codify this knowledge, rather than a bunch of little moral tales as it often seems to be presented as. On the historicity of Jesus, I mean that the stories themselves seem to be a patchwork of different characters; but then the Bible wasn't (I suggest) aiming to be a historical account so it doesn't matter much. It's probably unfair to compare Buddhist texts with early Christian ones; I don't think they were on the same level. The Western texts don't seem to do abstraction very well; they don't really explain, rather they guide behaviour?

One of the nice things about idealism, of course, is that we can happily construct pseudo-spatial spaces consisting of meaning, and not have to suggest they are less "real" the "proper" dimensions - since we don't reify the physical concepts anyway. I really like your description of orthogonal narratives - very evocative. We could also apply the notion in a more granular way: orthogonal facts. One could actually create mental structures for this, perhaps, and flip through them as part of a more general organising principle.

I agree, but the Bible was never meant to be a document about transcendence and thus, never about spiritual liberation. It's a document about law. What you can and cannot do as a human on Earth. The Bible is less a spiritual manual than it is an early codex of law. So the task of the Biblical authors is almost literally the opposite of someone who writes about liberative spirituatlity. The task of the Biblical author is to ground you in this here bad dream, and make sure you can't escape it. The point of the Bible is to clip your wings! It's to put you in a small cage.

I don't agree with your assessment of the Bible. I see it as an attempt at a "how-to" manual; and early example of self help. It doesn't make sense to compare it to deeper texts, because it was never meant to be that - in fact, it was probably never meant to be a single book in the first place. As you imply, it was a bunch of oral stories, which got written down sooner or later, and combined with some other material that fitted the purposes of the 'publisher' of the day. We probably have to make a distinction, I suggest, between the original material and its purpose and context, and the 'collected works' and intention of the later compilation.

Hmm, pondering this: it's interesting that while the West has become more adept at abstract thinking, it has at the same time I think (as a culture) grown more literal. The older civilisations basically communicated in metaphor, it seems (perhaps due to that oral tradition), and what's happened here is that we've stratified: high abstraction - gap - literal structures. What we do here in our discussions, is perhaps the filling in of that gap, using the full spectrum of thought to make connections.

But do you at least agree with me that law-giving and spiritual liberation are mutually contradictory concerns?

There is the possibility that, through the application of law, one might gain insight from the experience - but I do think that it's more likely you have the experience but don't get the broader meaning.

Yeah, I bet them desert fathers had a few more secret stories on the go...

I think the re-inclusion of subjectivity might turn into a broader trend. It's relatively recently that "objectivity" was jumped upon to provide a simplifying concept to make it easier to create explanations. But a couple of recent approaches in physics are flipping it round and saying, let's start with the subjective angle ("private views") and, um, we'll worry about connecting things up "objectively" later. We may yet see a resurgence of, and a reunification of knowledge by, subjective ideas - if not idealism, exactly. For the subjective view stuff, check out Christopher Fuchs' work on QBism. It's a fairly readable introduction. An interesting development, and (at last) a move away from many-worlds and all that other nonsense. I wasn't talking about any particular approach, just that a revisiting of the subjective frame will lend itself to a folding back of "objective" knowledge. What the theoretical context for that would be, I don't know - it might be idealism, but I figure there would be a few stepping stones before it got to that.

Have you ever seen Tom Campbell's videos on youtube?

Yeah, Tom's good, I just dislike the implication that something is "happening" in the background, and so on, other than experiencing - that the simulation is "running" somehow. As you say though, he is thought-provoking, and he is leading lots of people in a good direction, even if they have to throw the ladder away when they get there (which applies to most metaphors). He clearly delineates the parts of the model and connects them to the everyday world, and he even brings Robert Monroe back into awareness as an interesting guy, rather than as some bloke who just messed with OBEs.

Signing off for now - check out that Quanta article and tell me what you think. You can safely skim over the parts which are too physicsy and still get the gist, I think.

Q: I am reading this QBism grimoire by Fuchs, and here's a juicy quote from it:
QBism says that every quantum measurement is a moment of creation, and the formal apparatus of quantum theory is an aid for each agent's thinking about those "creatia" she is involved with. But surely a Copernican principle applies just as much to QBism as to any other science. QBism's solution starts by saying the last point just that much more clearly: "Quantum measurement represents those moments of creation an agent happens to seek out or notice." It does not at all mean that there aren't moments of creation going on all around, unnoticed, unparticipated in by the particular agent, all the time. The larger world of QBism is something aligned with James's vision of a pluriverse where "being comes in local spots and patches which add themselves or stay away at random, independently of the rest."
So, guess what? You probably wouldn't like QBism either, based on at least this one passage.

Well, I dislike aspects of it also - but that doesn't matter, because if I loved every aspect then it would be... me! We have to be careful about "moments of creation" and so on. Better perhaps to say "moments of definition" or "moments of fixing" or "moments of intensification of the contribution of a particular fact". There are no moments of creation, in that sense, other than something unfolding sensorily into consciousness plus in effect the facts implied by the content of that moment (since the world is always coherent between shifts).

Remember what happened when I was exposed for the first time to your style of thinking? How many questions I was asking? Things like "enfolded" and "unfolded" made absolutely no sense to me. Well, just how many people have been asking you about that stuff besides me?

With the "imagination space + patterning" type metaphors it's much more intuitive generally. Since I've got people actually using that to update perceptions and create changes, it's much easier for them to connect to direct experience (which is of course the aim).

POST: New here, and I have a question.

All experiences occur inside 'experiencing'. Even ideas about an "outside" of experiencing, occur inside of 'experiencing'.

We can fantasise all we want about what is going on "out there", but it will still just be a concept "in here" - with "in here" also being a concept. You never experience inside or outside really. All we ever encounter is our own mind, taking on the shape of a particular state, from which experiences apparently arise. In fact, you can easily demonstrate to yourself there is no outside - by trying to find it, right now!

Hint: First direct your attention towards "the place you are looking out from" as you read these words right now. Continue onwards as far as you can, see if you can find a boundary. Now do the same in all directions. Now try and find where "you" are. If you think you find yourself, ask why you are able to see yourself, from the outside. Realise that this means you are the outside too, which is therefore also inside.

...

"Materialism" is a conceptual framework, which arises subjectively in people's minds. "Materialism" is made from thoughts and is nothing other than that. It's a potentially useful way of thinking; it might lead to interesting ideas for creativity and behaviour, for instance. But it cannot "give rise to subjective consciousness", because it is itself dependent upon it.

For your example -

You are already in that position, of being "objective inside of your own mind". So, in what sense do you know everything or perfectly understand the system of your own mind? You'll notice: All you ever come to appreciate is relative truth within the content of your experiences. And it doesn't matter at what scale this operates at. This is separate from the nature of experiencing, which is fundamental (unchanging) truth.

So a way to get to the heart of it, right now, is to realise that the nature of your experience remains the same regardless of its content, and that since content amounts to patterns within the mind, it makes no sense to talk of the mind arising from content.

To reuse a metaphor: If your mind was a blanket of material, and the folds within the blanket were the content of your experience, is there any arrangement of folds which could fully capture the truth of the existence of the blanket?

POST: Morning Lucidity (new lucidity technique)

[POST]

So this morning after having a ton of weird dreams from unregular sleep i had some insight into a new lucidity technique. When i woke up this morning i was super groggy and slept in much longer then i usually do, yet when i was lying in bed still awake, it kind of still felt like i was dreaming because i was so out of it.
The morning seems to be a good time to work on lucidity insight mainly because you have just been dreaming and its fresh on your mind. So this technique for lucidity is rather simple. The second you wake up in the morning instead of telling yourself you woke up, you instead try to feel that this is yet another dream in the sequence. The closer you can do this upon the ending of the dream the more effective it should be. It would probably be most effective if its after a particularly vivid and memorable dream as well.

[END OF POST]

Q1: Its not really a new technique, its called DEILD, dream exit induced lucid dreaming. A fair few of my LDs have been induced this way

Q2: this technique is used to make waking reality seem more dream like, not to induce a lucid dream just to make that clear

Q3: Is there a difference? This is one thing I've been wondering about for a while. I've had a number of experiences that lead me to suspect that waking reality is really just a lucid dream where we are dreaming that we're not dreaming.
So there's a threshold of disbelief that, once breached, makes it obvious one is in a lucid dream and so one then treats reality as such and if shit gets weird one just wakes up in bed. But if on the other hand one wakes up into a lucid dream and nothing is weird, the belief tends to be, "ah this is waking reality" and so it is treated as such.
Is the point you're getting at with making waking reality more dreamlike vs inducing a full-on lucid dream one of stability so as to not wake up from the dream? I'm not sure if I'm following.

I think what he is getting at is simply using that moment upon waking to assert to oneself that the day that is about to commence is no different in essential quality to a dream (contrary to one's usual assumptions); to bring the "sense of dream" you still have upon waking on, into the day with you.

It is true there is no difference in type between waking and dreaming, but we do not normally act as though that is the case, even if we recognise it intellectually. I think his exercise is a suggestion for bringing it over, as a feeling, into actual experience via intervention.

(I'm reminded that Tenzin Wangyal Rinpoche's The Tibetan Yogas Of Dream And Sleep, on our reading list, has a similar idea where you assert that "this is a dream" throughout the day, and ongoing experience starts to fall into line with that assertion over time, such that it is sensed to be a dream.)

Ah ok. Yeah I've done some practice with reminding myself, "This is a dream" throughout the day, but without that felt sense, it's not very effective. This is a pretty good idea the more I think about it. Setting that intention to do it right away in the morning would be pretty powerful. Back to the felt sense, does one need to have to felt sense in order to experience waking reality as a dream or can one come from a place of not having that felt sense and start acting as-if anyway in order to obtain the feeling?

So, of course it's always true anyway, regardless of the feeling you have. The feeling is, after all, just another experience. Reality is always a waking dream, even when it's a waking dream of "feeling that this is a world based on a solid persistent substrate". This means that the power of direct intention is always available to you (because of course that's how the whole thing came about anyway, and it's how you are moving your arms and legs right now).

Therefore, if you do want to generate the feeling, then you can just-decide it directly - or you could intend something else that implies-that you have the feeling, as part of its

larger pattern. As you say, performing acts which correspond to a dreamlike reality, thereby triggering the extended "life is dreamlike" pattern, would be one way to go about that.

Again, though, you can just "know" it without having the feeling, but I do agree that having the feeling within experience means you have a constant reminder, or presence, which can prevent you getting lost in the dream-as-solid-reality again.

it even makes sense if you logically think about it - thinking about reality can be condensed into one thought strand and set about as a construct upon itself or within others
but then what makes that so? is it you? is it every poster on reddit or the people on the street or the Jews or the government? it has to be me and there are hard limits on others on what they can do
even if their souls are unaffected, their actions are limited - otherwise I would not be able to accomplish anything except at the behest of others' desires: I would have to follow all laws of whoever is in government, I would be subject to arrest for any number of things I do or say, and their religions/beliefs would tower over mine.

Strands which are thoughts about the world, are basically parallel worlds all on their own.

There is only you, so you don't need to concern yourself about the limitations of others. However, this is you-as-awareness rather than you-as-person. There are in, fact, no "worlds" or "people" at all in the sense that we usually conceive of them - as external and independent objects and beings that are "happening". Rather, they are patterns in awareness, and you-as-awareness is the only thing that is ever "happening".

There are no souls beyond the concept "souls".

right, or parallel universes

Yes. So - when I say "world", I don't mean it in the sense of "planet". I mean it as a "self-consistent coherent realm or pattern" or something like that. We could equally use "reality" or "universe", depending on the associations of those terms for our target audience. What we don't mean, though, is something like a "place".

then who is another? i mean, there must be other existences of others not-perceptible within any universe

What "another"? Have you ever encountered "another"? And what does it mean to talk about something which is "not-perceptible". If you are talking about something, then it is perceivable in some form - even if that's in the form of an idea. Which loops back to what were were saying previously: aren't ideas basically patterns and worlds, and those "just" ideas?

then couldn't i have the idea of another existing in a separate place - i.e. an entirely different being separate to every universe that could exist within the range of my all-possible universes

You could. But that would just be an idea in your current moment of awareness. It would be a thought "about" something; it says nothing of its actually happening other than it is happening in thought, now.

who is the actor in, say, my parents? even if all bodies are controlled by me , the experiencer could be different

Hmm.

What "experiencer"? Pause now, and try to find boundaries or multiplicity in awareness. Try to find an experiencer. Where is it? There is not even one experiencer; there is just "experiencing". It makes no sense to talk of multiple experiencers - or experiences. Even the idea of "other experiencers" is... an experience, one of them, now.

Are you "in" you? Are you an actor "in" you? If you are thinking of answering yes, pause more, and try and identify where it is. Now, consider again what it means to talk of an actor "in" your parents.

There are no actors, I suggest. Nothing is happening, except this experience, now.

but that is a thought about me

How can you have a thought "about" you? What does that mean? Is any thought actually about you (in the sense of capturing what you are about)?

but could i not 'let' another have an experience within my experience?

What other? There aren't any others. Strictly speaking, it's not "my" experience; it's just experience. "My" is itself an experience.

No thought can capture the medium within which it resides and of which it is constructed, surely? You can't think about the actual you; you can only think other stuff and call it, incorrectly, "you".

Direct investigation reveals that experience has no boundary, and hence no "outside". Any idea you have about an outside, is just a thought of the idea of an outside - inside.

Who says that people are liberated? I suggest that people can't be liberated, because there are no people. However, "that which has and is experiences" can shape-shift such that it is no longer under the illusion that is a particular shape (in this case, the shape of apparently being-a-person-in-a-world).

In what sense does there have to be a "purpose" to experiences? The idea of "purpose" is itself an experience - of thinking about the concept "purpose".

why bother having an experience unless it is for a reason?

Experiences - in fact just-being - is its own reason. That isn't necessarily the same as a logical reason, though. It is important not to conflate thinking (e.g. mulling over concepts about life and experience, and ideas such as "reasons" and "purpose") with the main strand of experience.

Thinking about "a purpose" is an experience. A "sense of purpose" is itself just another experience. You might as well ask, "what is the purpose in having a sense of purpose?", and so on. You can do that, but none of those answers will matter in the slightest really; they are parallel, and say nothing about the fundamental situation.

If you need something to hold onto, though, one might say that the reason to experience anything is simply the feeling of wanting to. Any unpacked, narrative reason is just arbitrary story-making to justify that feeling, or desire.

isn't that a reason? the reason to be is to be

Yes, but with a small caveat. The difficulty is, the "reason" that can be described isn't the actual reason. "Logical" reasons and "direct" reasons both appear identically in written language - and so the two get confused. It's another aspect of that thing where, when you discuss "the nature of experience" most people immediately switch their attention onto some thinking-about experience in order to explore it, rather than attending to actual experience. Often, discussion don't emphasise the difference, and so people talk at cross purposes. Not us, though, eh? :-)

as i said before i mostly see deductive / thinking-about experiences peppered with the occasional insight. this is no good to me because i never have any actual experiences involving another but instead have thinking-about time-wasting exercises.

Yeah, I get you.

Well, you do have experiences involving "another" one one level - it's just that you-as-awareness are "taking on the shape" of the experience of being this-person interacting with that-person. They are both what-you-truly-are, but since that "you" is not a personal you - and is undivided and therefore not really an object at all - then it doesn't devalue the interaction.

As with the whole solipsism thing, the error arises with from the fact that all thinking presupposes division - objects and relationships in mental space - and assumes that experiences is of that nature also, when it is sort of neither that nor not that.

i'm just fed up with the running-around-in-circles!

Just give up thinking about it, is what it comes down to eventually. You can't "solve" this in thought anyway, because it's not a "problem". Only the concept of it is. The only way to have an experience of something being a certain way, is to start viewing it that way. Things are no way in particular, inherently. That's why you can't work it out.

However, as you indicate, you can have an "insight" - an intuitive direct knowing - that things are a certain way fundamentally (that is, undivided and unchanging and containing all possibilities and all you-as-awareness). You can never reach this by thinking about it though, or by performing actions to get to it, because those thoughts and actions already imply division; that is enfolded in the intention.

All you can do, is bear in mind that it is always true that, whether you are experiencing division and location or blending and expansion, you are an undivided that which is "taking on the shape of" the experience of apparent division, or apparent expansion, and so on.

then how did i have those "insights"? if i could just have that insight perpetually - is what i'm striving for

There isn't a "how" as such, but I'd suggest it's when you cease holding onto your attentional focus, cease subtly constraining and deforming experience.

When people do relaxation or contemplation or releasing, while they might "let go of" their body movements and thoughts, letting them be, they often still hold onto their attentional focus - in spatial or content terms - perhaps just very slightly. This can be likened to allowing a piece of material to relax into a loose state, while still holding onto the edges. For sure, you not shaping the content as such, but you are still holding it in an overall state which is a deformation of its unmodified state.

So - you might have let go of 3-dimensional sensory content, but you are still holding onto the experience of 3-dimensional space itself, which prevents you having that direct intuition or knowing of the void "everything everywhere all at once in every location" truth.

But are there not infinitely many perspectives of this experience, now? How is one able to assume that what is being experienced from one perspective applies to all other perspectives?

There are infinitely many possible experiences, but that doesn't mean that there are infinitely many experiences that are "happening".

You might say that all possible experiences are "enfolded" or "dissolved" into awareness, but only one is "unfolded" or "condensed/expanded" into sensory experiences, now. Or you could think of it as having a book in your hand with 100 pages "enfolded" into it, but only one page is current unfolded as the experience of "reading". In other words, the world is basically static and eternal, and the only thing that is "happening" is the current experience of it within, and as, "awareness".

Although it's tempting to imagine that there are many perspectives or "awarenesses" that are happening at once, this is incorrect - because awareness is not an object, and has no boundary; there is no outside to it. It is not "an awareness" it is just "awareness", which you might conceive of as a sort of "material whose only inherent property is being-aware and which takes on the shape of experiential states".

Furthermore, not being an object, it does not exist within time - rather, apparent change is something which is part of an experiential state. So it is meaningless to talk of "awarenesses" or experiences happening at "the same time"; spatial-extent and passage of time are part of an experience, not part of awareness. This also means that you are not a person, as such.

The current "shape" or state you-as-awareness has taken on, then, is that of apparently being-a-world-from-the-perspective-of-a-person.

To take what you're saying literally seems to imply that what I'm witnessing is not two people having a conversation on the internet via the use of human bodies but rather just my own mind communicating with itself with no existence of said bodies on computers somewhere else.

It's tricky to talk about because the "I'm" you refer to isn't you-as-person and when we say "witnessing" we have to be careful we don't imply that there is some sort of separation - this isn't a situation whereby there is an observer and then a thing that is being observed.

In your current moment right now, you can easily notice that although you are having an experience of apparently "being over here with the screen over there", in fact when you go looking for yourself you discover you are sort of "everywhere". (This is best done with eyes closed: attend to your body sensations, then attend to distant sounds, and try to identify where "you" are - in particular, try and find the "edges" to your experience.) In fact, you'll discover you don't really have a human body at all as such.

So, it's not a case of "my own mind communicating with itself": there is no communication happening; there's a sensory experience "as if" two people were talking. Fundamentally, though, there are no people as we usually conceive of it. There's just a particular total pattern in awareness = a state.

Now, written down like this, that sounds quite start and lonely, but that's where we return to our early points: awareness isn't a "thing" and also it isn't made from anything; it is undivided. This means that the entire situation is always one of fundamental "aliveness" and "oneness". Therefore, you-as-awareness is in fact the total aliveness of the world, taking on the shape of anything - albeit not in the way you might have originally thought. That is, the world is more like a dissolved pattern than it is a "spatially-extended place unfolding in time". However, that does not make it less "real" or "existing".

In fact, it makes it more real than you might have thought, because it means that the world is more than the basic model you might have confused it with. What you had previously considered to be "real people" and a "real world" are, upon inspection, just some thoughts you were having about the world - inferior, empty concepts, parallel constructions lacking in complexity and momentum. The world-as-it-is, although of the same nature (patterns in awareness), is so much more than that; it is everything, always.

Hence, perhaps, "the world in a grain of sand".

This I can grok. I visualize it similar to a Mandelbrot set zoom. All of the patterns inherently exist as potential but only one particular pattern is in frame at any given time.

Right, that's one way to imagine it. I've used things like an infinite grid, or an origami fortune teller or an ink droplet analogy in the past. Basically, any metaphor that conveys the idea that the entirety of all possible states exists eternally "dissolved" into the background, and that from that a state is selected and a sensory experience is unfolded - but all of the same "stuff", that is "awareness". What's important is, not to confuse these descriptions with "what is really happening", because even those descriptions are themselves just more experience - and all that is every "really happening" is this exact experience, now.

Does "awareness" and "consciousness" point to the same place for you or are they different in the way you use them?

They're both rather corrupted words, I'd say. The problem with "consciousness" is that it's now used in at least three distinct ways, and those ways are conflated such that the meaning in this context can get obscured. The three ways are: "consciousness-of" (that is, the content of consciousness), "self-consciousness" (the identification with one part of that content as "me") and "consciousness" (that is, the "stuff" of experience). Here, we mean something like the final definition. I think that using the word "awareness" can be a bit better because, although it's often used to mean "the thing we have our spatial attentional focus on", it is vague enough to fit our intended meaning of "the 'material' whose only property is being-aware and which 'takes on the shape of' states and experiences".

The way I've been picturing it lately is as if "The One" has all these countless fingers of awareness that it started diving into this static Mandelbrot-like hologram with.

That's fine as far as it goes, but you are still subtly distinguishing between a thing that is aware ("The One"), and the thing it is aware of ("this static... hologram"). We really want our metaphor to convey that there is "that", and "that" is adopts the shape of experiences - and that experiences actually consist of all possibilities at once, just with some possibilities being "brighter" than others, hence "take on the shape of".

All of which is a battle to avoid accidentally talking about "that" as if it is an object, as a result of language only being able to deal things in terms of objects.

Which seems to imply that there's no way to know whether any of the other people in my experience have any awareness behind their experience or if I'm just looking at empty images and assuming they do.

Well, if you follow the above reasoning, the question doesn't even arise. There is nothing "behind" anything; there is no awareness "behind" experience, because awareness is what "takes on the shape of" experience. The only thing that is happening right now, is the experience you-as-awareness have taken on the shape of, right now.

Right now, how would you describe your experience as your respond to this?

I feel like I am an open space with sensations floating in it, in the form of the experience of sitting at a computer screen typing a message with a very welcome cup of coffee to my right hand side (and therefore in danger of succumbing to any sudden mouse movements). But what matters is, what is your experience right now as you read this response?

If you are having an experience, how do you reconcile that I also am aware and having an experience?

Not at the same time though, eh? But also, not not at the same time. It is more accurate to say that this issue is about how experiences themselves are outside of time. Experiences have the shape of time (ongoing change) and space (physical extension) - experiences are formatted as space and time, space and time are aspects of an experience - but there is no space and time outside of the experience of them.

The "Hall of Records" metaphor tries to capture this point. I'll attach it below in a moment, as a reply to this comment.

I've thought a lot lately about the idea of there only being consciousness. And how I've come to think of it basically is that we are all the same thing but this thing is capable of being anything.

So, being careful there: the idea of there only being "consciousness", which is different from the idea of there only being "a consciousness". There's a big difference to that, because the latter would suggest there is only the sensory perspective you are having right now, with no other possibilities, whereas what we are saying is that all possibilities are here and now, and so you can have experiences "as if" pretty much anything is true (including all those nice metaphors you've come up with). Leading us to...

I've noticed that after hanging around conscious beings for a a day or a few that it's like their dream stuff seeps into mine. For a while after leaving them my reality will be brighter. I'll be seeing all sorts of new plants and such that I had never seen or even knew existed before.

Right, I find this also. We could think of it as, we allow our narrow attentional focus, or subset of the world-pattern, to open up, and our sphere of presence (the subset of the possibilities we allow to contribute to our ongoing experience) then incorporates all those fresh patterns and apparent interactions. When we loosen our hold on our experience this way, the world does often become more dreamlike, because we aren't gripping onto it with our habits and assumptions so much, we aren't intending in terms of our world views so much. Creativity in action! :-)

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world.

You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation.

And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention.

This process of navigation could be called remembering. Practically, this would involve summoning part of a record in consciousness and having it auto-complete by association. This would be called recall. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

So in terms of "oneirosophy" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Intending" changes in your experience means to decide to recall a memory that is not directly connected to this one.

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself.

you see my body is not illusion otherwise i couldn't exist, even though the cause is imaginative and the only solution i have is to manifest mushrooms - and by manifest i mean have success in growing

Well, your body is an illusion in the sense that it is not what you might have assumed it to be. Being an illusion doesn't mean something doesn't exist - it just means our description of its nature is incorrect. In this case, the body is realised to be an experience shaped from awareness, rather than an independent external object which is being observed by a separate conscious viewer. It's an illusion in the same way that a photograph of a crowd scene is not actually a bunch of people wandering about on a street.

Other people's bodies are of the same form as yours: sensations and perceptions arising within and as you-as-awareness. Your body is just a bunch of sensations plus an idea; you don't really have a body as such. And other people's bodies are basically just visual images, sounds, and textures, just like everything else.

Note: if when you think of other people's bodies, you are thinking about them as if you were "in" those bodies, or are viewing them from a 3d-person perspective (the "view from nowhere"), then you are immediately "wrong" - because what you are doing is imagining that you-as-awareness had taken on the shape of a different experience. On the other hand, upon recognising this, you are "right", since you realise that there are no "other people" as such, except as patterns of experience, and that is what "you-as-person" is also.

so it's their fact of them existing in my presence that i'm concerned about

I'm not sure what you mean by "existing in my presence"? Firstly, what do you mean by "my presence" and then what would it mean to "exist" in that?

Q: Firstly, what do you mean by "my presence"
anyone i see
what would it mean to "exist" in that?
be seen by me
but my presence itself is the totality of awareness localized to a particular experience, as in brahma [infinite grid], paramātmā [localized experience] and bhagavān ["my" experience as 'śrī kṛṣṇa']

I meant more what your presence actually is - but going along with that: when you see "someone" what is it, exactly, that you see? What exactly are you experiencing?

i'm experiencing an experience - albeit one i don't care for

...So, putting aside any interpretation based on mushrooms or contemplation or anything else, you end up with: you are having an experience of sight-sound-texture-feeling, with nothing "behind" that. You are experiencing an experience; you are experiencing being an experience.

Given this, what are "other people"?

other people must be myself

And what are you?

□□□□□ parāvara - totality - the universe - everything

Even that, though, is perhaps a little grand and over-reaching, referencing ideas that are not themselves persistent (although I do get that they are metaphorical and trying to "point the way' rather than capture its essence). So -

I'd suggest keeping it simple and phrasing it as something like:

- "What you truly are is 'that which takes on the shape of experiences'."

Or just "that which experiences", but I think it's useful to go with the formulation above, since it emphasises that there are not two things - the experience and the experiencer - only one thing (really: no things). And that is the only thing that is always true: the only fundamental truth. Beyond that, things are changeable and are only relatively true.

how would you encapsulate that in a word?

I think I would probably deliberate not do so, since it that word and its conceptual associations would become yet another distraction. If I had to go with one, I'd opt for: "this".

Of course, this (ahem) only makes sense once you have already worked through everything, but that's fine. It's really a recognition that no word can mean what we are talking about here, since what we are talking about here is that from which all meaning is made. (And we're back to the metaphor of no sandcastle being able to capture "the beach" and "sand", while also being both of those things.)

POST: The depths of the skeptical mind.

[POST]

I thought i would share this experience while it's still fresh in my head because i am still baffled by the oddness of it. I was having a dream that i was walking around my neighborhood, and i realized i don't remember how i got here. I thought to myself, is this is a dream? It feels pretty real right now. So i decided to see if i could levitate and sure enough i could. I levitated a good 20-50 feet or so up into a tree and decided to stay up there. On a nearby branch in like a birds nest or something there was a black flask nearby. Curious in this state i decided to see if this liquor would give me a buzz. But just before i began to drink this voice out of nowhere came into my head and was like "dont drink out of that it might be poison, you cant be totally sure whether or not we are awake right now". And i'm like REALLY MIND? ARE YOU FUCKING KIDDING ME? I just levitated 20 feet up into a tree and you are still doubtful as to whether or not this is a dream.
But i have had other occurrences like this as well, like if im pretty sure im in a lucid dream and i want to strip off my clothes, sometimes ill get this sense of "this might not be a dream, you don't want to get arrested". But there was still some legitimate doubt as i didn't do any levitating or nothing before hand, it was just a strong feeling that i was in a dream. But after levitating and having that voice go in, it really made me realize the lengths the skeptical mind will go to try to cling on to a materialist worldview. Maybe it has to do with the human part that wants to retain its survival, and maybe that has to do with that fear of dissolving boundaries and the comfort of consensus. This experience also shedded light on why materialists can take hard psychedelics and still remain materialists afterwards, the skeptical mind can always find excuses because skepticism can destroy any idea in ones mind because it is a kind of weapon, but the problem is that it can disprove truths as well as falsehoods if applied too liberally. anyway, that's all i have to say for now.

[END OF POST]

This experience also shedded light on why materialists can take hard psychedelics and still remain materialists afterwards, the skeptical mind can always find excuses because skepticism can destroy any idea in ones mind because it is a kind of weapon, but the problem is that it can disprove truths as well as falsehoods if applied too liberally.

One of the major problems is that people literally and directly experience their viewpoints as true. The concepts and beliefs you hold actively shape your experiences, because they "snap to" the subtle structures of your/the mind, which then further embeds those viewpoints in a feedback loop (like this).

If you believe materialism (or just assume it, unwittingly - belief is not a choice usually) then you'll experience that as your truth. Things that don't fit in with it either won't be noticed, or will be explained away, or quickly forgotten. Only aspects which fit in with your established concepts seem to be clear and in focus.

On the upside, once you are introduced to new ideas and entertain them a little bit, those ideas will infect your experience and you will have confirmation of them. However, any doubt at all will revert you back to your previous, more established worldview - in much the way you describe. "Hey, I'm levitating! But, y'know, better watch out I don't get arrested for being too noisy in this quiet neighbourhood."

I cannot fully understand how you reached the conclusion about scepticism destroying any idea from materialists being materialists (and I see that as a bit of generalization, I mean do you know what's in their mind?). Also what I saw in your dream was a subconsciousness trying to protect you. Any connection with what's happening in you waking life?
Note: Thanks for sharing these thoughts. It means that it made a great impact to you. This is why the bigger the impact the bigger the "cruelty" of the other point of view it needs. Or I am just being a skeptic ;)

What is that subconsciousness do you think?

just his inner self

And where is that?

it's part of him. I feel a circle coming up.

Me too :-)

So, where is he?

I am afraid I don't know his address...

No. 1 Infinite Street, Everywhere City, Entirety NA.

Does that mean that I can visit him even from my sofa under my bed cover or does it mean that I am himself as well?

Yes and no.

Both he and you live at the same address, always, although you suffer from the illusion that you occupy different rooms.

POST: Minimalism and Renunciation.

[POST]

Every state of mind has its costs and its benefits.
The human state of mind, the humaning game, has its benefits. You get the experience of striving as a human with seemingly real pressures and potentially get the rewards and joys that success in the human world has to offer – love, sex, art/media, science, tasty food, drugs, communication with other free beings, etc.
However, in order to have these experiences and to have them seem real, certain sacrifices had to be made. You had to trick yourself into believing that you were powerless over the vast majority of reality. That you can only influence reality indirectly via pulling the puppet strings of your body. That the body could make very real demands upon you. Etc.
If you want to have human experiences, then you will want to keep the cognitive structure that generates the human world. The cognitive structure is the tool you use to have the pleasant conventional experiences that you seek (at the cost of the unpleasant conventional experiences you flee from).

If your imagination remains limited to casting for sex, money, a better job, human status, etc. with your magick, then you probably won't be interested in what I have to say. However, if your aspirations range from lucidity to telepathy and telekinesis to deification, then what I have to say may be of interest to you.
All of the latter values require an abandonment of your humanity in some way. What do I mean? Humans aren't telepathic or telekinetic – this violates the human idea of an external world that you and other beings interact with only through your limited bodies. You're going to have to start thinking about the metaphysics of other people's minds and the physical world differently as well as the relationship your mind has to those minds and that world. Thinking in these other ways is indicative of insanity in the conventional world, because you're supposed to be an ordinary human. If you could read and influence the minds of others, where is the boundary between their mind and your mind? Similarly, if you could influence a physical object, where is the boundary between your mind and the object? How could there be other people, a physical world, or even a 'you' in the limited sense you're used to thinking about yourself? These are inhuman questions, and they eventually result in a total abandonment of the cognitive metaphysical structures that keep the human world in balance (e.g. strict laws of physics, strict self v. other), which is what then allows for your magical influence.
Even if you successfully develop some psychic power by changing your cognition of reality somewhat, as long as you desire the things that require a conventional, human frame of mind, your powers will never move beyond simple magick tricks that make your human life a little easier – tricks that can be written off as coincidence or as potentially explicable by physicalist science in the future. The reason is very simple. Even if you've learned how to leave humanity and live in new realms, if you are committed to, attached to, and desire mundane things then the idea of permanently abandoning Earth for these other planes of existence will be deeply disconcerting. You'd eventually return to Earth (or something like it) and thoughtlessly reenter the human realm as you focus on attaining material desires with your limited body, rather than expanding your psychic powers and chasing after things that don't require active self-limitation and lead to self-forgetfulness.
What I'm saying is that your human attachments are the chains that bind you to this world. Human ambitions allow very little room for direct influence by your will. A being with god-like powers would eventually find itself in our position if it had strong desires for these human experiences that require self-limitation. After a period of restraint, even the memory of one's old abilities disappears. Worldly cravings will weaken your paranormal abilities and subject you to the suffering of the human world. Thus, the stronger your rejection of things that require a human frame of mind, the stronger your magick can become.
To become a Lord Mage, you must renounce your humanity.
There are many facets of the abandonment of your humanity. I think most of it can be summed up in terms of status, possessions, and the body.
Status. I think icons of status are relatively obvious. Icons of wealth, of attractiveness, of membership in certain social groups, of image, etc. These earn you all the perks a conventional life has to offer – you get the most play and the least work and the most respect by other humans. These demonstrate your success at humaning and range from sex, money, cars, clothing, ornamentation, homes, precious metals, art...
Possessions and the possessive mindset. The whole idea of material things belonging to individuals. Respecting the concept of material possessions and thinking of objects in terms of mine and not mine. Having a responsibility to maintain those possessions to use to your worldly ends (you've got to keep the house in good condition, the car, the electric razor, the lawn mower, the computer, the books, the driver's license, etc etc etc) and protecting them from damage by environmental conditions or by other individuals seeking to disrespect the possessive mindset and “steal” your stuff. Possessions are mostly either status/image symbols, are directly depended upon for pleasure, or serve a functional purpose in maintaining your life and hobbies in the world.
The body is the tool of action and expression in a world like this. The body seemingly has certain needs for it to be in ideal useful condition. Grooming, hygiene, food, water, breathing, sickness and healing, pain and injuries, medicine, the 5 sensations, heat and cold protection, etc
I think that the more you start to abandon status, the easier it is to relax possessions. As you relax your hold on possessions and status, it becomes easier to relax your hold on the body. It also works the other way. So, in a way these three are connected.
I could talk a lot about the details about what symbols of status and possessions rule your lives and how they can all be easily overcome if you decide to, but I think each of you knows for yourself where you're at in that process and what needs to be worked on. Also, you can learn not just tolerance to social rejection or non-possessiveness. You can learn total tolerance to non-eating, to non-sleeping, to cold and heat, to sickness, to pain, to disembodied states, to astral realities, etc. These are the abilities that will really help you break away from the human world – that will one day help you cope with humaning withdrawal symptoms. But these tolerance take time. Besides being annoying addictions on their own, status and possessions take up time that could be used on developing one's magickal powers, developing lucidity, or attaining liberation. Hell, even if you don't want to devote all your time to multi-life concerns, status and possessions take up time that could be used for adventures and exploration and travel in this life.
As for me, I am only holding onto a show of status until my student loans are paid off (hopefully in three years if my plans work out). Then, I intend to live in a van and work on giving up possessions and learning to live ultra-minimally until I can live with only a backpack of stuff and travel and live like that. After that, there are so many options that I have considered. It is incredible. I expect my life will be a mix of travel, adventure, and spiritual practice after that. I imagine the characters I liked and most wanted to be when I watched TV and played RPGs – unattached adventurers. That seems like a good place to get to for now and to then learn so much more about myself, my powers, and my world.
I decided to eventually move into a van quite a while ago. Recently, I became confident that I could eventually give even that up. And then I realized I might be able to go further than I'd considered after I read about an individual who isn't part of a religious order who hasn't used money in any way in over 10 years.
While he in some ways still identifies as a conventional human, he's managed to abandon possessions and money in a way that I've only heard of in ancient religious texts.
https://sites.google.com/site/livingwithoutmoney/
I don't know about you all, but I find this to be an inspiration.
So what do you think of all of this? How do you relate to what I've posted here? What are your spiritual plans and your plans for your human life? How focused are you on renunciation v. other practices? What do you believe and what are your values?

[END OF POST]

What, no yachts then? ;-)

- Experiences

I can relate to much of this, and have experimented a little at both ends (being rich and being less so, being status-heavy and not). I've also experimented with letting "TriumphantGeorge" be moved by the background flow of consciousness, and at other times taking direct control of "TriumphantGeorge".

For me, life is about experiences. It can be fun to experience having a Ferrari in the garage, for instance, so long as you don't think you own an "object". What you "have" isn't made of "matter", it is made of "eyes and fingers". In other words, what you have is access to a certain experience without latency.

- Destruction and Emergence

It's relatively easy to switch to an impersonal experience: Just change the context of your attention to be the open, dark, silent, present, thought-free background upon which the patterns of experience arise. As you say, though, I think it can take some time for the structures that have accumulated - become enfolded into your conscious space - to dissolve. You can do this with an "overwriting" exercise, to bring your daily experience closer to transparency. This aim surely isn't necessarily to remove those experiences, but rather to no longer be bound to them.

When I read of some people's efforts in this direction, I've sometimes thought that maybe: It is perhaps a mistake to confuse destroying your current experience, with becoming non-attached to it. The former doesn't lead to the latter, necessarily, and is not even required for the latter. In other words: Just by lying down each day and releasing our hold, the apparent world will naturally realign to our true nature. No grand physical acts of renunciation required.

I still think there's nothing wrong with yachts, so long as you understand what they are. :-)

- Maximum Power!

If you really want full power, right now - basically, a reset - then suicide while persisting attention on the background is probably the way to go. Followed by something like the "sparkles" method for OBEs. Since you get that experience in the end anyway though, I never saw the hurry.

If you do the man-in-a-van thing, or the wandering nomad, what do you think is going to be cooler about it? Not a challenge, just interested. I find it totally fascinating. I'm not sure that you have to zero-out your current 'dream contents' to have everything you want though, but maybe it can make it come quicker?

...

Great response, thanks.

Of course having a Ferrari can be fun. But there are two things that come with having a Ferrari.

I agree with where you're coming from in general. That's why I say that usually we are seeking experiences rather than status. Because status experiences, such as "ownership", are conceptual, and often come with additional experiences that aren't desirable.

Ferraris: My answer generally is that you wouldn't want to experience ownership at all, unless you had so much money that it didn't matter. Rather, the experience you want is using a Ferrari when you want it (and not having one when you don't), so surely you'd just "wish" for some sort of arrangement that gives you just that.

Aside: I used to live in an apartment block where a few people had expensive, high performance cars in the basement garage. They'd take them out for a spin periodically. Thing is, those cars aren't designed that way; they need to be constantly run and tuned, and kept in decent environments. Almost every time those guys took them out, they'd have to get the car jumped into motion, or it would have some sort of problem while they were taking their girlfriend on a trip to show off to her parents, or it'd have to be off for retuning before the trip. To be a member of a car club would make much more sense for these people - ah, but then they wouldn't have the "status" of "ownership".

This maybe fits more with what you're saying.

But... why not use magick to have Ferraris and yachts and a cool house and them not to have onerous obligations? Why not use magick to have an income stream that doesn't have burdens attached?

Perhaps... you are not being ambitious enough? ;-)

That's the thing. I see problems and conflicts between my present lifestyle and my future ambitions...

Basically, to be free of the influence of external powers (and internal powers).

I can visit... hermits (if they want to chat for a bit)

Can I just say, separately, that this is a fantastic line! :-)

Anyway, you've answered my next question which is: you seem to be focused on freedom-from rather than freedom-to. In my experience, the former takes care of itself, if you concentrate on the latter. (Magick works best by somewhat ignoring your present circumstances, and concentrating on the circumstances you desire?)

You have a student loan. Are you using magick to 'delete' that yet? Or are you going to slog through the three years?

That vs. sleeping in the same room in the same house with the same neighbors for several years, staring at screens, working for some jackass boss for the bulk of my life, having to deal with conventional humans's ignorant bullshit all the time, etc.

Thing is, in my viewpoint, you don't need to physically do anything about "human's ignorant bullshit"; it only impinges on your life to the extent you focus upon it. Like a dream where you fixate on something, then re-focus and it dissolves into the background. It was never really "there" anyway. You were just experiencing your own conceptual momentum rendered into apparent objects. Personally, I'd least go for a Matthew McConaughey-style Airstream existence. :-)

[QUOTE]

“All your life, all your love, all your hate, all your memory, all your pain. It was all the same thing. It was all the same dream that you had inside a locked room. That dream about being a person. And like a lot of dreams , there is a monster at the end of it.”
— Rust Cohle [Matthew McConaughey], True Detective (HBO)

[END OF QUOTE]

Yeah, but I have this huge commitment and attachment to the material/external world. There are other people. There is a world. And my conception is that they are relatively static and fixed, though the rules can be bent a little. This is what I presently believe. If I believed that this world was a dream deep in my bones, then I would destroy it and build a different one. Ordinary people treat each other and myself like shit, and they are generally ignorant fools. Problem is, I'm still dependent on this body and I'm currently deeply dependent on them to take care of my body. Thus, I have to deal with their shit all the time. It feels like 70% of my life is consumed by my human job, my human interactions that are necessary to get what I need from people, my human chores, etc.

So much of this perhaps results from your current ongoing attachment to the material world, while your ambition is to be unattached to this, as a way of realising your potential as God. However, becoming God will be a case of recognition, not becoming. If you are not God now, you can't become God. So your path is about reaching this conclusion and accepting it, surely. All the rest - Ferraris, money, desires - doesn't really matter much, just images in consciousness. They're here because, as God, you have implicitly created them. And your sense of limitation, the same. I think you might just be putting off the inevitable. How are you going to transition?

I repeat: **If you are ever going to be God, then it must already be so**, simply concealed from you, by You. You must in fact already be the whole world, and not just /u/AesirAnatman. There are no other people, and no /u/AesirAnatman, except as fragments of You.

As has been said elsewhere, **the truth is that you are a vast space of consciousness**, in which all experience - this world - arises. The content of this space is a direct result of your intention. All content - thought, body sensation and movement, surrounding landscape - is a response to the momentum of your intentions. For as long as you act based upon the assumptions and concepts of a material world of limitation, your results will occur bound to those assumptions and concepts. But really, **you are already free.** When you do get around to destroying the world, building a different one, how will it differ? (Given that your current world is like it is, because you are like you are: it is a reflection of you.)

What I want is to become conscious of my manifestation of the apparently external world and reclaim control over it in the same way that I am conscious of and control my manifestation of my body and thoughts.

Got ya. The thing is, as you point out later, you don't usually directly control even your body and thoughts; there is already the momentum of previous intentions. Rather you 'amend the direction' that things are going in. The larger world within you has the same problem: habits have been established, have momentum/inertia, so these days very few manifestations seem 'direct'.

I agree with you. But I am not conscious of my intentions. I don’t pay attention to them and am deeply habituated along certain mental pathways.

Yeah. It's a major difficulty, actually. You usually can't be aware of your intentions, because they are first-cause, you can only infer them. Even if you intend deliberately, what's actually happening is that you're experiencing a result, the "deliberately"; the intention already occurred.

That's why people tend to work on their assumptions and beliefs, on deleting the 'structure' they have accumulated. "Eliminating habituation", you said nicely. Or hold on to a "feeling" that corresponds to their desire, so that experience falls in line.

Magick would be a much more common power – similar to the Force, except more powerful and somewhat more common. That’s some of what I would do if I were able to consciously reconstruct reality, at least at first.

I think magick must have been more common in "the past". Our shift over the last few hundred years has been dramatic. Once people imagine the world to be a certain, other way, it tends to behave accordingly, annoyingly.

"Release all your desires from the internal, so that they are forced to manifest in the external", is an approach I've been playing with.

The problem of commitments and habits is a secondary problem. The primary problem is ignorance.

I see those as the same hurdle to overcome? You are right that we "ignore... the vast majority of our being". We attend to the surface appearances, "the show", and forget the script, the internal from which the world is "pushed out" into the external.

On intentions: I think you infer your intentions from the thoughts and events that occur to you. But then, having realised where things are going, you can redirect?

That's why people tend to work on their assumptions and beliefs, on deleting the 'structure' they have accumulated. "Eliminating habituation", you said nicely. Or hold on to a "feeling" that corresponds to their desire, so that experience falls in line. Can you explain more?

Coincidentally, I was just having a conversation earlier, see here [*POST: Continuity (/r/Psychonauts)*].

Experiences leave traces which influence other experiences, and so on. Uninterrupted, your world (internal and external) deterministically unfolds in whichever direction its going, in alignment with your enfolded beliefs and expectations. Unless you update those beliefs and expectations.

How do we do this, how do we detect it? If your experience is a result of your 'enfolded structure', then you can't experience it directly. But, your "feeling of how things are", your "felt sense" does contain this. It's like a global summary of the structure of your world.

To change the direction of your experience, you must change the underlying structure, which you do by asserting new facts, and having them felt to be true. Subsequent content will then fall in line. (The content of your experience is transparent and illusory, what you do with that simply doesn't matter.)

EDIT: I still struggle with wording this "intention" stuff well. So, please indulge my attempt and bounce back so I can clarify, get my thinking better on it!

Maybe some intentions are inferred. But I think many are directly recognized. For example, if I start paying attention I notice that my body is sitting right now - thus, it is my intention to manifest my body as sitting. My body is typing at the computer in response to your comment - thus, it is my intention to manifest a response to your comment.

I'm not so sure about this. I think that there is a "momentum" to events, to thoughts and actions and the environment, that continues deterministically until we use our "free will" to interfere are redirect it. At which point it becomes a deterministic chain pointing in a new direction.

Further, it was my unconscious intention to be bouncing my leg, but when I noticed/realized what I was doing, I was able to decide/intend to keep my leg still.

I'd have that as an example of interfering, but perhaps not even. This just happened automatically as a set of experiences one after the other. Your attention spontaneously moved to your bouncing leg, which then stopped, and your attention moved again... and so on.

Would you provide an example of how intentions could be inferred?

In the same way as character. Your idea of who someone is, is a bundle of experiences of that person, from which you infer what that person "is like".

Intention - as "first cause" - is a movement or reshaping of consciousness of itself, by itself. Like a blanket folding itself, or a pool of water rippling itself. You cannot find the "cause" of the fold or the ripple, only the "results": the folds and the ripple. You infer that the folds or ripples were "intended", but you cannot find the "action" that led to the "result", because they are the same.

One the "first cause" has happened, the ripples continue in a deterministic fashion, the pattern propagates automatically, until another ripple is created by "first cause", and so on. In this case, we don't "intend" everything we appear to do - all those appearance are result, patterns in consciousness. Those results could be called our "intention" (as in, what we meant to happen), but the intending itself is occasional, and cannot be experienced. Some people never intend. They are born, and they just play our in alignment with their initial nature or direction. Others constantly interfere, suppressing the spontaneous movements and responses and become disconnected and separate, internal vs external. The happy balance is to occasionally decide what you want to happen, and intend it (by declaration/acceptance or a variation there of), and then let things be.

Note: If you have a thought "I will do this" or "this will happen" and then the action occurs, the thought didn't cause the action; the thought isn't the intending. It's just another result.

TL;DR: "Intending" is a particular thing, consciousness changing itself. It is not the same as an action.

Ok, I understand. Deciding to manifest new beliefs and thus altering reality according to our will. Magick.

Yep, basically. You can "insert a belief/fact" that a particular event will happen, or you can "insert a belief/fact" that is more general, that the world now 'works a certain way' from now on.

I've come to think, though, that the best approach is first to absolutely let go of all control, of all hold on yourself and the environment. To accept everything just as it is, as an experience, with no backing or belief structure. From there, with a minimum of "enfolded forms", your assertions can take maximum effect, because they are no longer filtered in the same way.

Give it all up, to get it all.

Which a few texts make reference to actually: let everything go, to gain everything; destroy yourself to gain the universe; the meek shall inherit the Earth.

I think that momentum isn't objectively out there. We believe that the mind has a sort of momentum, and so it manifests that way.

Yes, I agree with this. The problem is where we draw the line, for convenience, when describing this. Will try to pin it down a bit more later.

I think it is possible to manifest a reality with no habit, with no momentum. Instantaneously manifesting every new whim and impulse regardless of what was manifested previously.

I think this is indeed possible, and as we relieve ourselves of what I will call "enfolded structure" then more things can happen and by more direct narrative routes (or even no route at all).

Hmm. I don't think like this. I think everyone is always intending, but in different ways. Some people are mostly creatures of habit, living out the same basic lifestyles they have lived for many lifetimes.

So, this is where we need to clear things up. We probably don't differ, but we are using "intending" and "deciding" and "momentum" differently. I probably mean something more like "redirecting". Let me try and paint a picture and we'll see. I'll begin without using those words, and then try to reach definitions by the end.

Please excuse length!

The Experiential Mind-Space: Implicate & Explicate, Enfolding & Unfolding

1. The Structure of Experience

I'm going to assert that the structure of personal experience is something like this diagram.

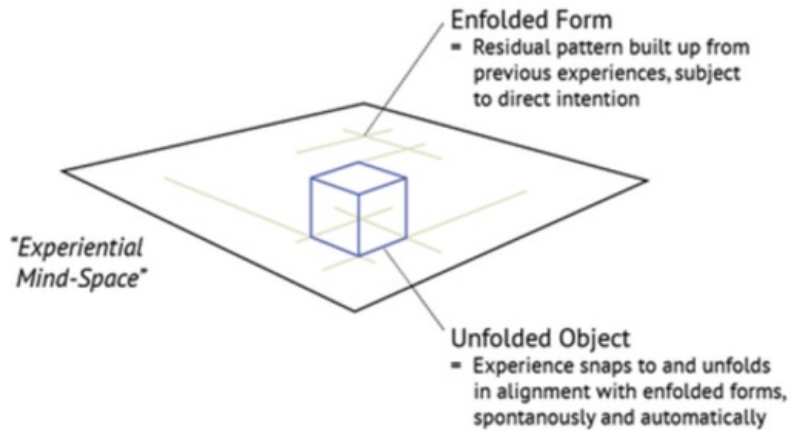

Enfolded Form
= Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

We have an open 'mind-space' in which our experiences arise. Experiences leave traces, "structure" enfolded into the background, and that affects subsequent experiences, which tend to unfold by "snapping to" the pre-existing traces, and so on.

. . . unfolded experience (explicate) > enfolded traces (implicate) > unfolded experience (explicate) > . . .

So we have an "implicate" level (containing enfolded forms) and an "explicate" level (the unfolded objects you are experiencing at that moment).

At this point in the description we are completely passive. Experiences are simply happening to us, and over time the memory-traces are funnelling subsequent experiences into a stable form: call it "habits" or "regularities" or "laws" or whatever. Also, these correspond to "beliefs" and "expectations" and even "facts" - the same thing!

If the universe began with random noise, gradually it would evolve into a structured environment. The way dreams start, from hypnogogic sparkles and imagery, is like this. A while world is formed by itself without input.

(By experiences, I mean both sensory and thought, they're the same, and both leave traces in the implicate order. They differ only intensity. I'll pick up on that later.)

2. Momentum and Intention

What I've called conceptual momentum is basically just the fact that, left alone, patterns of experience become more and more established and have greater influence.

When I talk of "intention" what I mean is the decision to directly interrupt this process and redirect it. Of course, you might say that not interfering is itself an intention, but I want to be more specific about the term. Intention is the act of deliberately changing the enfolded structure of the "implicate" level. Having made these changes, the experiences that unfold at the "explicate" level will afterwards be aligned with the new "facts of the world'. We cannot affect the unfolded objects of the present moment directly - they are just mirages, completely transparent and without substance. All change must happen at the enfolded level.

The changes made to the implicate level might involve the insertion of a single event ("this will happen tomorrow") or a new state ("this is now true") or a new relationship ("thinking this means that this action will follow") or broader rule ("this always happens") or statement of identity ("I am like this").

However, in all cases we are simply changing the shape of the 'sand dunes' upon which the 'mirages' are formed.

3. The Mechanism of Change

The key to this is that there is only one mind-space. So just as spontaneous sensory experiences leave traces which affect future experience, so thought leaves traces which affect future experience.

Thinking of a particular image will tend to result in experience following those images, etc. However, this is not very powerful. What you want to do is change the 'global' structure at the implicate level, not just create particular instances. This is done by the additional sense: our "feel" of the world, our "direct knowing".

By creating the feeling of something being true, we adjust our enfolded structures to correspond to that fact. All magick - visualisation, ritual, etc - is simply an indirect way of generating that 'feeling of truth'. However, it can be done directly.

What "intention" really is, in fact, is the raw summoning of that "feeling of truth", of shifting your implicate structure directly into a new state that corresponds to the world you want to live in.

4. Overwriting Yourself with Empty Space

Finally, this leads to one of my favourite exercises. What we really want to do is open ourselves out from habitual paths of experience so that more things are possible, by the quickest route (or no route: instant manifestation). How to do, given the above?

Basically, we want to overwrite our enfolded structures, our implicate level, with open unstructured space - complete possibility. We do this by literally switching our focus to the background awareness, and asserting as fact and adopting the shape of no structure, of 'dream', of open space.

When we do this, we feel the 'push back' of existing structures. It is tempting to use effort to push through this, but that's a mistake. It's not actually 'push back' you are experiencing; rather you're just becoming more aware of the existing structures. Asserting something makes you intensely aware of the contrast between your current beliefs and the fact you are asserting. Persist, and the enfolded traces will dissolve; the implicate order will move towards the shape you are intending.

I think everyone is always intending, but in different ways.

I know what you mean by that. By my formulation above, I'd say that people are implicitly choosing to remain the same by not "redirecting" their path, because they don't update their "enfolded schema" as I've described. They are not actively intending therefore. Or worse: they are affecting it unwittingly by generating thoughts from ignorance! Mostly though, everyone is just experiencing the unfolding of their current direction, forever unadjusted.

Okay, that's my best attempt at describing my thinking so far. Keen for any input or disagreement, alternatives!

EDIT: Minor grammar tweaks, clarification of wording.

I believe it's possible to manifest in a way that doesn't create any habits.

I do too. By using absolutely no effort, we leave no traces. How to do this? Edit the structure of the implicate level, with no attempted forcing of the explicate.

Also, I don't think there's a sharp division between beliefs and experiences. That is, I'm not convinced there's a sharp division between the implicate level and the explicate level.

There isn't. In reality, they are single swirling intertwined process, like waves bouncing off waves. The explicate and implicate are both just patterns in consciousness, but the implicate level is the "timeless level" whereas the explicate level is the "unfolded now".

EDIT: And you are experiencing your beliefs directly all the time in terms of a subtle "background knowing-feeling". The ongoing sensory moment is really a shape-changing time-based aspect of time-less belief: they are really all one pattern.

I don't use the word intention the way you use it here because the implication is that relaxation is non-intentional

Because my definition is that "any change from the way things are going is an intentional act", that's not a problem for me. But in fact, you can find yourself going to lie down and relax, and it wasn't deliberately intended - in the sense that is just flowed from your current momentum. Everything that happens and everything you do is always just flowing from your current momentum. Unless you are constantly re-intending. Which would be a sign of a lack of faith, really.

what I was saying above about being able to manifest without creating habits or immediately drop all forms of conceptual momentum if I choose.

If you manifest by insert single-event facts into the implicate level (i.e. declare a truth, make a change at the non-sensory level) then you are not creating habits - you are "amending the blueprint" directly. So, you might think there'd be two ways to change a habit. If you keep performing an action, that will change a habit by gradually leaving a trace. Alternatively, you can reach into the structure of habits itself, and change it directly. Magick is about the latter.

EDIT: Can we avoid creating traces simply by deciding not to; by remaining in a "dropped, open state" at all times?

I think the manifestation of all of our beliefs (felt truths?), whether new or old, is intentional. But, I understand how your use of the word works in the perspective you have outlined here.

There's no good word really. The essence is "things continue in the direction they are going, in accordance with established habits, unless you use Will to edit your implicate level". You can say that all things that subsequently arise from a change in direction are "intentional" in that you chose the direction, but that's not how I've been using the word.

"Mostly though, everyone is just experiencing the unfolding of their current direction, forever unadjusted."
I don't like the way this and the whole deterministic language sounds. I think that people are living freely in the context of freely adopted commitments and habits.

This is where we differ, and I think it's very important to the idealist/non-dual/dream-like worldview. Once things are rolling in a certain direction, then your experience is deterministic. You are however free to intervene and redirect at any time, but often you won't. You will "have the experience of making choices" but you won't really be actively interfering in their occurrence. They "choose" how to practice, but really they are just acting consistently with their current direction.

They no more "choose" than they choose the beating of their heart and the flow of their blood and the growth of their fingernails. It's all happening from and in alignment with their "enfolded schema" at the implicate level. Acting consistently with one's Current Nature isn't a choice. The only true free will we have is to change our nature, and to stop interfering all the time (if we do that).

Neville Goddard had a stab at a similar world view. Just to give air to another way of wording it, here's a bit of cut-and-paste of the relevant passage in one of his books:

MANY persons, myself included, have observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, life on earth must proceed according to plan, and this plan must exist elsewhere in another dimension and be slowly moving through our space.
If the occurring events were not in this world when they were observed, then, to be perfectly logical, they must have been out of this world. And whatever is there to be seen before it occurs here must be "Predetermined" from the point of view of man awake in a three-dimensional world.
Thus the question arises: "Are we able to alter our future?"
My object in writing these pages is to indicate possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference—a future that will be consistent with the alteration. The most remarkable feature of man's future is its flexibility. It is determined by his attitudes rather than by his acts. The cornerstone on which all things are based is man's concept of himself. He acts as he does and has the experiences that he does, because his concept of himself is what it is, and for no other reason. Had he a different concept of self, he would act differently.
A change of concept of self automatically alters his future: and a change in any term of his future series of exper-iences reciprocally alters his concept of self. Man's assumptions which he regards as insignificant produce effects that are considerable; therefore man should revise his estimate of an assumption, and recognize its creative power.
All changes take place in consciousness. The future, although prepared in every detail in advance, has several outcomes. At every moment of our lives we have before us the choice of which of several futures we will choose.
— Excerpt from Out of this World, Neville Goddard

EDIT: Ever played with tulpas? I haven't , but this post was an interesting attempt do discuss "realness" while faltering on the subjective/objective bit: private truth vs public truth?

This is a tricky topic, and I'll try my best to not dance about it. In order to give a sufficient answer, we have to pull in a few premises.
First: Reality is subjective.
Each and every person has control over their definition of what is real and what is not. This is not to say that there doesn't exist some kind of publicly-observable universe; rather, I am saying that each person has control over their perception of what they say, they feel is real or not. These feelings have a special term; they are called qualia, and they are the mental representation of the sensations, from the most physically founded (such as "hot" or "cold") to the most symbolic (such as "weird" or "nice"). I posit that reality is defined by some form of qualia, some attribute of realness, that makes certain concepts (including, but not limited to, perceptual concepts) seem real. That is to say, you and you alone have control over what you find to be real.
Second: Truth is subjective.
What does it take for one to find something to be true or not true? Well, in the same way there is a qualia for reality, some property of realness, I posit that there's also a qualia/property of truth. In this case, we have a convenient name for the things that are assigned this quality: belief. In many communities, including scientific ones, belief has become a "dirty word" meaning something that is taken to be true without proper evidence or support, but in the way I use it, I intend it only to mean the things taken to be true (regardless of how they've come to be regarded as such).
(Note that I am not denying that there is probably also an objective, public truth, which both science and philosophy strive to find, but it is necessary for us to think of truths as categories of concepts, the representations, and not necessarily the referents of said concepts.)
Since belief is sufficient to establish a subjective truth, it follows that, if you believe something is real, it is real--to you. This is not to say that someone else cannot come about and deny that it is real, but, since this is your mind, you are the only person you need to prove the reality of anything to (in these cases).
The most tempting counter-argument would seem to be Russel's Teapot--if I were to claim that there were a teapot somewhere in orbit about the sun between the orbits of Earth and Mars, the burden would be on me to prove it--even if I evasively claim that such a teapot can't be observed at present (for any particular reason). However, the existence of the teapot is a public truth, a truth that, if it were taken to be true, would affect everyone's experience, and not just that of the claimant (myself, in my wording). If I sincerely believed, without doubt, that there was indeed a dark-matter orbitting teapot, then that would be how it is with me, and I would find no fault in seeing it as true. (If I were so inclined, I might even look oddly upon those who didn't find such a teapot there.)
Again, we're dealing with the mind, not the universe. This is an odd realm where existences can be summoned by mere thought, where the rules of logic don't apply (where you can conceptualize the statement that is true and not true at the same time--there, you just thought of it), and where the law of the land is laid by belief, oriented by, and affecting, perception.
So, what of tulpae? What of these sentient "imaginary" friends? I could not expect you to believe, without any evidence, that I'm talked to by a stuffed snake, with whom I carry out my discourse. I have established, with my logic, that the mere act of believing that he is a sentient, independent being, is sufficient to make him a sentient,

independent being in my subjective truth, but is he?
This is where science would indeed be useful, but it finds difficulty in exploring these areas. Let's start with a small exercise; don't skip to the end until you've performed the step you've read. It's really quite simple: 1. Think of someone you know fairly well; it doesn't matter who (friends, family, distant relatives, co-workers, etc.) 2. Think of what would happen if you encountered that person (wherever they would normally be) and asked them if they liked your hair. Could you think of the way they would react?
Congratulations, you have predicted their behavior.
Now, here's the kicker: to whom did you direct the question?
In reality, the question doesn't matter. The environment doesn't matter. Your choice of person doesn't matter, aside from the fact that it has to be someone you know well.
You possess some concept, some model of their behavior that you used to predict how they would react to that environment. I call such a conceptual entity a simulant.
For the sake of brevity, I'll wrap this up. I hold that tulpae are simulants--but a special kind of simulant, or perhaps their own simulant, that is not modelled on the behavior of any physically manifested person, but of some subconsciously-created model that satisfies what it means to be a person, subjectively. The host, the primary consciousness, also no longer has, or exercises, control over the tulpa's environment. It becomes independent simply because the host believes it so.
I have ommited a great deal on topic like what it means to be conscious, or what it is like to have an identity, because that would require significantly more discourse, which would really only be appealing to the philosophers among you :P
— Grissess, on "We are /r/tulpas,creators of sentient imaginary companions. Ask us anything!" (/r/AMA/)

...

By relaxation and effort I meant not physical relaxation or effort, but mental relaxation or effort – I think what I'm referring to here is akin to what you are calling flowing with momentum v. re-intending.

Yes. They're probably related though: physical tension (being made of mind too) probably gets in the way of the other.

I think this is what I'm trying to say along the lines that you think in. Basically, we don't have to maintain stable traces (what I call habits, I think) and only adjust those maintained/stable traces when we manifest making deliberate decisions.

Right!

I think that all choices and free interventions and redirections are in a sense unfolding expressions of intent/will similar to the way that habits are unfolding expressions of intent/will.

So, this is a tricky area. Can we run over it a few times?

I'm think that there are two parts:

- When I "make a decision", that is a bit of "thought theatre" where I appear to mull things over. Really, that's just stuff happening along existing lines. I'm not actually intervening in the path.
- When I "redirect", I am actively "changing my shape" or changing my nature such that subsequent manifestations will be in line with that.

Now, I will always make a choice that is in line with my Nature - so that is deterministic - however, the options that appear to me do so creatively and cannot be predetermined - so that is non-deterministic. (That's why we are free.)

Tulpas

Never felt the urge, but came across the topic and found it fascinating. Particularly the idea that our own personality "in our heads" could be classed as just "the first tulpa", spontaneously created as a response to interactions in childhood. What you "really are" is the aware space behind that; "you" are just an experience you're having.

Identifying with one "tulpa" or another is arbitrary. So people could create a new tulpa, and then shift their identification from their default personality to this. (Probably not recommended. Who wants to become a toy stuffed snake for the rest of their life? ;-)

I think that you are the path. I think that making a decision comes in context of thinking, imagining, and contemplating. That relationship is intentional - it's a manifestation of your will.

The 'thoughts that appear' are in line with your 'underlying Will' - let's call it your current nature. But you do not deliberately choose them or control the process. It's just an experience.

When I'm walking on a trail and I come to a fork, I'm not just responsible for the first step I take down one of the forks. I can always stop, turn around, wander into the woods, whatever I want to do. Every step is intentional and my responsibility. Similarly, every thought, action, and decision is intentional and my responsibility.

Basically, when you do intervene, you can say that subsequent events are your responsibility and that by making an intervention at some point, you "intended" the path that resulted - because you never interrupted it.

We're saying the same thing, it's just that I'm emphasising that it is very rare that we actually decide/act. Mostly we just experience the unfolding results of our current path.

- Your world unfolds deterministically from its current point.
- However, you can "intervene" at any moment to change its direction, to set it on a different path. (Other words for "intervene" might be to "re-direct" or "intend" or "decide". However, most words have non-deliberate-action meanings too, so it can be confusing.)
- The fact that you can intervene at any point means that you are responsible for what occurs, and could be said to have "intended" the outcomes even though you didn't consciously choose the details of those outcomes.

I don't think we have an essential nature. If we have a nature, it is infinite freedom. No choice is deterministic, it is volitional.

Our essential nature is wide open unstructured space, yes. However, from very early in our experience we accumulate "patterns". Probably from our acquisition of a body structure as a foetus onwards, perhaps even earlier in the form of some 'felt structure' from simply having a presence in the world.

What people call "True Will" or "True Nature" is really the structure or pattern we've inherited simply by appearing in (or as) a world such as this. Further patterns get laid on top. Stripping the secondary patterns returns us to our natural place as a being-of-this-world. Stripping that back, leads us to absolute open freedom.

If we have a nature, it is infinite freedom. No choice is deterministic, it is volitional. Even if it is in line with my presently maintained commitments and habits, it is still intentional.

Hopefully, we've got to the bottom of that earlier in this reply? If not, tell me.

Deterministic is a word generally used to refer to the idea that something is externally determined and out of control. Unless you mean that I determine those choices.

I mean "deterministic" more in the philosophical/scientific sense. I mean that, once a path has been set in motion, it will follow a cause-effect narrative just like dominoes falling down. This will continue until a conscious entity intervenes and redirects the flow to a different path. Most people do not make interventions; their choices are simply experiences along the same path.

Unless you mean that I determine those choices.

It's a tricky area.

We don't determine the options but we choose which option to follow. What saves us is that there is a creative aspect: At any point (once you are free from being a particular "person") you can summon fresh, creative options to choose from - options that could not be predicted in advance, direct from the infinite creative fountain of background awareness.

That is where we get our real freedom. Freedom to choose amongst the options we see is one level of freedom - freedom to create new options that could not be predicted is a whole different level. (Obviously, the new options come from 'the whole universe' rather than 'the personality', so it's a matter of contribution. All options come from 'structure' of one sort or another.)

[On the "first tulpa":] I think this is a fascinating idea, a great point I never thought about before. I'd be interested if you wrote out your thoughts on this in more detail and made a post.

I'm trying to tie together pattern formation, "learning", personalities and world formation at the moment. If I get it sounding reasonable and coherent, I'll be doing a post on it definitely. I'd like to follow the full story from empty space to randomness to patterns to structure to world, and the implications for "me", "the world" and for "magick".

This would involve nailing the above stuff in terms of language too (which is the problem I/we have more than anything, rather than the actual content of our ideas).

EDIT: Lots of people play with the free will vs determinism thing (see here for someone who even does the dominoes metaphor). You can short-circuit it by saying: "I have the freedom to intervene according to my own interests, based on the information available to me, and that's good enough." It then becomes about how much information you have, and whether you have a "gap between impulses" which lets you intervene - which is where freedom to summon options and choose between them lies, and is a matter of (dis-)identification with mind, body and (re-)identification with awareness.

...

Related thoughts, that occur to some people when they have expanded insight: If we've got it all figured out, with absolute power, what's the point in going on?

I'm excited that you posted this because I had an intensely similar (if not a little darker) experience on mushrooms. It was my first time, and there was one guy (sober) telling me that I was literally creating my reality and could experience whatever I wanted. His tone was not that of new-agey speculation, but of knowledgable certainty. We would talk about music, and a guy would ride by on his bike and ring his bell an abnormally large number of times. We talked about girls and two girls came up and introduced themselves to us. His message was, if you want it, believe it will happen, then it will.
Later, I'm upstairs at this girls house, she had just gotten out of the shower. I should preface this with please do not try this at home**. I walk up to her while she's in a towel in her bathroom and give her a hug from behind. She dropped her towel exposing her naked self to me and let me feel her breasts. After holding her for a moment, I walked off in amazement thinking: "holy shit he was right, none of this is real, it is essentially a dream, if I believe it, it happens."
I walked back downstairs to confront the guy who told me this. He's laughing, enjoying my dumbfounded confusion of how to handle the situation. I begin to get scared. If I'm Neo, who is this guy? Then everyone goes upstairs and we read Shel Silversteins "The Missing Piece." If you don't know it, it's about a pac-man-esque circle who rolls around trying to find his missing piece so he can be a whole circle. There was a very profound feeling while we all sat around to read this childrens story book - like I was being told a story that was a metaphor for something of ultimate importance. It turns out that the circle finds its missing piece in the end, becoming whole and entirely satisfied, before realizing that was paradoxically the most unsatisfying experience it had ever had. He much preferred the thrill of finding the missing piece. All the while this guy is looking at me nodding, as if to say, you should be paying attention to this.
I'm struggling with reality at this point, not sure if I can even consider what's happening to be real. I realized that having god powers meant complete control, complete control meant no free agency for others, no free agency meant no one was real. I then had visions of my family as puppets who only did my bidding. This scared me beyond expression. I felt very alone. I asked one of the people there if I would ever be able to go back to the way things were. She asked me if that's what I wanted. I said yes, and she says "then it will." Sure enough, I fell asleep, and like dorothy waking up from the Wizard of Oz, all the craziness had disappeared. All the people there were back to being real, and the guy who had been my Morpheus for the evening was back to being a regular guy.
—3man , "Ego death from Mushroom causes Instantaneous Manifestation" (/r/Psychonauts)

POST: Getting excited about the unknown

I'd never heard the term "bibliomancy" - it's great!

In the dreams I know that whatever comes up isn't an issue because it is undoubtedly just more dream material ... My feeling is that there isn't anything but this dream-material.

Haha, yes! The fear maybe comes from thinking that you are "real" rather than also dream material? But if it's all dream material, there's nothing to fear - it's just a matter of when you are going to say "yes" to the dream.

...Doesn't mean it won't be a bumpy ride - the first thing that'll happen is things will try to line up with how they should be, rather than how you've forced/resisted until now. But longer run, yes.

EDIT: The most important windows are metaphorical.

The issues, limitations are due to "conceptual momentum" - basically, the co-creation or co-influence aspect of this experience. Once habits are formed, you need to either dissolve them or intend across them. Dream-worlds have habits too, remember. When you walk in a dream, do you find yourself constantly falling through the floor? No. Why not? It's just a "dream floor"!

In a lucid dream, we assume we have complete control.

Hmm. And we don't have complete, direct control. We control/seed our expectations and the environment responds, within the limits of our beliefs about the dream.

A dream of being awake is the same as being awake, if it has all the properties of waking, I'd say. Right now, you are dreaming of being awake on Planet Earth.

Sure. I was just trying to make the point that a dream of total control ultimately isn't any different than a dream of total futility. They are the same essential substance, the same event. "We control/seed our expectations", In my view this is equally part of the dream as well. edit: I'm just trying to consciously know the source of all dreams. That's my goal. So I realize it kind of departs from this subreddit's point of focus.

Yep, it's all dream.

edit: I'm just trying to consciously know the source of all dreams. That's my goal. So I realize it kind of departs from this subreddit's point of focus.

I think there might be a problem with that: I think you will never be able to experience it. Experiences are made from 'dream-stuff' - sounds, pictures, sensations, all that - but 'dream-stuff' itself isn't made of anything. If you ever experience "the source of all dreams" it will just be another experience, made out of dream-stuff. The source of all dreams is: open, unstructured consciousness, shaping itself by itself, causelessly - intention unfolding.

That's how I'm seeing it at the moment anyway.

When I look honestly, it seems to be like this: there isn't anything but dream-stuff and the open knowing of dream-stuff is an inherent, inseparable property of dream-stuff. Wow!

Yes! I offer you the blanket metaphor:

The analogy of the blanket, where the blanket is "raw awareness" and ripples or folds are "objects", is quite apt. How does the universe know itself? A blanket with no folds could not experience itself, relative to itself. Only by 'taking on shapes' can consciousness experience itself.

Openness is unfolded blanket (non-stuff), while the folds of the blanket is the content of experience (dream-stuff, the blanket experiencing itself). So they're never separate. We just get confused because we think of 'dream-stuff' as separate objects rather than patterns in continuous awareness.

Dustin Hoffman knows I'm right. [https://www.youtube.com/watch?v=XfliRKLMjDY]

Nice, never heard the blanket metaphor before. What movie is that clip from?

It's good eh. Replaced my "tray full of jello" metaphor, thank god. :-)

(Although what I said isn't quite what he says in the film really.)

It's from I Heart Huckabees. Jason Schwartzman and Mark Wahlberg become the clients of "existential investigators" Dustin Hoffman and Lily Tomlin. Full of quirky fun but clever observations too. It's worth your while!

...

My suggestion: You can simply decide and accept that it is - it will then gradually fall into line. Or you could try lying down, relaxing, and strongly asserting it with Will to shift more quickly, on a daily basis. (Similar to how in Tibetan Yoga you are encouraged to constantly say "this is a dream" during your waking life, but x10 it.)

If you keep tinkering with the debate, though, your perception won't settle.

The mistake you are making is: "you" are not fundamentally real either. You are the dream-space (as emphasised previously here). /u/everydaymotherfucker is a dream character just as /u/TriumphantGeorge is, and your friends and family are. It just so happens what you really are is experiencing its dream from a particular perspective.

See here for instance, for an idea of how it can be if things truly dissolve.

TL;DR: You are a figment of your imagination too. Recognising the dream does not alone dissolve the habits of the dream, however it does mean you will realise how intention works, and how you can get your desired experiences.

It does all like to line up, given half a chance, which is nice. Yep, keep it dreamy . . .

POST: Anyone ever heard of Bashar before?

[POST]

[http://www.bashar.org/index.html]
I found this uniquely interesting. I don't 100% agree with it or anything, but you might check out the 'principles' under the 'about' button. A medium channeling an extraterrestrial from the future who is trying to awaken humans to their innate divine potential, basically. The stated motive is that humans are so shitty that if other beings in the universes see that humans can make themselves lucid, then they will gain more confidence in their own capacity to become lucid.
I think it is fun and interesting. What do you think?

[END OF POST]

Yeah. I'm not so sure about his "style" and the manner of his inspiration, but his 5 principles are about right:

1. You exist...you always have and you always will. You are eternal.
2. Everything is here and now.
3. The One is the All and the All is the One.
4. What you put out is what you get back.
5. Everything changes except for the first four.....

POST: A report on my recent experience.

Interesting. The pain thing, particularly: pain is like an interpretation on top of a sensation, I find.

Yes, intention should be effortless. Attempting relaxation is a great way to practice. Lying down and simply Willing to be relaxed without doing anything, feeling the initial resistance of your body before it dissolves, gives you the experience pretty directly. There is no "strength" to this Willing, you simply direct your experience or you don't. And you make sure you don't fight any resistance; you just persist instead.

One can get caught in one's own perfectly created dream, and the dream can begin to run away into random directions if one disowns it too much. I need to be careful not to be a victim of my own success.

Care to expand on this idea?

If it's effortless, it's not me.

Yes, we think that if something involved no effort, if we can't detect ourselves doing-by-pushing, then it can't be us.

...

I never quite got the language right for willing and intending either. There's the "target experience" (your intent? your direction?) and then there's the "active directional wanting", the thing that you do (willing? intending?) for your current experience to move towards and become that target experience?

...

...Good response. Yes, "wanting" isn't what I meant really. By Will, I mean that we change the 'shape of ourselves', towards a desired shape, our 'Intent'. If we were to release ourselves fully, then our experience and actions would always correspond to the desired shape. Any sense of 'resistance' against applied Will now, is due to your owns resistance, rather than the requirements for a "force". In effect, you are Willing in two directions at once, hence the tension when it is experienced. On sensing awareness as it is, this post was interesting.

Sensations are a fact of awareness, but you can be self-aware or aware-aware. The perceptual space in which experiences arise. By awareness, he means what you call mind - really. As opposed to attention, etc.

I would say to him, "If I am awareness, I should be able to change you to Bugs Bunny."

You might find this article [http://www.integralworld.net/salmon18.html] interesting in that regard. And also this talk [https://www.youtube.com/watch?v=CRiVYv2ettA] on physical laws, and 'intervention'.

The way in which Spira declines striving is in the sense of using effort to look for what you are, not in the sense of wanting to be personally better and more successful, say.

However, we should return to this 'fatalism' idea. So, if you're going for all out subjective idealism (it's all you, just you, and there's no Rupert Spira guy, it's just you saying things to annoy you) then you can do anything, anything. Rabbits into roller coasters. Stay young forever. Would you say that the reason you aren't seeing other people do this is that they are "your world" and you don't believe it yet, haven't made it possible yet?

I have tried many experiments of a 'direct' nature, include some time-fiddling stuff. There have been results - revised histories etc - but I do seem to confront an inertia which isn't my personal inertia, it seems.

Meanwhile: the idea of conceptual momentum? [http://powerbeforewisdom.com/Fundamentals-of-Magick/Will-vs-Physics.html] Quote from article:

Back to my dispute. I believe that the laws of physics are able to be affected by will. I believe that the assumption that the laws of science are universal, persistent and solid actually helps make them so... until they encounter different beliefs that are either more strongly willed in a local area or which have more "momentum" for a lack of a better term.

(Several good - as in thought-provoking - articles on that site.)

...

He doesn't though. He denies the role of will. He also doesn't talk much about knowledge being important in experience.

The 'will' part is something that's problematic for most non-dualists. Other than that, he's pretty good at pointing out the experience. His TV Screen metaphor is just to show that your experience is made from consciousness, only you don't notice mostly. Most people don't get that far - it's a good first step before you do stuff. Well done you and me, but we're not the norm. I think he presents it excellently for the newcomer.

Duh, no shit! Subjective idealism is the topic of this subreddit. LOL, so finally you want to discuss it? I am pleased to hear that.

Sarcastic b*! ;-) You know what I mean. Our phrasings swing back and forth between assuming it and not. Nefandi is a dream character, of course, with human limitations. To do more, you need to become "the context".

I think of Spira as an entry door. This is how some people get introduced to thinking about the nature of mind.

Of course. This is agreed. Then read a good lucid dreaming book (Waggoner) and apply what you learn. However, "fatalism" is neither here nor there - limitations are revealed to exist or not by successful action. Anyway, the key difference is "Will" and that can only reside as a movement of the context awareness (the real you, mind, whatever). That's what's missing in discussion of brain/consciousness/free will, and so on. That's where the "magick" comes in.

Okay, that was fun. Subjective idealism, here we are. But why oh why am I not getting all the results I want/Will?

Bah, I think Spira puts it well and I like his books for getting the direct experience (for our larger audience). You, of course, are super-advanced and it's all just kindergarten for you. ;-) Wasn't comparing you to anyone, of course.

Wrong. Failure doesn't reveal limitation. Think about it.

It does; depends on the nature of the limitation though.

Because you think you're a human.

So for as long as I continue to get negative results, it will be because I still identify with being human? Sounds a bit of a get-out.

Think about it. When you control your lucid dream environments, are you doing it as the character or as a dreamer of the whole dream?

etc. Look, sure, I know this. And reabsorbing "eggs of separation" and regaining their power is not new - e.g. even business versions:

Question: Using your language, if I'm creating and experiencing the illusion of an economic downturn, the numbers aren't working, and it seems like I need to layoff employees and take other cost-cutting steps, how do I handle that in Phase 2?
Answer: Illusions are illusions. The storyline doesn't matter. There's nothing unique about the illusion of an economic downturn, layoffs or cost cutting measures. . . Use the Process (reabsorb discomfort) as you see fit.

However, it seems to take far. too. long. It'd be nice to come up with a more blanket technique. My 'overwrite everything with empty space' works quite well, but you need to persist doing it in circumstances.

It's not about ignorance though. You can realise you are 'all this' but not directly experience it, still have bits and bobs of separation causing you trouble. In my experience, you do have to 'do something' to bring things back into you (or 'the one' or whatever), to dissolve boundaries when they appear.

And they're not always there, they're often enfolded - you can only dissolve them when they appear.

However, it is what you call felt-knowledge

Yes, the "felt-sense".

What happens when you become lucid in the dream? Does your feeling change? Generally for me, nothing changes other than I now suddenly know,

There is a 'clarity' though, an opening up. The quality of it does change.

That's not my experience at all. It's definitely not from lucid dreaming.

I'm talking about dissolving boundaries in "real" life, when you encounter a discomfort of separation in a particular situation, and dissolve/merge it to make it fully part of you again.

Clarity: I meant, upon it turning lucid, I find the clarity increases. Then I can do what I want, but everything does become more "so".

You should be able to treat any appearance as you would a dream. So it's strange that "real" life demands a different approach from that which I use during lucid dreaming. You have to explain why so.

It is apparently so, in terms of the reduced flexibility. However, the 'using prolonged Will' aspect is the same.

...Yeah? I find there's a bit of a shift with the knowing. But you could just say that's the "felt-sense" of recognising it to be a dream.

...Good idea. Actually, the relevant stuff for 'oneness' would be the dissolving the 'threat' of apparently external things, such as bills and other financial stuff. In fact, all boundaries correspond to, or are signified by, feelings of discomfort or tension in the situation. This is easy to do, but the things need to be happening now, first. Okay, will do that later this week.

More extreme: Time travel (experiential time travel). Possible? I often use time travel as a way to explain that arbitrary-moment view of experience. Goddard's "revise your history' is in a way similar to this. Will include an example of that too: it's basically a dissolve followed by a creation.

...Right. What I'm talking about is absorbing and dissolving the "felt-sense" of separation of something. Basically, taking the external "stuff" and making/recognising it as internal, part of you again. Once done, these things fall within your "control" - or at least, they fall into line with your Will.

Subsequently, things will not be pursued against you, people change their moods, all that. Rather than having to explicitly manipulate, doing this just means things "fall into the right direction". It was the Business Game book that first game me the idea to do this: surely if there was no sense of threat, then the threat had been dissolved?

It's not teleportation, but it's pretty useful. The "felt-sense" isn't like touch-feeling; it probably corresponds to what you are calling "knowledge" (but not "I know facts"), or "knowing" or "experiencing".

It sounds intriguing.

You encounter something. You feel discomfort. You dissolve that discomfort into yourself. You find that the corresponding "external" object, what it represents, gradually stops being a threat. For instance, people pursuing you for something - will just stop. You can replace the "discomfort" with "gratitude", which works too. Some people have experimented with returning their bills, writing "not paying, thanks very much for the opportunity" and doing this. I never went that far!

Have you encountered dangerous wild animals?

People. Yes.

...A bit of both. The dissolving of the tension feels like "taking it into you". You are doing it "within you".

No, you don't get to remember their memories, etc. Actually, it really is more of an "internal working" than a reaching out externally. You are dealing and changing with your own response (=assumptions about meaning?).

Doing magick in an LD is often a great way to get success. We need to put a bit more effort into extending around abilities into RL, though. It is not necessarily true that we'll be able to convert one thing to the other (despite our brushing aside of 'fatalism', etc).

...The timescale matter, of course. If it's not tomorrow morning, and not next year, and not by 2030, then it doesn't matter (if you'll excuse the pun). There is a separate thing there: persisting oneself beyond the "vale". However, if we can't do "amazing things" in a relatively short period of time, I'd be pretty disappointed surely?

...Okay, revisiting stuff: Have you experimented much with Neville Goddard yet? It's the most direct thing going. In fact, really, it is the only thing. Even just doing a daily "overwrite yourself with the feeling of empty space" works wonders. I've been deleting all sorts of bad ideas/assumptions along the way.

(In fact, I'd say, this is something to do whenever it occurs to you as you go about your day. Where your body "apparently occupies", create the "direct felt-sense" of open, empty space, blending seamlessly into the surrounding environment.)

...I was already thinking similarly and doing something of the sort prior. I don't deviate from my own style.

I often find the same thing. Yes, it's a good read, can provide inspiration. New take on things: just decide. That's all. Nothing else.

Yes. Usually I come across books that are already what I'm thinking about, they just expand things a little, or provide a useful context. Goddard was like that; I was already doing open-space-overwrite, and that just made the connection between that and a felt-sense for desired situations. It's inspired a mixture of things: an Alexander Technique idea (from Missy Vineyard's book, How You Stand, How You Walk, How You Live) and a sprinkling of Les Fehmi's work (The Open Focus Brain, Dissolving Pain) and Douglas Harding's Head Off Stress, seeing that you are empty space really, and Eugene Gendlin's Focusing work, particularly his larger psychology book (rather than the small introductory one). It's inspired by those, bits in each of those. It's not in any of them. Nearest is Dissolving Pain, I'd say. Maybe because I'd referenced the "summoning of the feeling" that Neville talks about at one point? There's a similarity there. Just imagining visually doesn't do it, you need to "feel" the space in place.

...That's exactly it. I used to do it just with the space in the room, then reaching out further into the structureless "place" - then I realised my body was just an idea "overlaid" on experience, and so deleted that too. At that point, you realise your "body area" is actually home to other things, such as "stuck thoughts' and "uncompleted movements" which you have accumulated over time.

In fact, your human body is already your body. Can you bend your bones as you might rubber? I bet not. And you're one with your body. So here again is evidence that oneness is useless for magick.

You probably aren't "one" with much of your body, but I recognise your point. So, what's the missing thing? Magick tends to work by synchronicity mostly, with only a few people getting further (a guy doing 'Abrupt Physical Manifestation' creating patterns in plates, etc).

The missing thing if you can't bend your bones! But if you can then the missing thing is your attachment.

...Bah. You should give it a go. "Obviously true" as in, they can be applied and correspond to observations. You will disagree with it overall, but still. Elimination of co-creating agencies is a must. How to reabsorb them?

POST: Not all insanity is created equal.

And to have no thoughts easily and reliably you literally need to have no concerns about anything. You need to be certifiably insane.

It can be a positive stance, Zen style: that you understand that the appropriate action will occur to you in any circumstances if you let it, since you are part of the larger movement of the world; and recognise that thinking about things and planning actions in advance doesn't actually help you act appropriately.

Yeah, I see two types of thought:

- Unbidden thoughts as arising spontaneously from 'tension' or conflict of some sort, so trying to eliminate the thoughts while still retaining the conflict isn't going to happen. You either get rid of the tension by investigating it and resolving your conflict, or you simply accept it and release control, let go and let it unwind.
- Intentional thinking - deliberate rumination and planning - that's optional and you can simply decide not to do that. You may be an obsessive thinker, but you can decide to give up and let it go, and decide not to follow unbidden thoughts in to rumination territory.

Trying to deliberately fight the first type of thought will not work. "Good Zen" involves simply "sitting" and letting thoughts rise and fall and finish their business, remaining with sensations rather than trying to shut thinking down.

Leading to: surely "seeing all this as a dream" is the ultimate in letting go of personal control and localised (bodily) tension, since we then identify as the whole thing? It's all an "expression of you", after all.

I don't think any authentic Zen masters considered the world something larger than themselves. And neither do I.

No, they considered the world within themselves, but the character they were experiencing was part of that world. So concerns about the character acting appropriately are misplaced. (And mostly when we talk of action in everyday life, we are speaking of that character.)

It depends on what you mean by "personal."

I mean, controlling your "body" (mental or physical) directly - intentional thought and physical control - and by retaining tension in it as a defensive/conflict management approach. What I really mean is, if you truly accept this is a dream, then many of your concerns would evaporate - you would release your grasp - because those concerns are for the survival of the character, not the dream.

Maybe? It's not 100% certain.

For sure, there are different folks and different strands. Most of the stuff I've explored seems to come to this though. Zazen is an allowing rather than a striving.

I don't equate my person with any specific body.

Sure, but most people do, and I'm talking about how a person moves from one view and way of living to another. For clarity: "who you really are" is everything, whilst "people", including "your body", are characters/mental objects within that.

> Zazen allows striving and relaxation...

I don't think we're actually disagreeing. It's a "lively sitting". The point I made before (see other response) is that the point isn't to stamp out thoughts.

> What do you mean by "everything"? Are you saying I am the sum total of the manifest things?

No, you are that in which the apparent manifest things appear.

If you can conceive of yourself that way, then you can conceive of yourself any way you like. If you can see yourself as a formless container that takes on the form of the objects of experience, then equally you can identify with any object, or configuration of time and space.

Once you've hit "openness", then you can pick and choose. Being able to choose to limit yourself - for fun or curiosity - is the greatest freedom.

One might say that our present localised experience is a limitation we freely chose at some point, but we don't remember. Moving on: The initial pitch was mixing subjective idealism with chaos magick, but we haven't really explored that much.

...I did spot that post, actually. I thought this was interesting:

> If you tell your friends, the world will change to make the event mundane. It will turn out that someone left the pad in some sort of diagnostics mode or there will be a software bug that allows 10% of random codes to work or something like that.

This is true, in my experience. The universe (heheh) strives for self-consistency. Open the door, there's a room beyond; seek an explanation, and one is provided. But also:

> Magic isn't about making unnatural things happen, it's about making natural things happen at the right times and places.

I just founding it interesting that someone would phrase it that way. I think that if one does not specify the route the result will take, then it adopts natural processes as the mechanism, in accordance with your own understanding of what "natural" is. When you look for an explanation, one will appear which, again, fits in with your idea of what a reasonable explanation would be. The alternative is for you not to retain a memory of the change. (Often others don't retain memories pre-jump.)

...He's the man. I think coherence is semi-inherent. I think things arise in patterns across time rather than events, and so the 'world' tends to keep being 'of a piece'. Once you've accepted one thing, other things tend to fall in line with it, and so on. If you're not a believer in such things, it could be that your 'reality' of your 'extended person' won't contain such experiences, and you'll subjectively 'split off' if something like that's going to happen.

...Not the best wording. That the world will tend to serve up experiences in line with your beliefs, and that your memories will tend to correspond to your current experience. Your subjectivity would 'split off' rather than give you an experience which wasn't coherent (wasn't consistent with itself). Yes. An unwitting strategy though. It's either avoided, or edited out.

> In our current reality "don't like strangeness" probably describes most people, right?

Whether they realise it or not, yes. Someone over at 'Glitch in the Matrix' just posted this [https://old.reddit.com/r/Glitch_in_the_Matrix/comments/2gqtyb/metaswitching_realities/], and I thought I'd have some fun replying. :-)

...

The problem would be, can you overcome the momentum of experiential habits such as these?

You fear a personal death. And to be sure, to genuinely confront the nature of yourself and of your world, will indeed involve your death in a fundamental sense. What seems insane on this side of the jump, won't be on the other. Say: If you genuinely experienced the world around you as a dream, and yourself as a dream figure, then the solid, material everydaymotherfucker would be no more. You would be part of a larger movement. You have to give. up. (Your personal self. Not a life.)

Stop thinking, my friend. Just stop. You cannot work this out by thinking. The other side, as it were, isn't "over there" - it's "in here" and all around you. It's not even a "side", it's where you've been (and what you've been) all along. So no need to worry! :-)

I'm going to give you a daily practice to do, and other than that you're just going to get on with your life, and see what happens, okay? Stabilisation is key. Here it is:

- 10 minutes, twice a day.
- Lie down on the floor, feet flat with knees bent, head supported by books, arms by your side or hands resting on abdomen. (Like this.)
- Decide to give up completely to gravity: to "play dead".
- Let go of your body and mind, let them move as they will. Allow them to unwind.
- Don't even "pay attention"; just let your attention be open and wide. If it focuses on some thought or pain briefly, let that happen, and let it open out again.
- After 10 minutes, decide to get up, but don't do anything about it. Wait until your body moves by itself. (This won't happen first time, but eventually it will happen.)

Basically, you are letting the "stuck thoughts" and "uncompleted movements" you have amassed unwind and dissolve themselves. You do not need to do anything for this to occur. Gradually, your perception will become clearer and clearer.

Note: Any effort to focus or do anything will get in the way. There is a method of accelerating this by "overwriting yourself", but it's nicer this way.

This is all you need to do for now. As you go about your day, if you feel yourself becoming tense or defensive or worried, take a breath and just mentally recall the last time you were there, supported, by the whole universe. Okay? Trust in that.

> Thank you very much :-) I will try this exercise beginning tomorrow, but for now it is time for bed. I plan on sticking around here, this subreddit has really grabbed me. I was reading lots of the posts between yourself and Nefandi and they were very interesting. Out of curiosity, what is this "overwriting yourself", what does it entail?

I should write a post on it really...

Rather than allow the "mental objects" in the space of awareness to gradually unwind and dissolve, you can overwrite space to be empty by direct intention, summoning the extended feeling. However, it means you get no acclimatisation and you are completely evaporating the boundaries very quickly. It involves confronting an existential fear of openness. Imagine if you wished the floor disappeared, casually, and suddenly it turned into an infinite void! You might be... uncomfortable with that! :-)

There's no rush, though; I think it's better to do it the gradual way. Note that Nefandi and I are pushing the edges in our discussion; there's no reason to commit so fully in my opinion, until one feels that they are at that stage (or even ever, as you see fit).

Anyway, do update on how you get along!

...

> So what you call "unbidden" I'd call "irritating." They're still your thoughts even if you don't like them.

Surely, but the difference is useful. I can sit here and generate and pursue thoughts deliberately. If thought are arising from conflict though - even if that conflict is an ongoing and maintained conflict through unconscious intention - they are still unbidden, in the sense that I was not intending thought as the outcome. All experience is intentional at route, however there is a difference between direct outcomes and indirect.

In the direct creation of thought one simply has to stop creating them. In the indirect creation of though one has to stop doing whatever-the-indirect-thing is (in this case, the maintenance of conflict or tension).

I strongly disagree. This isn't good Zen at all.

Okay, context is all: the point I was trying to make is that "Good Zen" doesn't involve quenching thoughts by trying to stamp on them, that's a problem and muddling up with modern Western meditation nonsense. It is a staying-with, and more.

Sakyamuni said to the vast assembly, "Through sitting in the lotus posture then samadhi is realized in the bodymind and its virtue and dignity can be recognized by the people. Just as the sun illumines the world so the mind is cleared of dullness, laziness, and indolence. The body is bright and not dull. Perception and cognition are also bright and supple. You should sit like dragons coiled. Just the image of the lotus posture brings fear to king of the demons of delusion. How much more so should he see someone sitting without collapsing or leaning but actually experiencing the truth?

Quite so.

All good. And nice quote. "Investigation" is a good word. It's not an effortful investigation, or a manipulative one, it's an exploration of what-is.

TriumphantGeorge Compendium - Part 20

POST: Playfulness.

Extra one:

Imagine - feel - that beyond your field of view, the world just stops, and there's just... blankness. If you're indoors, the view out of the window is just a flat picture, nothing behind it. If you're outside, then the landscape at the end of the road or the garden is just a vertical image, then nothing. And as you walk around and the landscape unfolds, really imagine that it's being created 'just-in-time' for you to experience.

(Extended version: There's always darkness in the direction you're not looking in, in your own self portrait, and the things you see before you are just floating transparencies.)

...

Schizophrenia here we come for the first bit! :-) I really like the "live mash-up" idea, turning things into blended movie scenes. Great!

But honestly, a shift towards some healthier perspectives and philosophies makes mental issues it a totally different experience.

Hmm, so if people have a larger context then these experiences aren't necessarily so problematic. The universe does give you messages, but not always; you are connected to something larger than yourself, but you are also an individual. It's when we are consumed by the experiences that it's a problem.

... how they took a shaman from Africa and showed him the ... He says we have lost the power of ritual which brings understanding and peace to those persons.

With psychotherapy and so on being modern attempts to vent that, but only within a specific modern context. Interestingly though, more and more techniques are approaching vision-searching and shamanic types - Focusing and Reichian stuff, even the current mindfulness fashion. The more we lock ourselves down and 'externalise' aspects of ourselves, they more they will try to break through?

The truth is that normality is a variable in space and time. And delusions stem from interpreting strangeness as symptoms, instead of tools to dismantle the conventional boundary between reality and fiction, truth and falsehood, sense and nonsense.

Yes, I think a lot of modern problems arise from trying to deliberately narrow our experience within certain boundaries - our experience of what's around us and what arises within us. This is why modern life can be so stressful maybe: you are subtly engaged in a constant fight with your moment-to-moment experience.

The missing skill for the typical modern western person, I believe, is to be able to actively engage and disengage with experiences, both conventional and bizarre.

I suppose our basic model is that of "we see things directly". This isn't even about materialism/idealism or whatever - just the assumption that our experiences are unmediated, and responding to them in that way. So we tend to discount things even as simple as how our attention is directed, and that we can take control/responsibility for that, than we can widen with context, or narrow for immersion. Instead, it just all seems to "happen to us", mostly. That, and not understanding intention; trying to do everything 'muscularly' or 'bodily', not realising that the direction we "set" is the main creator - I have been thinking. Any moves in society which shift us along these lines has to be a good thing.

It seems more and more in recent years, to me, that the right way is to not append a truth value to it.

To accept the experience as is, and then have the interpretation as an additional thing, rather than having the two be blended? Then the interpretation can be judged on its usefulness. I like that.

Although this subreddit is about subjective idealism, my baseline default view I go for is much simpler and is simply that of direct experience. Upon investigation:

- It feels like there is a big open space of awareness.
- A world of objects seems to arise within that.
- Bodily sensations and thoughts appear there too.
- The experience seems to respond to my intention in limited ways.
- The response seems to include the environment, as well as my thoughts and my bodily actions: coincidences and opportunities, tuned.
- Whatever is "behind" the experience can never be known, or whether there is anything.

With the addition then that anything else is "explanatory icing on top" and should be recognised as such. Getting narrowed on any one interpretation tend to block out the arising of, or the recognition of, other paths that might come up which are better suited to your desires as they change.

("Getting narrowed" was the nature of my mistake which got me into my messes.)

...

Nice. One word: soundtracking! [https://www.youtube.com/watch?v=mCJOZ8dgSLM]

Similarly, if you're bored, adding (non-matching, comedy) subtitles onto your day is good fun. Don't pre-think them, just decide you're going to have some appear when people are talking, and you'll be surprised at what comes up. Oh, and everyone should be wearing a silly hat.

...That's great, how it can be customised too; I'm going to play with using that sound. I wonder how far we can go with this, treating our current experience as the "raw material" and editing it. This is pushing towards hypnotism all this (of course, same thing really), but can we edit out sounds and so on, on the fly? I can add things in, pictures and extra sounds, with varying levels of clarity, but I'm not so good at deleting. And then, how persistent can things get.

My only beef with hypnosis is that most of it is highly associated with profit-seeking, and also...

Often, but that's more in the use than in the phenomenon itself. Actually one of the first 'esoteric' books I read was on hypnosis, by this guy whose page on fallacies is quite interesting. That and some book on visualisation by Ursula Markham, who first introduced me to the idea that visualising could affect reality (the old "create a car parking space for yourself" trick in particular).

We can, at least in principle. Isn't this known as a negative hallucination in hypnosis?

Yes, that's why I brought up hypnosis - but I don't seem to be able to do it by my own self-suggestion. And yet, I was viewing this editing process we're doing as essentially self-hypnosis. But actually, there's a bit of a difference between doing direct imagination stuff and suggesting something and accepting/allowing it.

I agree completely. But in practice, suppose you want to learn about hypnosis? . . .

This is where old-fashioned books come into their own. That the internet is the place we look for all our information means we are constrained by the 'form' that it shapes things into (websites, forums all require monetisation or that's why they were started). Authors of paperback books on a topic used to do it for the passion and for a selected audience, because the money wasn't good and the availability would be limited anyway. There are few website versions of that sort of thing, except from more academic

researchers or a passion for spreading the good news (e.g. Eugene Gendlin's Focusing library).

Let's see... how about editing out pain? Am I dissolving pain or editing it out? How would I know the difference?

Good point. Pain is an interesting one. You can dissolve it just by including into the the awareness space that surrounds it. This also works for distracting sounds: it seems to be the attempt to isolate the sound or ignore it which makes it distracting. But that's not quite deletion, it's incorporation or dissolving object boundaries into the continuum.

What is the difference you think?

I'm really not sure. At root, it must be the same thing. Something like the difference between deliberately picturing a car (which means you create a particular, chosen image), say, and just saying the word "car" to yourself (which will result in a picture appearing spontaneously). Is it about the level of detail you attempt to control? "Control" seems to be at the core though.

I have about 10 books on hypnosis from the best authors, including Erickson.

Yep, I still think the best info I've got on these topics is from some of the earlier books. (Those early NLP books are probably the only decent ones, for instance.) Luckily: PDFs.

You know that some languages are pictorial to begin with. Like the ancient Chinese was just a bunch of pictures. What I mean is, pictures are not necessarily all that different from words.

But there is a difference between generic symbol and particular instance. Chinese might be a "bunch of pictures", but it's not a bunch of specific images. In the first case I'm choosing this car (controlling the details), in the second I'm requesting a car. So with deletion, perhaps dying to control the negative directly is the problem (basically "don't think of an elephant"?). I dunno.

As I've learned hypnosis is 99% hard work though. I thought there was some trick to it, but nope. Just practice, practice, practice....

I think what's being practiced, though, is intention and being passive, no? The trick to self-hypnosis was always acceptance/giving up, or that's what I found. It's both easy and very difficult (like the threshold thing when inducing an OBE). The thing I found hardest was to resist the urge to try and make it happen.

MILD - good example. WILD or direct-entry being even more so. (Just looked up for examples, and I like the images used in this guide - quite Waking Life movie-like.)

I agree. Words and symbols are more abstract. A symbol doesn't tell you about shadows, hues, and the details of the shapes.

Suggestion: Symbols are abstract, but experiences are always concrete? (Except the experience of a symbol.) So I see the word "car", but it works by triggering a bit of a "car experience" in my awareness; that's how I get the 'meaning" of the word.

What I find difficult is all the talk relating to a hard split between conscious mind and subconscious. It seems like the hypnosis books take the perspective that the conscious mind is somehow an enemy. I always had problems with that.

Yes, it was just a hangover from previous worldviews I think, and a rubbish notion that you directly control yourself and there's the mysterious "other" to be wary of. To be fair, these guys mostly weren't philosophers eh.

I don't agree. I have many abstract experiences. I would go so far as to regard myself as an abstraction. To me abstractions are just as felt and real as any concrete phenomenon.

Explain further. By abstraction I mean "does not resemble the thing it represents, is pointing to". By concrete experience I mean, an experience based on senses, even if "mental senses". So the sense of myself might not be solid like a table, but it's still a direct experience, even though I can't describe it properly. "George", however, is an abstract symbol pointing to that experience.

Actually, I should reassign my words. Let's have symbols are pointers (obviously), abstractions are non-direct-sensory experiences (although they will likely be made up of images, sensations, etc), concrete experiences are external-world-type. Because when I think of the past, although I experience it as a visual timeline from left to right in my experience, obviously it's an abstraction. And if I feel time passing, sure it's a feeling, but it's not a thing.

"I" in this case doesn't point to anything.

Well, that's a special one of course!

Maybe the distinction between concrete and abstract is purely conventional and arbitrary.

I think that's so. All experiences are "concrete" in some way (there's always a sensory component), but they may mean something else. When an experience just means itself then that's fundamental.

That's why you can't explain love, it is "just itself".

Having said that, I think the experiences you list correspond to a "landscape of feelings", bodily sensations, that correspond to the subject or idea or the experience of "being in love" or whatever. You think with your whole body. If you think of "a tree" you get a picture maybe, and some sounds, maybe the idea of an environment, but also your whole body subtly changes into a slight tension-pattern associated with that idea.

This feeling-aspect is key to experience and knowing/being, but cannot be properly verbalised.

What are feelings, if not bodily sensations? If you are scared, for instance, how does that manifest itself?

Impatience is, I'd suggest, a feeling of tension between the position you are in now (literally, physically) and the position you'd like to be in - a muscular tension pattern.

...That's okay. You hear sounds without physical ears, your see pictures without eyes, you feel touch without hands, you feel bodily sensations without a body. You don't actually ever experience a 'physical' body anyway, of course. Even if you were a materialist, you would still have to say that you experience your body "after the fact", as a mental object. We could say "body-space-located" perhaps. But anyway, the feeling of fear is, say, a tight feeling in the stomach area, a clenching of the chest, other sensations, etc.

I know what you mean. But I tell you, when I was floating in blackness in that one experience, I felt fear and I couldn't feel anything like a stomach or tightness, at least, not anything normal that would be obvious.

I do know the experience (a version of it). It still seems to me that it is a "located feeling" with a "meaning". Hmm, but it's basically going to be a felt-sense meaning. You don't need an actual spatial body to have that experience, I guess.

...Open awareness at base (how can one experience a lack of something?). "Tension" is there's a discomfort associated with the perceived lack of change.

...But what would the nature of that experience be? A tension between your expectation and what's there? For instance, there's a difference between just experiencing an empty garden, and experiencing an empty garden while expecting it to be full of trees. The basic experience is the same, but the latter has tension?

So "an apple" doesn't really refer to anything per se.

Platonic ideals! "An apple" conjurs up a "mental object" of an "apple" (in picture form, other sensations, probably a whole structure actually), that fits or becomes "attached" or anticipates a whole spectrum of experience.

(This is an unsettled topic from hundreds of years, of course.)

I'm going to suggest it's a "global sense of apple" and that it's more felt than experienced as, say, a particular image. That's what I was getting at by "probably a whole structure".

There are only experiences?

We've just got into the habit of categorising some experiences as "concrete" (tables) and some as "abstract" (not tables). More specifically, when we look deeper, we discover that we define things which are actually felt-senses and felt-knowing as abstract. Probably just because they can't be described in verbal language, and representations can't be created in terms of images or sounds or sculptures. However, these felt-senses can to some extent be evoked by other experiences. And that is what art is. The pure-blackness experience is one of the things that eyesight improvement tries to do - the Bates Method, specifically. You imagine pure blackness behind your eyes, which corresponds to complete relaxation of the eyeball, hence optimal vision. Supposedly. But it shows the overlap between imagination and perception.

I guess we feel like it's editing if we think phenomenon exists objectively in some external domain. Otherwise we feel it's more like dissolving. But I don't know if there is a clear difference.

That's an interesting point. Also, there's a warning after dissolving pain not to "go looking for it" afterwards to check it's gone or whatever, because you end up re-creating it. Hmmm....

- Dissolving is "delocalising" I suppose, de-objectifying something. That's how the pain thing works: you are dissolving the boundaries around a "stuck thought".
- Dissolving/editing a tree, what does that mean in this context? Exclusion of it from your awareness field I guess, releasing it into the background. "Inserting a new fact" into experience.

What we experience is a continuum which is "cut up" into objects, so we're not deleting that part of raw experience, we're just saying "don't interpret that as a tree", maybe?

In fact I like to check it out often, just to see if it dares to resurface. If the pain does resurface, that's good. I just remove it again, and better.

For sure. I think the advice is tailored to those less well-versed than the likes of you and I! But it's an interesting point: that you can dissolve and and recreate it at will. So it's not real-real.

"What we experience is a continuum which is "cut up" into objects, so we're not deleting that part of raw experience, we're just saying "don't interpret that as a tree", maybe?" Maybe. I've never done this, keep in mind. So I can't talk from experience.

I was thinking of how it might work in hypnosis. Thing is, I'll secretly know it's a tree; do I have to avoid "going looking for it"? I like your idea of starting by making things fuzzy. I'll play with this next time I'm bored in the garden.

...

One time I imagined that corporations had an independent being (like spirits/demons) and were possessing the employees and buildings . . .

That's good. The corporation as egregore/servitor. Probably truth in that. Interesting to actually get yourself to see things that way, though.

The void that I started to see in people's eyes began to creep me out, as did the weird feeling this created when I would walk down a street.

Shows how you "fill in" the idea that there are "actual people" inside the bodies you pass by every day. But really, you don't know. (Philosophical zombies! [https://en.wikipedia.org/wiki/Philosophical_zombie])

...Look forward to that. It seems that maybe when you "externalise" anything (basically, declaring it not under your direct control now) it takes on a bit of an independent will of its own. Basically like little servitors or spirits, but it could go quite wrong quite quickly if you're not grounded in yourself. ("Schizophrenia here we come!" again.)

This post [http://www.chaosmatrix.org/library/chaos/texts/fotamec2.html] - on the sigil/servitor Fotamecus for time compression - is what brought that thought to mind. Once something is out there, it can become its own thing. I'm not quite sure how to integrate that stuff into the 'subjective reality' worldview as yet.

Reversing heavy othering requires understanding othering, and having the heart to reverse it.

Servitors can be recalled and reabsorbed, but once you've created something that's expanded almost into a world, then it's a more daunting task, of course. Maybe more of a reset.

POST: Death

[POST]

How well do you personally know death? I've been so well acquainted we've shared conversation in dream. Everyone has met her and known her realm. We've all been there before we were us.
Death is a big thing. Friends all.

[END OF POST]

I love this topic. But what makes you think you aren't dead right now?

Because he's God, and God is eternal. Of course.

If everything in God is life, where does the idea of death come from?

Duality. We are so used to the dichotomy of object/space, existance/nonexistance. We cannot comprehend 'oneness' and 'eternity'. The idea of death comes from the temporary nature of appearances.

Where does duality come from?

Good question. The sense of here and there, from the identity we accumulate gradually from birth and from language, from the tendency of our 'attentional profile' to become 'clumpy' and jump to objects instead of spaces?

Duality is inherent to all cognition. Even non-duality is known only in contradistinction to duality.

Ah, nice. All words imply a surrounding space, implying an "other". Language guarantees seeing the world in terms of dualities.

Language / Beyond language.
Duality / Non-duality.
Conceptual / Non-conceptual. <-- this distinction is a concept, btw.
That which is beyond duality is also beyond ordinary cognition.

A-ha, I like that. So, maybe also: direct experience vs thinking-about or conceptualising.

==Well, "direct experience" suggests that there is indirect experience. But experience is always direct. Self-limited people have direct experience, not indirect.

The contrast is between, say, actually feeling the space in the room or experiencing being vastness, rather than thinking-about it. When you talk to people about this stuff, sometimes it's hard to get them to actually use their awareness, rather than just play with the concepts. Took me a while on that score.

Of course, thinking is still a direct experience - of thinking!

Much better than possibly implying people have indirect experiences.

Yes, all experience is direct, it's a case of: what is the nature of that experience. To realise what's going on, it's a matter of directing your attention to the right place. Experience is experience is experience. There can be no indirect, when experience is made from you.

And this amazing "thing" that people could be feeling, this undefined timeless place which is the site of experiencing, it isn't far away! It's closer than the veins in one's own neck. It's all right here.

Right! Intimate is the word!

Closer is He than breathing, and nearer than hands and feet - Tennyson

People spend years meditating and following this or that path. All of that can be fun, but it is not necessary. You can simply direct your attention to where you are looking from, and see that it is capacity for everything.

NOW you are talking. This is my favorite kind of George. :)

In a way, there's nothing more to say than that, once you've got it.

Well, that's just brilliant, and this combination appears new to me. I haven't heard it said exactly this way before.

I think I probably nicked the term from Thomas Traherne and his idea of a metaphysical space, but there you go. It fits.

Every time I go for a contemplation... Here, let's cheat.

I know what you mean. Playfulness, yes. Insanity one I'm interested in. Also, art and magick and awareness are inexplicably bound, exploring the creative process, combining the two, all that.

Our minds are infinitely creative. You don't have to work yourself over to become creative.

This is bang-on true. In fact, people applying effort to creativity is what prevents it. People try to keep busy doing stuff thinking this will make them more productive and produce more ideas. But that's not true. What you have to do is, clear space for the ideas to come. Or should I say, allow space. Creativity is the rule!

POST: On timelessness and age. (by **cosmicprankster420**)

[POST]

it seems a lot of humans get worked up over the concept of age, how long ones meat body has been in operation. Something i have pondered is the idea of being timeless or eternal, not defining ones self by their age. For some reason my birthday is coming up in a month and today i was mildly distressed about turning 27 mainly because i haven't accomplished that much in the material world in terms of jobs and mates and so forth. Even though i have graduated college and have a completed fantasy novel manuscript, there are so many ways this golf score we call our age binds us to the material world and reduces lucidity.
In addition to not associate with being human, i've began to realize what makes us humaned or what binds us to the material world is the ticker of age, this scoreboard that defines our worth in this materialistic society. Associating ourselves with our age seems to make us hyper aware of our physical human bodies, and i believe i want to transcend that by not identifying with my age and instead think of myself as eternal, timeless, outside of time, never born. When that ticker becomes insignificant it seems much harder to be attached to this particular dimension and harder to associate ones self with being human. Why should our dream be defined by a score we call age, i just came here to play the game and have fun. If we move the metaphor from dream to video game, its like materialists are those gamers who get way to frustrated in world of war craft and associate their self worth with there score in the game, when being lucid makes you say "dude, its just a game, chill out".

[END OF POST]

AesirAnatman: I'm glad you posted this.
It's interesting because about a week ago I was asked by some document I was filling out how old I am. I sat there for a good minute asking myself 'am I 22 or 23? I'm not sure' until I did the math for the years and figured it out. I realized that conventionally this is a very weird question to ask myself.
Age doesn't matter much to me because I've stopped identifying and caring about that aspect of my humanity. This extends beyond occasional forgetfulness of my own age - I never remember the ages of my friends or family or their birthdays. Stranger yet, when I interact with children or elderly people, I basically treat them as I would anyone else. I don't baby children (and often have ended up bringing out incredibly intelligent aspects of kids simply by treating them as such) and I don't try to appease the elderly. Granted, this isn't entirely true with me with the elderly members of my own family at present, but is basically true otherwise.
there are so many ways this golf score we call our age binds us to the material world and reduces lucidity.
YES. Right now I'm trying to learn to live ultra-minimally so that I can live in a van in order to not need to work very much. However, I'm still going to school for a CS and Philosophy degree in order to pursue a career even though I have no desire or intention to have such a career more than 2-3 years max. I want to have graduated college, with no particular benefit to myself.
i believe i want to transcend that by not identifying with my age and instead think of myself as eternal, timeless, outside of time, never born.
I feel this desire as well.
its like materialists are those gamers who get way to frustrated in world of war craft and associate their self worth with there score in the game, when being lucid makes you say "dude, its just a game, chill out".
Hahaha, I feel this way so often.

Good post. @cosmicprankster420 & @AesirAnatman:

Bringing the magickal aspect into this though: If not things, or a career, there are experiences we'd like to have, I guess? And situations we'd like to be in, and situations we'd like not to be in.

There are two approaches, and I reckon making the decision early as possible is best:

- With Plan: You can select what you want and start adopting it as your reality now (magickal techniques; Neville Goddard; etc). This is the Deity Dreamer approach: This is all your reality, under the control of your imagination.
- Without Plan: You can commit to staying relaxed and open and paying attention, deciding that you will always follow your intuition and the synchronistic opportunities that arise, no matter how you feel. This is the 'True Will' approach, or rephrased: that you already always know what you want in ways that you can't consciously think, but you'll know when to act when the time comes. Intentional purposelessness.

Either one is a form of commitment and works. Half-baked versions of either mean you just get bounced about. I've jumped between the two, and it confused things. (In college days I spent loads of time thinking and reading about relaxation, self-mastery, philosophy and magick and not them putting them into consistent daily practice and exercise or really paying attention to what I actually wanted, flip-flopping. I could have saved myself a lot of messing about.)

i believe i want to transcend that by not identifying with my age and instead think of myself as eternal, timeless, outside of time, never born.

That's great. However, you have to recognised that you will have the experience of being a particular bodily age and so on as 'time' unfolds, and you should plan to deal with that, in terms of what you 'intend' and the situation you want to be in. Better to be in that nice house with a pool and staff, than not.

"dude, its just a game, chill out".

If only there was a handy strategy guide! [https://www.oliveremberton.com/2014/life-is-a-game-this-is-your-strategy-guide]

I mean, it's always going to be better to: a) be a millionaire before 30/35/40 whatever than not, and b) to start doing things you love, with money coming from that, sooner rather than later. And if you're not really interested in CS/Phulosophy or want a career in it, but really want to be an actor, then do that now - etc. Otherwise you'll never get the $10M blockbuster action movie payday while you're still young enough to pull the moves and the ladies*. :-)

The materialism/idealism, waking/dreaming, reality/illusion philosophy or practice doesn't really change any of that, since they are about experiences. Whether you do it by old-fashioned means or by magick, you still have to make the choice.

[Amend as required]

POST: Confessions

On Fearlessness

Hmm. How to assist this state? One of the benefits of recognising that you are not 'this body' but are the whole dream should be the recognition that the whole dream moves with you towards your goals? And that apparent fears are anxieties arising from not completely embracing that viewpoint.

This may have a side-effect though: That any efforts of manipulation that imply that 'you' are separate from 'the environment' might reinforce a materialist view of stubborn not-me resisting change.

Another approach to releasing fears can be to simply to do a daily exercise where you lie down on the floor and just leg go of yourself, body and thought - basically, "play dead" and let things move and unwind by themselves. You'll find that a lot of fear is held as 'defensive tension' in the body with co-located thoughts and feelings. They gradually release and work themselves out over time if given the chance.

Actually, on exercises: Does anybody have particular daily practices they'd like to share? (S.R. or magick-related ones, I hasten to add!)

...

That's why you should have continued! That's the point! It's initially a bit daunting and can be unpleasant though: all your defences are being deleted/released, after all. The process is usually relatively gradual overall but can be very "bumpy" - as in, things might be quiet for a while and then there's a big release.

Edit: Isn't your response at odds with your being-a-deity post?

The thing is, it is scary. You are opening yourself out to "become the universe" - it's the thing all those non-dual and buddhist efforts lead to: identifying yourself with the wide open space of awareness and all its contents.

As soon as you do it, you become aware of all those bits and pieces you have generally been avoiding. And you just feel completely exposed. I guess that's why there's much talk of "faith" and so on. You only realise how hard you are holding on when you try to let go like this.

People who start doing mindfulness, for instance, are often surprised to discover they feel a bit worse when they begin! But then those feelings dissolve into the surrounding space. There's an interesting book by Les Fehmi called Dissolving Pain which has techniques for this; they are applicable here too. In fact, lots of magick/help approaches essentially boil down to the same thing.

There's a book called Busting Loose From The Money Game by Robert Scheinfeld (cheesy website here) basically written as a business self-help book, but in actual fact it's based around a "process" of dissolving "discomfort eggs" as they arise and releasing their energy. In other words, mindfulness and dissolving your reality into openness.

"become the universe" .. It's beyond that even.

Yep, so language update: From now on, let's have "universe" mean "all the objects (content)" and "place" or "ground" of awareness be the vastness with all its enfolded infinite possibilities.

We're talking about the same thing.

But what's interesting is that there are ways to express the same thing that will make people slightly afraid and recoil. And ways that will make people giddy with fun and joy.

Yes. It's a lesson to learn: when you talk to people about this stuff, you have to begin from their worldview and build outwards, leading step by step. That's why there are so many, need to be so many*, ways of saying the same thing.

I don't like this, because it tries to homogenize possibilities.

How does it? We say that "you" are the open infinity, and the "universe" is the temporary objects and processes and observations arising within it.

Only in your mind. Your level of expression hides too much. Fuck people over with insight! Slam them with truth. Maybe not always, but sometimes.

Heheh. But the thing is, they won't understand you if you don't start from their current concepts! I don't mean you start by agreeing with them, only that you begin with their terms of reference.

Your language update redefines the universe to be something completely distinct from how people typically use that concept.

Hmm. Well, maybe it's a word best avoided. I usually use the word "world" anyway, to refer to the "appearances" we experience. It reduces scale to what we're directly experiencing, and makes the bridge to "dream-world" easier. And you can indicate to people how to 'feel the background space' from there. "Universe" is too abstract actually.

You'd be surprised.

Actually, I'm with this to some extent. You don't necessarily need to walk people through from scratch, and you have to 'feel about a bit' to find where to start from, adapt as you go. Assuming the best and tuning is a good approach.

Eh, the word "world" again implies internal consistency...

A "world" does appear to have those things, like a "dream-world" but it's easier to think of it being illusory, and "hanging in space". Or I find it easier anyway. You can literally sit people down and say, 'what do you see?" and then show them that their current experience is limited and sits inside a vast open place. I mean, all this depends on who you're talking to of course!

Of course, I'm only teaching myself!

They are, of course, not so much "inside a vast open space" as rather "inside me"... Ha. Well, lack of confidence in my ability to communicate it, perhaps. This may indeed be true. But in both ways!

To understand and be understood. :-)

It's a trade-off that you can balance out later. Not so the other way. But, yeah, it's something worth considering, particular with non-face-to-face discussion.

POST: Investigation of the utility of dream manipulation

[POST]

Dreams have long been used as a form of divination, either as glass through which higher powers are seen darkly, or an interface with the subconscious mind for self understanding. What else can dreams be used for? Herein, we will attempted to break the possible applications of dreams into two primary categories:

1. practice of skills under non extant conditions, and
2. practices of skills that cannot, or do not, exist. Subdivisions of each are explored and reveal a host potential uses for dream manipulation.
   I do not wish to deny the potential of divinatory dreamwork, but since they have been long explored, I instead wish to strike fresh ground.
   The most obvious feature of dreams is that they are a natural (non-drug induced) nonrational form of cognition. Many studies exist that suggest that dreams are a way for the brain to integrate experiences, and to undergo simulation of various experiences without risk. Interestingly, a study was done in which participants practiced a skiing video game. Those who practiced it shortly before sleep learned at a faster rate, and many reported dreaming about skiing.
   It thus seems that dreams allow us to practice skills, and retain some improvement from this practice. Further, given the existence of lucid dreaming, it is possible to practice under conditions that are not physically possible, or to practice skills that could not physically exist.
   Let's examine these two possibilities separately. (1. practice under non extant conditions, and 2. practices of skills that cannot, or do not, exist)
   The former could be of clear use for practicing under dangerous conditions that could exist, but have not yet occurred. Anecdotally, many people who engage in athletics report that first visualizing a task before attempting it results in better performance. It certainly appears that way for me in regards to difficult tasks of fine motor skills, such as playing a difficult passage on piano, or drawing a long curve of relative complexity, and for gross motor skills, such as vaulting objects, and safely landing from a height.
   A subcategory of this conditional practice involves conditions that one does not expect to participate in, such as special cases of physical rules (modified gravity, or friction), or even extremely unusual topological circumstances, such as higher dimensional locales, in which one can move away from a position without apparently moving in the three directions most familiar to us.
   The utility of this subcategory is not as immediately obvious in “waking life.” It can, however, be vital to effective fiction writing and the creation of video games. Further, if memories do entail the formation of neural connections, and there is transferability between skills, then these “impossibly practiced skills” may provide insights into physical practice that would have been much more difficult to obtain otherwise.
   Now we will continue on to the second of the possibilities, the practice of skills that cannot, or do not, exist.
   The first form of utility in this category that comes to mind is that it may exercise abstract thought. In undergoing experiences that cannot exist, one must create them oneself, and thus creative, and likely critical, thinking will be involved.
   The range of environments that can be imagined is far too large to list, so let's devise some categories: literal, symbolic, neither/both literal and symbolic.
3. Literal
   Literal environments that are not possible refers to “physical” environments that are not possible. This was touched upon in the practice of skills under conditions that could not exist. The same essentially applies here. Only in dreams can one hunt the Jabberwock.
4. Symbolic.
   In this category we will find ideas that represent something other than what is sensed. Language, games, mathematics, and allegory, lie here.
   Lived hieroglyphics, while potentially possible with augmented reality, are currently not a reality. The ability to communicate directly through the creation of symbols of meaning or desire with more dimensions than typical speech is possible within dreams. Words can change color. A single person can speak in counterpoint, the precise melodies and species containing relevant information. A person can be surrounded in meaning in a way not currently possible. The environment itself can speak, and change form in linguistic meaning bearing ways based upon what is happening.
   Games that are not possible in real life can occur in dreams. These might include games like Hesse's Glass Bead Game, or could perhaps be even more abstract. Imagine a game in which one must navigate a whirling house party of uncountable rooms by changing the demeanour of each room into something congruent with a sphere of the tree of life, in attempt to create a sequence of rooms akin to the tree,
   It is already common for people to visualize mathematics, so that is not new here. Instead, one can live mathematics. While in mathematics it is possible create rules for a system without regard to its physicality, here the impossible physicality may become manifest.
   Allegory is often employed in the use of dreams for divination, so it does not need any more investigation here. Simply put, forms of symbolism already internalized may be lived out in dreams, and thus one may further develop modes of symbolic thought through ritual in which the effects are much more pronounced.
5. Neither/Both Literal and Symbolic
   Here there are two categories, 1. environments that are both literal and symbolic, and 2. environments that are neither literal nor symbolic.
6. Environments that are literal and symbolic abound in literature. A “real” world exists within fiction, but it often also contains a higher order discourse that uses people and places as its fundamental carriers of meaning.
   Environments of this sort would entail an apparently physical locale, in which every physical action incurs a symbolic response. Cutting down a tree both results in that tree being felled In the “physical world” of the dream, as well as attacking whatever symbolic associations that tree held for the dreamer.
   This is often little different from ritual in folk circumstances as evidenced in Frazer's Golden Bough. For example, Frazer writes of a range of traditions in which the last person to reap their crop is said to have “taken the old man,” “become the old man,” or “killed the old man.” This unlucky soul then undergoes various unpleasant treatments for working more slowly than the others. This may include being wrapped up in wreathes of corn and beaten, or simply having to host a party with free alcohol for all comers.
7. Neither Symbolic nor Literal
   From a rational perspective, this can be interpreted as meaningless. If a sensory impression holds no literal meaning, and it holds no symbolic meaning, where can it hold any meaning?
   To employ a Joycean distortion of language, “information” is “in-formation.” Sensory impressions that are placed into formations have already been placed into a system, and systems, being created by consciousnesses, impose meaning. Of course, many systems can be placed over the same data, but a multiplicity of meaning does not deny meaning.
   Therefore, it would seem that only pure, undifferentiated, sensory input can be meaningless. That is, it is only meaningless if no thought is made about it, if it is not organized in any way, or put in reference (in formation) to something else.
   It could be argued that the mere presence of sensory information is itself information. The fact that a sound is a sound, already means that a system has been placed over it. The same can be said for all of the other senses. For a sensory input to be neither symbolic nor literal, the person sensing must be unaware what sense the input goes with. If the sensing person is aware what sense is employed, then it has already been categorized.
   Further, the fact that something is sensed in the first place is a category! It is a distinction between sensed, and not sensed. No continuum can exist here. If it is partially sensed, then it is still sensed, but one has imposed further information onto it, namely that there is something unsensed as well.
   If one wishes to state that something can be both sensed and not sensed, and not in some partial fashion, but in its entirety, one is still categorizing it, namely into the category of being sensed and not sensed.
   If we assume that something lies in fault with the above, it remains unclear what benefit there is to experience that is neither symbolic nor literal, experience that holds no meaning, not even the concept of meaninglessness. If possible, it may be a way to simulate death, depending on the nature of death, and thus prepare themselves for what is to come, but given that view of death, time is limited, and might not be best spent practicing what they are guaranteed an eternity of.
   …
   It is apparent that dreams may be utilized for many purposes, though some theoretical categories appear to be neither possible nor desirable. With the development of virtual/augmented reality and designer drugs, some of these categories may become accessible in “waking” states.

[END OF POST]

Interesting post, but I think it might be more suited to /r/LucidDreaming or a subreddit about dream interpretation. This forum is about subjective idealism, as Nefandi mentions, and so is more about the dreamlike nature of waking experience.

Check out our Reading List if you want to find out more, get the perspective.

Whether or not "everything" is "unreal" in the sense that you mean, my points about the uses of unreality apply. It just happens that my points apply to a larger category, if subjective idealism is closer to the mark than materialism.
Details about a speaker do not determine the value of what is said. If Hitler said "exercise is healthy," the fact that Hitler is the speaker makes no difference to the truth value of the statement "exercise is healthy."

Of course, exercising didn't do Hitler much good in the end!

Yeah, everything ends.

He should have stuck to making 'keep fit' videos, made a fortune, retired to an Austrian village in comfort. This may in fact be a way around the "can't kill Hitler" problem in time travel...

Now we just have to figure how to send that message to the future...

...so that the instructions can be followed in the past. Maybe in spring 2015? (Comedy-gold)

...

That's not even the main problem. Nethodsod is not espousing subjective idealism. It's obvious he's a materialist. He doesn't understand that this world is an illusion. He thinks some shit here is real and there are molecules and atoms and shit. And brains with chemicals in them. Basically, from a subjective idealist POV he's completely clueless and his points have no worth at all. He's not showing how everything is unreal or how to get in touch with unreality. He's clinging to convention with every line he writes. I can tell he's scared more than any one of us here.

It is really the main problem. From a lucid dreaming perspective it's all good; materialism vs idealism doesn't really matter. It's just that this subreddit isn't focused on that.

That's only true if you're talking about lucid dreaming as a secular, non-yogic activity, then I agree.

Agreed.

Yes, in retrospect, this post wasn't a great fit for this sub. I was acting under the impression that lucid dreams were expected to be a tool for realizing this unreal nature, and thus figured that an investigation of the uses of dream manipulation would be helpful.

No worries! It's great to know that thoughtful people are interested in contributing.

The idea is here is that your dream and waking life are a continuity - both consist of 'dream images' with no hidden underlying solid substrate - appearing in the common background of your awareness. What they are beyond that is another thing, of course. Certainly, lucid dreams can be great for rehearsal and a host of other brilliant applications, as well as exploring your 'base'.

However, fundamentally the hope is that you might be able to apply your lucid dreaming abilities more readily to waking life (in a "magickal" sense) than is commonly assumed, if you truly accept subjective idealism and operate from it. An additional benefit (for some, the key benefit) is a recognition of your true nature and place in the world, and the nature of that world, as a 'good' in itself.

That's why the reading list is a strange mix of dream yoga, chaos magick, lucid dreaming, personal investigation and philosophy!

You know, I don't really disagree with anything you said. I used to be a very hardcore subjective idealist. However, I have since become agnostic towards the issue. That is, I don't think we can know if anything exists beyond our apprehension (noumena being what is "really real" in philosophical jargon). From that I decided (perhaps not for the best) that it is typically to one's advantage to act as though a physical objective reality exists, even if it does not.
On the other hand, I do practice magick (hermetic informed chaos magick with an emphasis on ritual in dreams, and the creation of egregores/servitores/whatever to personify parts of the mind). And I do think that the observed world (whether or not something lies beyond it) is completely mind. Thus, at least that observed reality, if not "absolute reality," can be manipulated by intent.
What I don't see the value in, is making "waking" life completely like what is seemingly a dream, even if both are hallucinations. Again, that's a result of my "acting as if" principle.

I think 'secret agnosticism' isn't a bad thing either. Thing thing is, 'waking life' does act "as if" there is a background, but it turns out to be flexible: it does adjust to your beliefs and expectations and intentions. Since 'dream world' is the most flexible possible approach, and the most relaxed approach, that is to the benefit. In a way, it's much like magick traditions that all, in the end, teach you to work on yourself and reach 'realisation'. The world does seem to try to respond "as if". There's no such thing as a servitor as such, but the world will respond to you as if there were.

The difference between the waking world and the dream world is really the depth of the establishment of habits. The waking world has been around a lot longer than any dream you're going to have, and has stabilised. It is still potentially semi-unlimited (it is just mind-imagery) though. However, the 'will' or confidence or commitment-to-worldview required to make things happen is much greater. Hence the 'Dream Yoga' style effort (if you've not read Tenzin Rinpoche's book, it's worth your time, and is "available"). I understand your 'objections' though.

Also, something that occurred was, all waking imagery is essentially symbolic too; it represents "meaning". This is something I should have taken from your post.

It is not clear that the Buddhist notion of emptiness is equivalent to "lack of substance."

I've always taken this to be that there is no solid underlying. That the world is an illusion not because it is not a real experience, it is just that the nature of that experience is not what we assume.

One examines the cup of coffee before us, and realises that it has no solidity: it is a floating image, with occasional other sensations when we 'touch' it, but nowhere can we find the 'solid cup of coffee' we imagine. Then we turn our attention to ourselves, and find that we are not solid either: empty space with the occasional sensation floating here and there!

That's my understanding at present anyway.

That's a common one, but it is also applied to other things as well. In Confucianism, the idea of self is "relationally constituted." That is, you are the sum of all your connections to other people (and maybe the state, nature, and "heaven"). This fits in well with the idea of emptiness, and for some Confucian Buddhists, allows for emptiness as no-self to exist without completely leaving behind the material world. Many Buddhists are closer to dualists, thinking that there is something physical in addition to something nonphysical. Buddhism is one of those weird systems that is very open to reinterpretation, having few core beliefs. Given that everything we "understand" is illusion, from this point of view, everything can be reduced to utility, rather than "truth," since all things will be false in some since. This utility is very "Utilitarian" in that most Buddhism involves ways to reduce suffering.

I see. Buddhism seems quite 'scientific' in some of its forms, in the same sense as this. It seems to have a 'practical' aspect that works with its flexibility.

In truth, with idealism there is nothing to say that there isn't an underlying 'X' that 'inspires' our sensory experience, it is just inaccessible and cannot be commented upon. It has to be inferred by the restrictions and limitations we observe. In that sense they cover the same ground.

...

If we assume there is no material world, how does it immediately follow that desire is the only element involved in manipulating hallucinations? Further, it is not desire in general you suppose, but "desire to hold on to the hallucination."
Might there be hallucinations that we do not desire, but seem to arise nonetheless? It is certainly not inconceivable, and thus cannot be assumed an impossibility until demonstrated as such. Then there is the issue of the degree to which unreality is consensual. Do the thoughts of others influence our own thoughts? Do we interact with others at all? Berkely, for example, (a well known subjective idealist) thought that God was all-seeing, and thus kept "unreality" stable. Of course, none of the above matters if you wish to throw out the idea of rationality altogether. However, at that point, anything goes, and there is no-thing to be obtained or lost.

Some good points. "The rope and the snake", for instance?

And, certainly, it doesn't follow that belief/expectation are the only things at work. If this is, say, a 'shared dream' then there's more to it than your personal belief. As I say elsewhere, one difference between waking and most dreaming is the longer-lasting nature of this waking world, and it's potential to have amassed 'habits'.

I say "this" because this is the 'default' world we seem to return to. In fact, it might be better to call this our 'base dream'. I'd say there is no difference to the way waking and dream realities are built and behave, but it might be that dreams build up 'habits' and 'solidity' (really: predictability and self-consistency) over time. And since our base dream is longer lasting with more active dream characters, it has stabilised to a great extend. This is why most magick seems to occur via 'useful coincidences', even if incredibly unlikely. It is rare to directly observe a discontinuity occurring.

Is reality consensual? Berkeley's problem is that he implicitly imagined that there was in a sense a three-dimensional space, but the people in it were only observing certain areas of that space - and that things outwith anyone's observation might 'go blank'. However, there is no such 3-d space. If you examine your own experience, you'll find that there seems to be a "vast unstructured place" where your experience arises. Within that, you experience a 'phenomenal space", a structured space with sensory experience, and other parallel 'ideational spaces' where thoughts are (although sometimes they might seem to be located in the 'phenomenal space' somehow). The alternative view is that the whole world is enfolded into the perspective you are seeing now, and moments unfold then enfold into the background one by one. That way, the whole world is always under observation, or 'within mind', and nobody is 'spatially located'; everyone is everywhere or rather, everywhere is within everyone.

Summary: There are some things that need to be understood by experimentation and contemplation.

The enfolded/unfolded idea is well described in physicist David Bohm's world-view of an explicate (what we see) and implicate (which is enfolded) order.

The hologram analogy applies to a limited extent: if the whole image is contained within each part of the image, then looking at any part of the image at all is to look at the whole - this fulfilling the requirement that the world must exist within consciousness at all times (= be "observed" in the most general sense).

I'm pretty flexible on interpretations; to an extent it comes down to "practicality". However, I am keen on a commonality of viewpoint between dreaming and waking, intention and magick, which I think is achievable.

Also, I don't why thoughts can't have nonspatial dimensions to them that we reinterpret into spatial dimensions.

We do have an ability to think-about. For instance, under hypnosis people can experience "square circles" and so on, because you are not necessarily bound by visual and dimensional restrictions. (You don't need to by hypnotised, you can just do this, but you'll find yourself reluctant to let go to it.)

...

Q1: Here's a direct quote from the sidebar about the stated purpose of this subreddit:
A place for subjective idealists to discuss how to get in touch with the deeper unreality of this world...

Q2: I suppose you are right, that wasn't directly on topic. I was under the impression that dream manipulation in general was a tool toward this end.
If what is dreamt and what is typically called "waking life" are essentially the same, then everything in this post should be equally applicable to the unreality of the dreamt and "waking" worlds.

Except perhaps the 'stability' factor?

POST: This is something I am contemplating currently: Stability.

In other words, intent, I now realize, has a clearly effortless aspect. I would even say that true intent, deepest intent, is always effortless.

Yes, I completely agree with this.

I wonder, is the "replacement grounding" required for a sense of stability possibly the consistent sense of identifying with background awareness, rather than any other aspects of personality or objects or whatever? If everything else is going to be changeable and transitory, all that's going to be left is that background; it'll be the only thing to hold on to.

I haven't tried thinking of making background awareness my home base precisely because it doesn't look like anything, it's like I don't know what it is...

I think its property of "always there-ness' despite having no form is why it's potentially good for grounding / identifying with, whereas intent is content (loosely) and so changes.

In one dream I've had my legs cut off and I didn't even blink... I've had dream environments disappear or drastically change...

But, you did know you were in a literal dream (i.e. lucid dream) at the time. Your ("real") body screams for its existence when it gets in danger; you'd be amazed how much it likes being alive (as we judge it). I have in the past assumed I would get to a stage where i'd not care, but then went beyond it and was surprised how... well... fighty it all is!

I still like intent better. :)

You can have both, because the content is made from / shaped from the background. So it's more a case of focus, I guess. Anyway, it's something to play with.

Actually that's something I am working with right now too...

Well, start with low-speed impacts first, yeah? ;-)

POST: Why is Oneirosophy Good?

[POST]

I'll start by saying all this sounds cool, but I'm curious why it is a good idea.
Why is it good to "feel like [you] are in a lucid dream during waking reality?"
Is there some specific reason people should do this? Is there more to the ideas here that I'm not getting? Is there something that one might gain from this way of approaching the world/reality?

[END OF POST]

The extra part of it is the "magick" part. If you've had lucid dreams, you come to a different understanding of what influence or intention means, and what "you" are, and contemplation of what this all means in waking life leads to some interesting ideas. Bits of this were brought up in other threads, but your notion of yourself becomes everything that you are experiencing or that which experiences and your notion of doing something - anything! - means changing the universe. You are performing magick

every time you make a decision. What's more, the more you take on that worldview, the more it appears true. And this is important. When you change your view to see waking life as a dream, it will become more like a dream for you, in all sorts of interesting ways. The expectation is that the further you push this, the more flexible things may become...

But, there's still the issue of intersubjectivity. For which I should start a little thread soon...

I am quite familiar with magick, primarily of the hermetic and chaotic varieties. I've also been lucid dreaming since I was a child. I'm still lucid in cycles (weekly or monthly cycles) without putting any effort into it. It eventually became somewhat boring for me, and now I find non lucid dreams to be more beneficial, since the subconscious wellings are less mediated by intention. So you claim that "you" are what you are experiencing, and that you can control what you experiencing, so you can change yourself? Or do you mean something like Crowley's calling every intentional act an act of magick?
Why is it good for your life to be like a dream? Why should you want things to become "flexible?" Are you imagining something like pure intent manifesting desire?

My interest in lucid dreaming also came and went, although has returned. I stopped fiddling with them in the end, more enjoyed the experience unfolding as an observer more; it became more of a philosophical playground.

Non-duality + chaos magick, perhaps as a summary, but the Crowley quote works for me.

Flexibility in terms of free will for your own behaviour, for lifting boundaries for magickal work (what belief could be more flexible?), but primarily for clearer direct perception of the present moment perhaps.

Note: Of course, this is meant to be an exploratory sub for generating ideas as much as anything else - how far can you push this particular idea and what are the effects if you do? There is to be some fun involved.

What do you mean by non-duality?

In its simplest form, the dissolving of the experience that you are 'here' and stuff is 'there'. It's a perceptual thing, rather than a thought thing. (Many-valued logic does look interesting though. I've heard the sea battle paradox before.)

That's kind of what I was asking you! I'm not sure why direct "perception of the present moment" is desirable.

Maybe it'll just be really cool? ;-) Increased freedom of will would follow from clearer perception, I suggest. But the real point of this sub (which isn't mine actually, it just looks interesting) seems to be a question or two, not an answer: what would it be like...? what would it mean philosophically...?

Ah, you see, I figured oneirosophy would have a goal, even though it moreso appears to be a toolset. Sort of like how gnosis is a state achieved for a reason, though its uses are varied. I hope to some some interesting material come of this board!

Well, the extra question is... what can you do if you make this a dream? If you adopt that belief so completely that you experience it, as in chaos magick.

Well, let's hope so!

Beyond the question of what, are the questions of "why?" and "should I?"

Indeed. All to be explored. Or... not, depending. This is interesting though. What are your concerns about this approach?

Well, the main one is that you might not be able to reverse any undesirable changes you make to yourself.
The higher order problem is of knowing what one should use these techniques for. In many eastern religions, these techniques are used to attain something called "enlightenment," whose nature varies from culture to culture. But essentially, the goal is to be happy, or at least to avoid suffering, and in Buddhism, this is largely accomplished through not feeling attached to things.
Unfortunately, if we think about the character of the person who is merely content, and does not care about anything, does that seem like a "good" person. I certainly don't like being around those people, and don't want to be like that.

It is true that changes would be irreversible, even just because of the memory of the change.

Enlightenment, as I see it, isn't about being happy (although that may come), it's about realising there is no division between you and your environment, that there is no "you" as you conceive of it - rather, you are "the space in which experience arises". (Try Douglas Harding's experiments for a fun taster maybe. [https://www.headless.org/])

This is different to not caring or being content. In fact, it doesn't necessarily reflect on your character at all! There are plenty of grumpy, smoking, drinking enlightened people. Rather, it is simply seeing what you actually are.

This then leads to experiential subjective idealism, and from then to a more direct approach to magick. Is the idea.

POST: How I have changed my core beliefs throughout my lucid dreaming career.

I was excited to have this thought but also angry that I didn't think of it myself and needed some stupid book to remind me. I always feel like that about great ideas, lol. I feel ashamed that I didn't already know them on my own, how dare I not know them?

Of course, if this is a dream, then you created the dream book to tell yourself about the dream nature of your reality. So really, you did think of it Yourself, just not yourself. ;-)

Random quote to end the day, since it seems appropriate to this and the other thread we're running [POST: What is Oneirosophy?]:

==In my first twenty years of lucid dreaming, as I came to seek an ultimate or base reality beyond symbols and appearance, beyond dream- ing and lucid dreaming, something deep within allowed the awareness that enlivens me to experience the "clear light" of pure awareness (as described in chapter 7). After exiting that experience, I knew that each dot of awareness, each speck of aware light, existed equally with all others and equally connected to all others. The awareness of the col- lective could be accessed in the awareness of the tiniest speck.
From that moment, I sensed that behind all appearances an un- paralleled, profound connection exists at a deep, deep level. Beneath each experience lies a connectedness. Behind each life, each object, each action, an awareness exists joined to all other life, objects, and actions. The inner working of all this awareness spills out into a reality formed and experienced and connects all in a massive symphony of individual creativity and fulfilment.
In certain moments, if you allow it, you can sense that the world around you is deeply interconnected: the sound of this bird is connected to a neighbor opening his door, the wind rustling the leaves announces the car appearing around the corner, your brief sudden thought of a friend lies in synchronicity with an action hundreds of miles away. The thought, the wind, the car, the bird, all connect at some deeper level where awareness resides, intersects, creates, and fulfills. Behind all ap- pearances lies the movement of awareness.

- Lucid Dreaming: Gateway to the Inner Self, Robert Waggoner==

...

There's also a tendency for people to "forget" unusual experiences. The just don't get attached to the rest of their memories; they let them go. I actually found it hard to stick at lucid dreaming initially because daily life would quickly 'overwrite' the feeling and disconnect me from it, then I'd 'wake up to it' again.

If you just relax and ignore your dreams, your dream rules can remain the same throughout your human lifespan or they can drift around a bit.

Just as in life. If you never consciously 'intend' or 're-intend' (either in moving forward or resisting a direction) then you and your life environment (the same thing) will just play out automatically. Many people don't realise they can direct themselves; they just experience themselves. Hence all that talk about 'karma' in various writings; really I think this can be viewed as just clearing out 'bad intentions' (or directions) I think.

I think we can be mostly automatic - once we make our occasional intentional adjustments we can let them run - but if you make none at all, you're in trouble. Particularly because external events will, if you don't 'stay awake', adjust your 'character' and implicit direction, and send you off to the wrong place. A main thing in all this seems to be, at a minimum: pay attention and always listen. You don't necessarily need to interfere, but you need to be aware, and do a spot of magickal intention to counter 'drift'.

Nefandi means well. This kind of thing.

There is one warning regarding this practice: it is important to take care of responsibilities and to respect the logic and limitations of conventional life. When you tell yourself that your waking life is a dream, this is true, but if you leap from a building you will still fall, not fly. If you do not go to work, bills will go unpaid. Plunge your hand in a fire and you will be burned. It is important to remain grounded in the realities of the relative world, because as long as there is a "you" and "me," there is a relative world in which we live, other sentient beings who are suffering, and consequences from the decisions we make.
The Tibetan Yogas of Dream and Sleep, Tenzin Wangyal Rinpoche

Some people can get pretty lost in this stuff, because on the one hand it works (intention via subjective reality worldview does have effects), but on the other hand there are limits and dangers.

On communication, you only need to take a look here on this very sub to see how challenging it is to refer to what you individually assume are straightforward concepts - because different words mean different things to all us different Humpties, just as you say! Especially when you are talking about experiences.

Consequences are important to consider, particularly if there's a risk that other people will be directly affected without their consent, collaterally. Part of the purpose of this subreddit will be, I hope, to explore those issues too. There are practical, philosophical and moral implications here. Subjective idealism is not solipsism. If you are right-handed, do you happily use it to cut your left hand?

Lack of consent is hovering perhaps highest amongst the top of my issues now having pulled the corruption alarm cord. I am very concerned about malevolent corruption of innocence as a result

I think that so long as you don't explicitly target a person with your intentions, you're okay. Why would you pit aspects of yourself against one another anyway?
It is true, however, that there is no filter: if you magickally intend something it will happen in some form or other, regardless of moral aspects and so on. However, how 'the dream' manages and combines the different intentions of everyone into a single movement is of course interesting (if we view it that way). One of the simplest ways is to say that 'everything gets taken into account' from a timeless level perspective, but that's a little out of scope here.

POST: Getting used to defining your own dream, letting go of objective meaning and embracing subjective meaning.

My snap response would be;: Why would something be meaningless, just because it turns out not to be made from atoms? Meaning was always (I suggest) about the relationship between one part of experience with another. That doesn't change. But...

I suppose it can be disconcerting if you find that the fight isn't a real fight - that the odds weren't stacked against you and your triumph is over yourself. But wasn't that always true anyway? And doesn't the bummer of death in the materialist view make things more meaningless?

Although I suppose realising that people, including yourself, are just sensory imagery with nothing them, might take a bit of getting used to...

POST: Dreaming Versus Being Awake

Have you ever had a lucid dream (a dream in which you realise you are dreaming)? Then you are not even a zombie; you are fully aware and can manage the dream accordingly. I'd say that waking and dreaming realities are on the same level. They are not in fact "realities", just parallel sensory experiences. Right now, you are in a room, reading this. Now, think about the room next door...

This room remains vivid but "with" it is now a shadow image of the next room. The only difference between the two is in terms of intensity and stability. If you could make the next-room sensory pattern more intense than the this-room sensory pattern, you would be in the next room...

It's remarkably hard to hold onto as a direct insight, rather than just as a concept - because any attempt to do so, loses it.[1] This is why I've been advocating that "letting go of control of attention" is the vital ingredient. We usually focus on letting go of our thoughts and our bodies, and yet still unwittingly "deform" our experiential space by manipulating "attention". In fact, you shouldn't interfere with your attention at all, as conceived of as a narrowing down to certain objects in space. Rather, you want to use activation of desired images - in other words, intend to make a pattern dominant.

I've been injecting the related ideas elsewhere to see how they take with other people coming from a different place, without the "baggage" of previous metaphysical thought. (So, ahem, please resist the urge to "contaminate" them, so to speak.)

[1] This makes senses of course; you can't hold onto "open attention" by narrowing your attention!

Open attention is just a delusion. All attention is closed in some way. You choose which way you want to close it. "Open" is just another kind of "closed."

Pffft. The essence is: "attention" is completely the wrong way to look at it. There's no such thing as attention, as in a "positive" thing, except as a concept. It's a concept which leads to a poor intention. Indeed, there is no such thing as "open attention" (apart from a concept) because it corresponds to an absence of something. The absence of deforming experience rather than triggering it.

For as long as you try to use attention to interrogate the experience of simultaneity of thought (of the room now, of the next room, of your shopping list) you disturb it.

In my view there is nothing to disturb. All is false, not just some! Therefore, we play as we want to.

Yeah, but that's just tedious and useless, like saying "all is consciousness". The fact is, when people try and use this stuff - to "play as they want to", as you put it - they unwittingly use things like concentration and attention to do so, which actually works against their efforts. Most people don't get how to imagine, that it's "taking on the shape of" thoughts, and "attention" is one of the sneakiest ideas going around. People genuinely don't realise that attention is effectively a locking down of what you are focusing on. They try to relax by using their attention; they try to dissolve and forget things by using their attention. All in the aid of "playing as they want to".

This suggests experience has a correct form that we're fucking up somehow.

It doesn't have a correct form, but each of us might have a desired from. And "attention" is something that can block our transition to the desired state, even as we try to use it to get there.

This isn't a bad thing when it happens, and it's not always locking down. There are different kinds of attention. There is acidic attention, which melts whatever it turns to. There is approving attention, which fortifies whatever it turns to.

Narrowed attention always locks down. The "other kinds" of attention are actually intention. There's a subtle difference between "bringing to the fore" in awareness such that it dominates the moment, with the intention to accomplish something (melting!), and attempting to contract space down to the target. "Attentional focus" (concentration) is not necessarily the same as "attending to something" (having that be the dominant image or pattern). Although very quickly here we're going to have trouble with language,

because people's idea of what "concentration" is does vary. Those who "focus" by contracting space to the object, vs those who "focus" by allowing it to fill the space.

For most people agency is part of that desired form. We don't want to be (or feel like) passive TV watchers, guests to our own experiencing.

Agency or "the experience of agency". Because the experience of agency isn't agency; it's just another experience. It's second cause and it's a fake, like when people generate muscle tension prior to moving their body, because "that's them 'doing' the movement".

Consider too that you might deliberately want to make use of this "locking down" feature of attention. So even assuming attention had such a mechanical quality (I don't agree), it would still be useful! Once you achieve a desired state, you'd want to lock it down for some time. So even from your perspective narrowed attention wouldn't be a universally bad kind of attention.

Attention isn't the way to do this - simply declaring state-stability is the way to do this. Maintaining narrow attention is to fight against all change, you start getting pretty tense as your whole experience starts trying to cram itself into the compressed space you've created. Which is not to say it has no use - it's even useful just for a raw experience of "playing with the shape of your space" - but I don't think it's a great way to do those things. Experimenting is the only way to tell though.

To try to avoid a natural movement of attention is unnatural and wrong. Sometimes you want to narrow your attention. Why block it?

This is exactly my point - let it run free! But then you contradict yourself. You shouldn't be narrowing or expanding it yourself, you should instead by intending and there rest of it "just happens".

You've saddled attention with some very unhelpful features by declaring them to be so. And now it is so for you. Sad.

Heheh. Well, I think I've distinguished between the variations: attending as object taking dominance ("summoning an experience into awareness"),and attention as contracting and narrowing space (due to a misunderstanding arising from words such as "concentrate" and "focus").

The difference we're having is...

You don't narrow your attention at all by "doing" it. The apparent focusing of attention is a side-effect when we allow a particular object to dominate our experience. The problem arises when we try to make this happen by inferring a means ("focusing") and using those means to get the result. We feel we have to "do something" to get the result, and so mangle it up and create opposition. Just as we get confused and think that we have to "do" the process of standing up - becomes aware of our sitting position, move muscles into position, etc - when in fact we should simply bring the desired result to mind. There is no process to this, and the attempt to experience a process introduces strain.

Obviously, if that's what people want they can do that - but in the main people are under the misapprehension they need to create the transition, but that is not the case, and attempting to do so actually opposes the transition.

When you just want a result...

Rituals are fine, it's only when the details of those rituals are in opposition to the desired result. Rituals can often let you do something that you maybe can't persuade yourself otherwise. This isn't against "stepping stones" themselves, it's about having opposing intentions - intending one state while at the same time intending another. But if you are going to climb the building floor by floor, I reckon you should intend each floor at a time - allow that to be your complete experience. But life's about more than that...

I definitely agree with rituals and steps as a way to learn. After all, if you always go only for the end result, you might miss other pathways and opportunities!

And, y'know, life's about experiences not just getting everything over with. I totally agree on aesthetics. The ways and the flourishes are part of the fun. Even if we could just teleport everywhere, we might still choose to take a walk in the woods, or enter a running competition, or do some rock climbing. Y'know, cos doing stuff does feel good. The point I've probably been making is: If you want a particular experience, then summon that. There are no intermediates required though, so it's a choice. And - like you said earlier - freedom is all about choice, and part of that is knowing what you don't have to do.

So imo you should be very careful about what you say about attention.

This, actually, is the crux of the matter. What we tend to want from attention is to bring something into mind; how we often do it is by compressing the space down to that something - which turns out to be extra.

If you try to jump from A to D, but your mind is not emotionally and intellectually ready for that, your subconscious will block this attempt.

Good point. Acceptable stepping stones!

Actually, magick's been all about this, right? Because it's hard to conceive of ourselves as the direct cause of all things, we nominate something else - an object, or even a word - as the cause, and invoke that. We create and assign power to a "technology" to do what we want.

Everything is good. All meat is good meat.

It's all just experiencing! Even "bad" experiences will be, from a certain perspective, just fine. Returning a little to what we were talking about before about attention, with reference to the Imagination Room metaphor, I'd say that if we...

- Assume that what is desired is for a particular pattern to be dominant.
- If we are beholden to a "spatially-extended world" view, we will be inclined to try to somehow filter out the rest of the world in an effort to isolate that pattern. Since that view implies the world itself is kinda fixed, our only option is to compress our perception so that it includes only that pattern. This is like creating "walls" in the Imagination Room and then moving them to surround a particular pattern. (This is the misunderstanding and the uncomfortable result I'm trying to describe.)
- If instead we have the "unbounded imagination room" view, then we realise there is no spatially-extended world, there is just the current activated patterns. This leads us to instead trigger the desired experience into the room, rather than assume an experience and try to then filter it down.

The first method involves trying to narrow down an experience (narrow, bounded attention), the second involves no narrowing or bounding, we remain open and have the pattern arise within that openness?

EDIT: On consequences, that's something we should explore. We can't be aware of all consequences in advance (I suggest) and maybe not even aware of what will be necessary for us to experience to get from here to there, so every act has to be one of abandonment?

It's like when you look at a mountain range and you feel how mighty and stable nature is, then you think how fickle and weak you are by comparison.

So why is the loan difficult to recall? Given that our power can never go away, and can never change in nature, the difficulty must arise from confusion. Two possible contributors. These things combined mean we don't realise our everyday power and so we don't even try:

- The first is: time. It apparently takes time to change the world in ways that are not fully habitualised. It is "easy" to move your legs or move a pencil; it is "hard" to teleport or change the location of a mountain. Because we cannot do something in a short time-frame we tend to think it as not being possible. In fact, we do get results constantly by this method: synchronicity. These seem like weird random coincidences though, because of the second point.
- The second is: being unaware of the mechanism. That simply holding a pattern in mind for a while will result in the same pattern appearing in the "external" world. And doing so with intention (which is really just a more specific thought, the addition of definition change) even more so.

There's also our conception of the world as filled with heavy objects. A "mountain" is a massive solid mass of earth and rock so how it could possibly be moved by decision alone? But in fact, a "mountain" is more like a couple of dimensionless facts (a shape, a location) and a floating semi-transparent picture. To move a mountain you might have to "hold in mind" its change of location for some time, the first time, so ingrained is the habit of "mountains can't move". Although: the more you have accepted the notion of a transparent, depthless world the easier it should be.

In the second case [the Imagination Room] the world is completely internalized.

Saying "interalized" isn't quite right though, because there is no internal to that model. The room itself has no boundary; it is unbounded consciousness. All possible worlds are "in" it but the room itself (consciousness which is the-real-you) isn't anywhere. It can take on the shape of apparently being you-and-a-separate-world or everything-is-in-mind, but those are both just different experiential views (which one can freely flip between).

EDIT: Additional. If you were completely detached, then simply triggering a thought would overlay-combine that pattern into experience. Even saying a phrase would trigger the associated pattern into experience. This happens with synchronicity quite a bit anyway; but commanding a mountain to move and it moving! The question is: does it just move for you? We need to talk about the "world-sharing model" here.

[On magick and related]

All good points. Even if you know the deal, it's not necessarily easy to allow such a transition. Just look at people's reactions to "glitch-like" experiences. Sometimes people get excited. More often they are frightened. But why be frightened just because a car suddenly vanished, or a person changed appearance? Because it means anything at all could happen. Even being healed from an illness is problematic. If you (say) allowed your life-threatening infection to just vanish overnight, what would be the larger implications of that?

Reality would be broken (in terms of your previous notions of it).

You can make sudden transitions without having to go through a developmental process - after all, all that you're doing is learning to feel safe and let go - but it's effectively world-suicide so it's reasonable to not want to do it. You're not human anyway but you are having a human-in-a-world experience. That ends when you start altering literal landscapes. Or you memory-wipe. Or you account for it by saying it wasn't you that did it.

[The imagination room and internal/external]

I'm still not sure what you are referring to with "internal" there?

In that view, the only thing I can see that could be labeled as internal is those patterns which are not currently "bright and dominant". The whole world-so-far is literally being experienced here, now (felt-sense) so there is no outside, or inside. There's just potentially categorisation. Although what I think you're getting at later - that there is no seeking for confirmation because you have direct access to "what is" anyway; it would be like asking for confirmation of your own thought - I of course agree with.

So if we were to grow disgusted and overly unsettled by the human body, that would hurt our state of mind. So these contemplative tools, contemplating the downsides, are powerful and dangerous and effective for all the same reasons.

And our contemplations, since they lead to a transformation of worldview, are reflected in our experience, including that of the body - which, after all, is made from ideas. Interesting on the eyesight. I think I've shared this story before, but when 3D televisions first became available, lots of people reported interesting experiences. One guy had a girlfriend whose eyesight was terrible. When she was watching the 3D TV with him she became absolutely traumatised - because it presented the world to her in total clarity. She was confronted with it being there in miniature form, the distance inserted directly into her vision. She didn't want to see; she was accidentally-deliberately blurring the world out.

It's that which is within the POV. POV is a specific and partial manner of knowing, experiencing and intending.

Okay, so we're talking about the "everyday person" here rather than someone who has come to understand the revised view - in which although habitual imagery might be "as if" there is a perspective, you are actually the entirety. In other words, the "individuality" is just a thought that is activated presently; you are never actually an individual, just as the TV screen isn't a particular TV channel.

All manners of experiencing have alternatives. No matter how enlightened you become and no matter how you revise your notions of body, personality, etc... it's all optional and you don't have to live like that.

I agree with this but...

So you remain, always, an individual.

I don't with this. In what sense are you an individual, except that you are not experiencing all possible thoughts at equal intensity at the same time? You may call your experience being-an-individual but the experience itself just consists of selected patterns. Implicit here is that you are having an experience whilst in another location there is another experience - but that's surely not the case. Space and time are aspects of an experience; they are not available for there to be a "between experiences" or "separate experiences" beyond this. You and I, for instance, are not experiencing each other at the same time - but equally, neither are we not. It's a case of "the context cannot support that idea".

In the sense that in distinguish yourself by your unique choices. You distance yourself from other options, and thus individuate.

Okay, although that is quite broad. That basically saying: I am "these thoughts" right now rather than "those thoughts". In fact, it's really saying "at the moment, these thoughts are brighter than these other thoughts; I identify myself with the brighter thoughts". There is no distance. And the thoughts correspond to a world rather than to a person.

Conventional reality is an unconscious magickal assertion too, and it's groundless.

For sure, there is no fundamental ground [that is solid]. Like Narada and his Maya experience, it is all dissolved at any moment and revealed to just be sensory fluctuations and not even that. We live in a world - or rather, as a world - of "as if". But what use is freedom, if one is afraid to use it? Is it just the comfort blanket to make us feel better about our lack of courage? Could and should; I could do it any time I wanted, but won't.

It's even more subtle than that, because you don't have to identify with your thoughts.

You should identify with all of your thoughts - but not any one thought, and not their content.

You can have intellectual or emotional distance from something, for example.

But what, exactly, does this mean? It might not be an object which is located in this room, say, but it is a conceptual object that you have located in conceptual space. I suggest that emotional distance is a literal distance in imagination space, in the "parallel space" associated with that metaphor.

However when you attempt something you haven't done in you recent or any memory, you may feel doubts, and fear.

What is this a fear... of? Is all fear the the fear of annihilation, the fear of a transformation of the thought-pattern-concept that we have become identified with?

You can conceive of it that way, if you like. But is that what it really is? Or just a conception you find useful?

There are many ways to conceive of something, but (I suggest) there is no "really is" behind it. There are just different representations pointing at each other. Like George Berkeley's "objects as bundles or collections of ideas" - the "vase" is the superposition of all vase experiences and thoughts, and so on, and there is no "real vase" other than this. "Reality" literally is a collection of interconnected metaphors "about" a fictional thing we call "reality"; the metaphors simply point to one another. A castle in the sky!

Language is part of this too. If you talk in terms of "distance" then you are invoking a spatial metaphor; at the very least you have a "feel" of space between your designated location and an idea representing (and being part of) the emotion.

I don't think so. I think half of the fear is the fear of annihilation, and the other half is the fear of suffering.

Yes. Suffering - isn't that a fear of a change of the world, whereas the other side is a change of oneself? Same thing fundamentally, so the fear comes from the apparent division in both cases?

I think you're describing some portion of suffering. But not all suffering is fear of change per se. For example, our thoughts change moment by moment, but hardly anyone is afraid of their thoughts or mind. People are accustomed to this. In fact, if a thought stuck around and refused to change, that would probably elicit fear.

That's a matter of convention though. If one truly understood that both "the world" and "me" were merely particularly bright thoughts that hung around more than the others, would fear dissipate? Certain traditions would have us believe so, certainly.

Maybe? I think it would depend on what you really wanted to be true. If your understanding runs counter what you desire to be true, it will distress you.

I guess I'm implying that true understanding = acceptance in this case. Otherwise you'd be fighting against the void.

Maybe when understanding is extremely thorough, there is room for little else in the mind, which would be like acceptance.

Right. Acceptance = forgetting, in a sense. It's allowing one thought (experiential pattern) to fully brighten at the expense of all others. Although this is a special "meta" case: it's accepting all thoughts.

Attention cannot be "narrowed" because it suggests it should be wider than it is now.

That absence of narrow attention is... no attention. But singe language dictates I need an opposite for "narrow attention" I called it "open" - note, I didn't call it "wide". Remember, I'm not saying there's anything wrong with having one object or detail fill your perception (attending-to, perhaps?), I'm saying that doing so by contracting your space or "concentrating" is problematic. This is not actually easy to talk about; experimentation is the way. Most people I've encouraged to "stop narrowing" seems to like the result; it's like any attending and redirecting is effortless because you are no longer trying to experience the "doing" of it.

Sure, and if you weren't paying attention, how would you know this? :) Eh? Eh? Eeeehhh???

Haha, cheeky fucker! :-) But my paragraph above should help clarify.

[Experience of agency isn't agency] There is no difference between experiential and actual in our view. :)

But in this particular case, there's a point. I could phrase it better by saying: the experiencing of apparently-causing is not itself causal, because it is a resultant. The "feeling of doing" is always a result, a generated experience.

But you'll notice that even when people do this fake, something about this fake is not fake, since they still do move around! So there is truth in the fake. And fake in the true.

No. The "doing" is actually in opposition to the movement. It's like trying to stay still and walk at the same time. As soon as you stop trying to "do" in this way, everything becomes easy. It's tricky initially, because even the "thought of being in a position" triggers that pattern. So if you are sat down and want to stand up, you must avoid "thinking of being sat" or even "thinking of the process of standing" - you must leave all that alone and simply "think of being stood up".

Because any experience whatsoever, even the experience of not having any experience, is a fact of attention.

The point here is that one selects or brings-into-awareness by a "choice" rather than by manipulating the space in which experiences arise - which is a common error that people make (I have found). It's not really a philosophical point. It's a common practical habit borne of misunderstanding.

If you think "contracting space" is problematic, please explain what the problem is, exactly.

It is problematic if you are generating unpleasant results in addition to your desire. It's the equivalent of straining to read the letters on the screen by "concentrating hard", which doesn't help and in fact even works against you.

[the experiencing of apparently-causing is not itself causal, because it is a resultant.] I don't know if this is always true.

It's a matter of recognition. Incorrectly assuming that you need to "do this" in order to "experience that" puts you at a disadvantage. Of course, it also gets used in magical work: declaring that "this" has the property of "making this happen" and then using it accordingly. But being aware of that is important, to know that you are "dreaming" it into utility.

I think you're going overboard. You can't trick yourself like that.

It's not a trick; it's how this works fundamentally. As in the room example, "you can't be in two places at once" (let's put aside talk of actual bilocation). If you bring two opposite states to mind at once, you lock your experience. If you want to stand up efficiently, you must release the thought of sitting down and indeed any other position. By triggering the "being stood up" thought, your experience naturally flows to that. This applies to more than just getting up out of a chair (which, after all, is an imaginary experience like any other)...

Right, but why should these two features bump into each other? You can do both at once!

They shouldn't but our use of language has, I've noticed, let to many people doing something they don't knowingly intend to do. This wouldn't matter so much, except that narrowed attention (reduction of experiential space, although not of awareness itself of course) leads to physical tension, lack of ease and fluidity in thought and creation, and a build-up of "stuck thoughts and incomplete movements" (as written elsewhere).

You're saying "not until you stop focusing your attention will you experience magick." You're saying I have to be inflexible toward how I use my attention.

I definitely never said that (the first sentence). And the other is sort of the opposite of what I'm saying, which is: that narrowing of attention, fixing attention, leads to an inflexibility in experience, because it "locks" the patterns you are presently focused on. Again, like the "triggering being-sat-down" and then trying to "trigger being-stood-up". Magick requires detachment, and this is at the heart of it: allowing patterns to dissolve back into the background (so to speak). Narrowed attention inhibits this.

That's true, but the way to unfuck them is to alert them, which includes alerting their attention to some heretofore ignored facts.

That's exactly what I'm doing. There's no point in messing about though; we might as well say: if you are doing this then this is what's happening. Naturally, people must should against their own experience, and they don't need me to tell them to do so. Otherwise I'd be far more introductory and explanatory, right? (And I know you don't need cushioning!)

EDIT: Although yeah I'm totally aware I'm bashing this stuff out quite "prescriptively" today. :-P

So, I'm describing the essence of it okay though? In all sorts of situations we end up creating an experience which is just extra clutter on the way to what we want, and even opposes it. If "magick" works by bringing a thought into awareness and having it become the brightest thought (if you see what I mean), then introducing intermediate states actually just gets in the way of your desired result.

It's like you can fly to the top floor just by "wishing" it, but instead you end up interfering with that by "wishing" each of the floors between here and there. Which is great if you want the tour, but often we (by which I mean: me, often) don't realise that we can "skip to the end" - provided we don't think about those intermediary steps and thereby bring them into awareness.

Agreed on this. My other response is basically that. The only thing I'd add is that, yes, slowness might be desirable, savouring the experience - but I'm suggesting is that many people (myself in the past, and still now) unwittingly create conflict and opposition in their approach.

You know that I'm just asserting a conclusion so that you can bounce back on it though, yes?

It works with you, because you immediately pick a hole in things and we deconstruct the process, and take it apart in a way that's probably totally different to how it was put together - or rather, how I think it was put together, which often turns out to involve assumptions which I hadn't have spotted, because that's how good discussion plays out.

What manner of trickery is this? :) Please carry on.

I think it might be a compliment! ;-) And just checking we're on the same page too.

To me attention is similar to a cursor on a computer screen. Intention is similar to programming. So intention is what creates content. And attention is then what is moment-to-moment emphasized in that content. They are both functioning together at once. One doesn't replace or obviate another.

So the end result is always: you've selected an experience. An alternative definition to try out: "attention" is bringing into awareness something that has already been experienced in the main senses ("already 'exists'"), "intention" is bringing into awareness something that has only been experienced in the shadow-senses ("only thought of").

Intention changes your felt-sense. Attention navigates around felt-sense.

Elegant. Can I add: "intending is the changing of your felt-sense"

Sure. Why would you even ask for a permission? Of course you wouldn't, because you're a Lord and a mage. Therefore you must be joking now.

It was a rhetorical question. And my answer was, unsurprisingly: "yes you can, and why don't you have some other cool things too".

...

Hmm, interesting thoughts! More random poking...

What I think I was poking at, is the possibility that the subjective experience is merely some epi-phenomenum of some deeper non-conscious process.

But there is never anything other than subjective experience?

We might imagine some deeper process beyond consciousness, but we do that imagining in consciousness. That amounts to making "explanatory fictions" or stories, since we'll never actually experience supporting evidence (I suggest!).

You can test this by simply closing the eyes, or putting fingers in the ears.

Voids are a subjective experience also. But why would we expect closing our eyes to stop persistence? It is not a true void. A true void is absolute complete forgetting. What makes a world seem solid? That the images are vivid with well-defined lines and (key to most) that there is a sense of solid touch. But it actually doesn't matter how focused or fuzzy something is in terms of it being a subjective experience; it's just a subjective experience... of fuzziness. A sharp dream (a dream of sharpness!) is just as much a dream as a fuzzy dream (a dream of fuzziness!).

If my subjective experience is everything, then that would have to include those voids - as the world seems to 'pop back' from them.

But you are still experiencing the world subtly!

It is tempting to say that our experience is sights-sounds-texture, but actually there is a whole complex felt-sense in the background. It is this which persists when we close our eyes and throughout our apparent movements in the world. The "current state of the world" is dissolved into this felt-sense. We are always actually experiencing everything. If it were to be dropped, then the world would completely restart - but you would never know it. And when, in this newly-born world, you went looking for memories, you would find them (on demand). Probably the key to all this is to be clear about what "you" are. If you believe you are a "thing" looking out at a world, then all sorts of problems kick in. If you instead you observe that you are a "conscious open sensory space" in which experiences arise, one of which is being-a-person-in-a-world, then it's easier to see that all experience is subjective, no matter that its qualities.

Short version: A lack of imagery or a lack of sound is not a lack of subjective experience; it is a subjective experience that happens to lack imagery and sound. Even the experience of "open empty space" is itself a subjective experience.

There is the direct experience part: the sights-sounds-texture you mention (I'd like to say sights-sounds-smell-touch - SSST!). Then there is the sensation of Time - an ever circulating loop of about two or three seconds (SSSTT).

I like the "SSSTT" thing! Hmm, so following on from that:

I see "time" as just the fading brightness of the most intense aspect of the ongoing sensory experience. That is, the "ongoing duration". 'The past" is then whatever residual patterns we've hooked onto the conceptual pattern we've got, a timeline say (basically just a retrieval concept we never quite release). I see the felt-sense as the entirety of the world to date (in the largest sense). It's all dissolved in there and it never goes away. Because if it did, the world would restart. There's a little thought experiment I played with a while back which is quite good for this. Turn off all your senses, what's left? You can get pretty much down to unlocated openness, although you still retain a sense of identity behind just consciousness. A feeling. If you switch off all the senses, the only sense left is the felt-sense.

The conclusion: You are always experiencing the entire world, right now, in every moment. Literally, sensorily experiencing it. And if you dropped parts, effectively forgot them completely, they would be gone forever.

My ordering: Open consciousness; sensory patterns within consciousness, evolving in intensity; some labelled "body" and "mind/thought" and "me", others labelled "world". All experience is subjective, to nobody.

The total sum of all your observations (intense-sensory and shadow-sensory), the accumulation of facts which are active, the current state of the pattern you call "the world". Your world right now is the culmination of all the experiences which have arisen in your consciousness space. The superposition of all patterns. For the purposes of this, we might consider each instant of sensory experiencing to be "a fact". All facts will make sense in terms of previous facts (unless there is a deliberate intervention) because the pattern is one whole. The felt-sense, then, is the constant experiencing of that entirety in your consciousness.

EDIT: Imagine that in addition to the SSSTT of this room, you also had a sense of the whole space and its contents all-at-once, like a unique dimensionless number you can "feel" that corresponds to this arrangement and has everything within it. Now have this include things that are out of sight. That, but for the whole world. SSSTTG, where "G" stands for "global".

To be clear, it's better to say that awareness "takes on the shape of" experience. So what's changed isn't awareness itself, but its content, its shape.

- Subjective experience is "made from" awareness; awareness is like a non-material material whose only property is being-aware and which takes on the shape of experience.

So the background feeling, all the accumulated experiences or patterns, like the sharks and the suncream and all the other facts and memories, that's the felt-sense. It's the "texture" of "you" in a way: it's the entirety of you-to-date, dissolved-enfolded. The rush of old feelings is a memory-experience, unfolded. The room around you now is a sensation-experience, unfolded. If neither was present, if nothing was unfolded, there would just be that "texture" to the awareness-that-you-are. (If that texture faded, it would just be void.) In the sun-stars-sky analogy: awareness is the daytime sky, the stars are the entirety of what has been experienced (felt-sense or G), the sun is the

current experience (SSSTT). Actually the second T is the name for the fade-transition between different stars bring bright => sun. Experiment: When you "feel out" information within yourself you can see how it works. If you loosely placed your attention centrally in the body and assert something - e.g. "I feel great" - and allow the response to arise, you can see how a state unfolding feels, if you sit with it and let the resulting state information arise (responding with why you don't, probably).

If it's only property is being-aware how can it also have the property of taking on a shape? That's two properties. Nobody expects the Spanish Inquisition...

Heh. Taking on a shape isn't a property, it's a capacity. Since it's not actually a material in the mechanical sense it has no properties at all (apart from being-aware). Even when it takes on the shape of something, it only apparently does so - in the same sense as a TV screen "takes on the shape of" people doing stuff in a world. It never really becomes people-stuff-world but it takes on a shape such that people-stuff-world are experienced.

The answer is: all three.

I'm struggling to put into words that there's something up with your description of awareness.

And this is where the problem lies, as you later observe: language. In order to think about something, you have to split it into parts (concepts) and then arrange them relative to one another in mental space (a conceptual framework). You are doomed to create divisions in order to understand something intellectually! So awareness is:

- The non-material material whose only property is being-aware, which takes on the shape of experience, and experiences itself relative to itself.

Which very quickly starts to sound like nonsense. We're having to create artificial divisions ("non-material material") in order to put it into language, when of course the next step is to collapse those divisions such that nothing can be said (" ").

In other other words to be aware requires structure of some sort. Another way of putting it is that awareness needs a certain amount of surprise or difference or information. Without that, there is no awareness.

No, there is always awareness - there is always "being". If awareness has no folds in it, there is not experience but there is still awareness.

Awareness is not an actor!

No, because acting implies something which acts and something which is acted upon. Awareness, instead, becomes. When "it is raining" what is the "it"? It's an error of language! It would be more accurate to say "the world becomes raining".

I knew my sloppy language would come back to bite me! :-)

The awareness of 'being' as something that carries on without experience is at best an illusion. . .

It's not awareness of being. Hmm. Okay let's see if we can arrange this better. Let's begin with:

- There is "what-is", which I have been calling awareness. Other traditions call it "pure awareness". It isn't awareness of anything. It has no inherent division, spatially or temporally; it's that which such things are formed of. In a sense it is all that exists and it does not exist (because: relative to what?). We could think of it like a blanket of material that is aware of any folds within it. Lying flat there is no experience of folds - there is simply "existing", which leaves no trace. We can't say "experience of" existing, so we might say simply "being". Regardless, it is "that such that" if a shape is adopted then the self-experiencing of that shape is the case. Maybe this is what you are meaning by "void"?
- When this takes on a shape, then that shape experiences itself - it is the experiencing of itself. No matter what happens, it has no actual "parts" or divisions, however it can apparently have parts, as folds are experienced relative to one another. The experience of division and location and change.

The awareness of being, is simply just another part of the crowd of awarenesses.

I'd probably phrase it as: there is no awareness of being but there can be awareness of being something. Now, we get onto the experience of the world itself, which is a matter of that background global felt-sense and the bright sensory aspects and thoughts. If your bright sensory experiences (which "comes together with" space and time) fades away, then you are left with a non-spatial, non-temporal experience of being-a-world or being-a-state. If that fades away completely then there is no world or universe.

Awareness as a thing is simply comprised of many parts.

Or a superposition of patterns? I would shy aware from saying "parts" for the earlier reasons, because awareness isn't "comprised of" anything if it's what those things are formed from. Patterns don't necessarily need division and their superposition just leads to a more complex form, rather than a proliferation of parts. So we retain the experiencing without saying awareness is "comprised of" parts that sum to the experience.

POST: My experience of "Just Decide"

I'm actually just imagining that I'm not using efforts to do things.

How will you be able to tell whether you are "actually" not using effort or you are "just imagining" not using effort, if the experience is identical? :-)

Good post though. Something to ponder: What if one time you allowed your body to rise up and then... never interfered with it ever again? Just allowed it to respond spontaneously with/as the enviromment as it unfolds?

For instance, the "catching exercise" is fun - having decided you are going to catch things, you let your body go and have a friend throw stuff at you, and find you catch it in efficient and unexpected ways. But what if that was always how it was? Your body automatically responding like that without the Decison-Prep? Someone throws something, your body just effortlessly catches it. A guy on a bike skids in front of you unexpectedly, your body sidesteps to avoid collision spontaneously.

That's the eventual outcome: **One Decision To Rule Them All!**

As you have anticipated, the realisation is that the "the only thing I'm trying to do is hold back these impulses", and that the final decision is to simply allow what is always trying to happen anyway. To get out of the way. That's something to aspire to eventually.

EDIT: This actually has the greatest potential benefit for speed and accuracy tasks, but the extent to which you need to be "the observer" is greatly increased. Think the knife trick in Aliens or more likely: playing sport or threading a needle. Video games are great for practice.

The more I let go the more fear I feel, and the more fear I feel the more faith I need to give myself.

Yes indeed, identifying with the awareness-space is the way forward. And it is an interesting thing, this matter of "faith". In some ways, it end up being that the faith is to not stop and so therefore you avoid having to restart again. Both the "letting happen" and the sense of expanded space can bring with them a sense of vulnerability and exposure, but once committed to it's actually very secure and freeing.

For me, the experience might eventually go away. At least, that's been my experience with many mental "hacks" so far.

Only if you re-trigger the previous experience by thinking about it or returning to it as your starting point. There can be a temptation sometimes to start from the beginning. You discover a way to do something, but you keep bringing to mind the old way in order to recall the new way. This reasserts the old position!

For example, when we stand up from a chair we can do so by summoning the sensory-image of ourselves standing, and just allowing the body to rise. However, if we do so by imaging our initial sitting position first and then the standing position, we effectively reset ourselves. We are intending both positions at once. Anyway, something to watch out for. This is what "releasing" into the desired state is all about. You have to resist the urge to check you are not in the old state, how far you have progressed from the old state, or even that there is an old state.

Feeling writerly this morning after my coffee. So, a little thought experiment (almost literally), based on a metaphor I've used elsewhere:

The Imagination Room Revisited

Something you might find useful as a rule of thumb, is to think of your experience as literally a responsive dream-space: the world around you is just a habitual thought. The room you are in is a strong habit - a imaginary scene that has condensed such that the thought-of-being-in-this-location triggers this thought-room. The bodily experience you have is similarly an accumulation of thoughts or "imaginings". Imagine for a moment that if you sat in a chair and imagined-that there was a vase on the table in front of you, unwaveringly, it would eventually solidify into persistence in front of you. If you didn't go the full distance, what instead would happen is that a vase would appear in your life that would seem to come via events in the world.

However, since there is no persistent spatially-extended world outside your current experience, that is only an apparently true. All that there ever is, is this "imagination space" the contents of which are shifting and changing "as if" you are a body in a world. You never go anywhere, you are never located anywhere.

Adopting this view, what does it mean to stand up?

It means to change the "shape" of the imagination space from "the experience of sitting down" to "the experience of standing up". And since you are the imagination space, what you are doing is shape-shifting yourself. The change is made by shifting this 3D-sensory-thought to that 3D-sensory-thought. So you can see why you shouldn't "look back" and think about where you were - because that means you are shifting back into the previous state, using the exact mechanism of change! And any habitual is more easily "triggered" by partial thinking in this way, so you are most vulnerable to that when trying to shift away from the habitual.

Let the movement of your imagination destroy the place from which you came, and don't be like Lot's wife!

By the time Lot reached Zoar, the sun had risen over the land. Then the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens. Thus he overthrew those cities and the entire plain, destroying all those living in the cities—and also the vegetation in the land. But Lot's wife looked back, and she became a pillar of salt.
-- Genesis 19 - EDIT: "To regard, to consider, to pay attention to"

(Yeah I am not remotely religious, but some of the parables are obviously tales with reference to this stuff. The rest of that chapter has a few interesting things to say about creation too. If you read them literally, it's a sorry tale of incest! But actually it's probably describing something like creation-from-self-imagination.)

A Personal Addressable Voxel-Space

Another way to envisage this is a voxel space. Basically, imagine a complete and total void with not even space. Now, imagine a 3-dimensional array of cubes going on forever. Each cube can contain a sensory "pixel" (visual, auditory, texture, feeling). The room you are in now is basically a particular sensory pattern existing in that array. If you think a thought, that appears in the same voxel-space, only less intense and less stable. However, it leaves a trace upon the space, a slight deformation, however subtle - which results in a momentum from the current state towards the state described or defined by the thought. If you are completely detached (is in, not "persisting" other patterns) then the transition between states is effortless and clean. Otherwise, what occurs is a mangling between the present state and the thought, and any other thoughts you are holding onto or resisting. So when you "look back" you are literally re-defining the target of the voxel-space to your previous state again. That's why lots of "manifestation" type techniques recommend "letting go of your desire". Not because you need to forget what you are after, but because our tendency is to re-created the "state of desiring" when we think about it.

All good. So one interpretation of the "pillar of salt" fits in quite nicely. Earlier in the story:

Another Jewish legend says that because Lot's wife sinned with salt, she was punished with salt. On the night the two angels visited Lot, he requested of his wife to prepare a feast for them. Not having any salt, Lot's wife asked of her neighbors for salt which so happened to alert them of the presence of their guests, resulting in the mob action that endangered Lot's family.
-- Jewish commentaries on Lot's wife, Wikipedia

So, as with other parables such as The Parable of the Unjust Steward, this is about forgiveness. And forgiveness in the deeper sense of the word: to forget completely. Lot's wife had made an error relating to salt. By looking back she remained bound to that, she became once again her error - in the same way as when you look back at a habit, you are returned to that state.

Yes, it fits nicely. Also, here's a related essay which is worth a look:

For it is magic, this pruning shears of revision. It really is not only the achievement of objectives, but if you do it daily, it will awaken in you the spirit of Jesus, which is continual forgiveness of sin. In this teaching the sinner should always go free; you will never condemn him, for when the spirit is awake in you you will realize in him there is no condemnation, only forgiveness, and forgiveness is not as man of the world thinks when he omits the actual execution of his revenge.
-- The Pruning Shears of Revision, Neville Goddard

(Assuming you haven't already encountered him.) Goddard was a New Thought guy who interpreted the parables of the Bible as offering insight and instruction on how reality actually worked. His language is a bit old-style, but his concept of the "pruning shears" corresponds to recalling and "editing" the past so that it no longer participates in the ongoing moment - i.e. total forgiveness.

It's worth checking out his book The Law and the Promise and other materials. Lots of stuff here and a summary article here. You'll see how the "technique" of it corresponds well to the subjective idealist's concept of a "private view" of the world which is mutable.

POST: A physicalism-breaking experience while high last night

You can certainly bend the visual field with practice; senses and thoughts occur in the same space and the of the same thing. It doesn't necessarily negate physicality in and of itself - after all, the "standard interpretation" of materialism is indeed that the senses produce electrical signals in the brain and that's where "your world" is. In a way, this can be used as proof that perception isn't direct and is in fact brain-based!

Making that explicit does give you the first step on the way to unravelling things philosophically, though. The first chapter of The Doctrine of the Subtle Worlds is quite a good read on that. It's definitely true that having direct experiences like this (which point out that you are not actually experiencing a solid 3D world even if you are in one) is far more groundbreaking that just thinking a lot about it. I'll clarify: Direct experiences of the flexibility of their perceptions rather than simply thinking about how they should-or-could be flexible. I'm more referring to bending the visual field in front of us, rather than just OP's behind-the-eyes effects.

Yeah, I think that anything can jog you out of assumption if you are being attentive, because it's attentiveness itself which does the jogging. What really changes your view is a new context: once you've noticed that everything is of-a-piece with an undivided background, the taste of transparency does it. But if you're not even attending...

I don't think playing with visuals behind the eyes is going to be of a lot of use to normal, sober, ordinary people...

Or, if it's done while already knowing what you are looking for and experimenting with. In which case you are not discovering anything, you're already a convert and are exploring it. Personally, I think even a flash of accidentally dropping your hold on attention - brief exposure to unboundedness - can achieve more insight than years of messing around with meditation and so on (valuable for other reasons though they may be). And if you are lucky enough to just put faith in those ideas, even better - because then you can knowingly "take on the shape of" the experience of openness. This is really a case where the more of a thinker you are, the longer you can end up delaying the actual direct knowledge. You are play-doh and haven't realised it; the only way to realise that you can adopt a different shape is to... adopt a different shape.

POST: Awareness and the nth dimension

The mountains in the distance can be no further than my experience of them, and nothing is closer to me than experience. The world has no depth!

But it can definitely take a while to stop "seeing your ideas about experiencing" - e.g. seeing distance as independently real - and sometimes I quite like playing with ideas like "selecting a 3d scene from 5d space" and living from them for a bit. I wouldn't say they are approximations though; surely they are applied patterns, active metaphors which actually shape experiencing if you are operating from them?

However, I think OP was talking about exactly that form of spatial-dimensional thinking. Your response about "only ready to experience them after a walk" seems to misunderstand what I'm saying though?

I am experiencing the mountains instantly, at close quarters, even as they are "smaller and less detailed" than they might be. Walking has nothing to do with how close I am to the mountains. The experiencing of walking may occur between this experience of the mountains and that experience of the mountains, but the experience won't get any closer than it already is. It will simply change in kind. This is just a matter of the nature of experiencing, nothing to do with habits and commitments or abilities. Our interpretation of the experience might change of course, giving it certain apparent qualities, but the world still has no depth (=experiencing has no depth). I'm not sure where you're going with the wall-eating-levitating stuff here? Or was that based on another interpretation of what I was describing?

Ideally I think we should talk about possibilities going from middle to stratosphere.

Just to emphasise though: the "world has no depth" and mountains comment says nothing about what can be done (you have extended it to that though), it is a comment about literally the nature of the experience. A dream about faraway mountains that are a 5-day hike away, still involves dreaming a 5-day hike to get there - however you recognise during it that you are not going anyway, it's just that your experience is evolving. Leveraging the knowledge about the world (beyond the simple relaxation that comes with it) is another step. On Effortlessness - Effortlessness doesn't mean you can just discontinuously alter everything right now (although potentially you might be able to). It does mean that the changes you do make will not involve effort. Effort is an experience, it is content. If you experience effort, it's an additional thing you've created on top of what you were focused on. Now, spending time - that's something different. I think that's what you mean by "effort". You need to spend time exploring yourself, finding that you have patterns which stand in the way of certain experiences you'd like to have, and so on.

I think you're trying to emphasise: Just because you understand the nature of things, doesn't mean you are suddenly going to have Super-Ultra-Wizard™ experiences. This is true. Having the correct map doesn't automatically let you redraw the landscape. Often the response to being told that "everything is consciousness" is something like "well, why can't I just fly?" - if this is a dream, why can't I just do anything right now? The answer is: **Because it's a dream about being a person in a world made of atoms and gravity.**

Everyone is going to have to spend some time changing the formatting of the dream. And in fact, some things may be so ingrained into the foundational pattern of the dream, that you'd have to detach from it and seed another one. The reformatting will itself be effortless (in the sense that you won't be using force to make the changes) but they will still take time (bringing out aspects and refashioning them or more obscure intentions will take take to come via apparent plausible paths). Actually, that's a good rule to focus on: The spontaneous content of a no-depth world is limited by plausibility from the perspective of the dream character. Anything could happen in the next moment, with no background occurrences leading up to it, however it will always seem plausible-if-unlikely. Only by restructuring the conceptual patterns we have adopted can we allow for increased unlikeliness.

On the first part, certainly - you know my adherence to the felt-sense approach to capturing this.

Effortlessness shouldn't make anyone feel, well, stupid. It's a description of the experience when it happens properly; it's not a chastisement for not being good enough. It's just what we want to shoot for. Because any effort inherently means the retriggering of previous existing patterns - the experience of effort is the experience of reasserting a pattern and then trying to overcome it. So effortlessness is "what doing it right feels like". It will take time to get there, and colloquially we might say that it will "take a lot of work". There are other words we might use: "should not involve using force' and so on, but they all have their baggage.

On the rest - I'm saying that simply recognising it's a dream doesn't mean you can instantly "fly". However, that is the first step to even considering you might make changes. You don't just wait for it (although I think even recognition does soften the habits of reality over time) you can now sift through the patterns or assert new things - it will be "effortless" in the sense that effort you apply will block your progress. It's like asserting being-sat-down while intending to be-stood-up. Opposing directions!

So, "making things plausible" is exactly the approach indeed! :-) That's what all that patterning stuff is about.

Perhaps we need to go into specifics here? Let's stick with the sitting and standing ideas, since the (apparent) body's habits is a good place to experiment.

- **Effortless State Shifting:** If I am in the seated position, and I want to stand, I can simply Just Decide or recall into experience the pattern of being-stood-up, and I will translate to that state. However, most people being by re-asserting the being-sat-down state first, and then perhaps assert intermediate stages while holding onto previous states. In this way, the process is experienced as being effortful. If instead one simply asserts the final state, experience moves effortlessly towards it - one they've released a hold on the previous state. Initially, this can take a long time. And since releasing isn't something you "do", the experimenter who tries to work out "how" they did it, can get confused when they try and make it happen again. So this is where spending time explicitly working on held patterns can be good. Because most of us have, over time, got into the habit of continually re-triggering out current state, re-triggering being-a-body-in-'this'-arrangement.
- **Releasing Held Patterns:** So, one thing we can do is spend time explicitly releasing-dissolving persistent patterns. That's where Overwriting Yourself and related approaches enter the picture. By lying down on the floor in a fully supported position, and completely letting go of mind, body and attention (letting them roam as they will) we can release ourselves to a fully self-supporting state, and then eventually the "non-pattern" of not actually maintaining a present state at all. This process is not effortful, in the sense that you don't use force and you don't try to push through to a different state (because you will likely begin by reasserting the initial state to do so). Rather, you operate either passively - where you simply allow everything to unfold and settle out in time - investigatively - you go looking for a particular pattern, so arises in awareness, you let it unfold - or active-assertively - in which you assert a state of complete openness, and when the counter-elements to your state arise in awareness, you simply be with them and let them unfold by themselves.

So in both cases (really the same case in different contexts) we spend time to work through our accumulated "facts", but we don't use effort (as in force).

I think you are bringing to it more than I am intending to give from it! Separately from that, of course they are all good points.

I'm not forgetting all the other sense, of course; that's why I often call our experience of the world a "3D-immersive multi-sensory thought". It doesn't matter for this, however: the point is that all experience is intimately close, made as it is from yourself, regardless of the nature of the content. The world's depth has no necessary implication on its ease of change - other than emphasising that everything about the world is, contrary to first impressions, here and now and always. It opens possibilities, but it does not say how exactly they are enjoyed, except that it must be effortless because effort is content and "second-cause" content is not required. It does, however, let you have "right-formatted intention" because your intention is based on the world as it is as an experience, not as you think it to be as a "place". That's not to say it's easy from one's current state to just do anything - of course not! - but the process itself cannot involve effort. Perhaps the main difficulty we all have is ceasing to push and hold on, and with that the fear that goes with completely abandoning everything for a discontinuous change. Even a slight maintaining of a pattern keeps everything in place, right? Hence all that gnosis stuff.

However, we should remember that: Right-experiencing is a value in and of itself. In fact, many if not most traditions don't go beyond this.

I don't think we live in a 3D world. We live in a world with some 3D data in it.

Right. It's the immersive thought that has a spatial component in the experiencing of it. Nothing is actually "located" anywhere except in a relative informational sense, conceptually speaking. This is exactly what I mean by the world not being "spatially-extended". The room next door is not in fact "over there" when you are not having an experience of it.

On depth: The value of it is in the massive expansion of plausibility. Right now, you could open your door and anyone at all could be stood there. There is nothing "happening" outside your experience right now. Nothing at all. The only definite fact is the current sensory "observation", although we have accumulated other contributions too. If one can truly accept that only now is the definite fact, then I feel that this is the most expansive our "plausibility sphere" can be. Again, "effortlessness" is what to shoot

for. Yes, in a sense, we do practice and we "do nothing" to make things happen. Hence the Just Decide exercise. The experience should be of things doing it by themselves. Any effort you put in is actually against your goals, because it is a sign you are retriggering the current state and then trying to overcome it.

Of course right-experiencing is a value in and of itself. To literally and directly experience this moment as sensations, perceptions and thoughts floating in consciousness is absolutely important. It shows that the world is... not even subjective. This is both beyond aesthetic (it is the plain reality) and supremely practical (if you are operating from some other basis, you are shackled).

POST: Any tips, tricks or texts on remote viewing?

You should so have let it happen. Well, depending on the target of course.

I'd prefer to avoid the future...

It doesn't necessarily enter determinism as such, right? Only the future as it will be if you don't re-intend it. What you will experience if you don't make changes.

Something to contemplate:

In the old science fiction stories of teleportation, there was the concern that since the original copy of you would be destroyed, and it would be a duplicate that would appear at the destination, you had killed yourself. In this form of teleportation, it is the world that is destroyed and created anew, as you are effectively translating your viewpoint to another position on the 'Infinite Grid'.

Have you ever teleported T-George?

It's (exactly) as if one line of thought starts to fade and another becomes brighter, more immersive, and if you let it fully snap into place, you're there. But this involves the previous scene including your bodily presence fading out and being replaced; your body-experience is part of the environment-experience that changes. This makes sense, since generally you are "viewporting onto" a configuration rather than being a body physically in a place, but -

No, I've not let it follow through either in that way - because it wasn't at all clear that that's all that would shift, right? However the difference is probably one of entering a thought that one comes back from (OBE/LD) vs one you do not; there is a difference, of intent I guess. It may actually be better not to have thought so much about reality. In ignorance, you just have remote viewing and maybe a teleport and are none the wiser. In knowledge, you have to confront the fact that by doing this you are leveraging a different concept of what "the world" even is.

I think experience is self-organising though. There aren't rules, so much as ingrained habits or patterns, which become entangled with one another. Which is why things don't need maintained: experiences arise spontaneously in accordance with the current distribution of activated patterns. What we are doing here, is using the fact that it's possible to intentionally change what patterns are more active. I think the problem isn't so much that you might break habits that you like inadvertently (although this can well happen), it's that the very recognition of the possibility shows you that these habits weren't real in the way you thought they were anyway. Your friends aren't in fact stable consistent separate people with an existence independently of yours; events and people don't even "happen" when you aren't observing them; etc. Your "higher self", then, is just you with a widened POV; there is no-one "doing" anything; widening your POV will certainly give you easier access, the equivalent of extra dimensionality as it were, to go around-through obstacles. But that itself may be an uncomfortable reality breaker for many, who prefer to think in terms of guardian angels and designate some experience accordingly.

The short version is: to use these insights you must effectively commit to the idea that you have a "private copy" of the world.

EDIT: By "you" I don't mean you specially, I mean "we" or "one". Just realised this read like a presentation speech! It's meant as general thoughts I am having.

So yes, it can be said to be self-organizing, I just can't seem to fathom how it possibly organizes.

It's not easy to describe, but I think of it a bit like how layering two patterns over each other combines into a new pattern. Nobody "made" the resulting pattern, it just naturally emerges from the patterns that have been laid down so far. So wherever you look, there's always an experience apparently ready and waiting for you, since that "space" is already occupied by a combination of all the patterns or observations you have accumulated so far (previous events and previous thoughts).

On the one hand, powers are awesome, on the other hand, I know that if I can simply instantly have everything I want then, well oddly enough nothing really changes.

Completely agree - if that's what we would do. But I think what happens is, you start realising that you never really wanted to (say) actually own anything - what you've always wanted is to have certain experiences and not others. So, you don't really want to own a Tesla Roadster, you just want some of the experiences that go with that ("driving a Tesla" not "doing garage maintenance on a Tesla"). You don't really want to be rich, you just want some of the experiences that you think go with it ("not worrying about money", "doing what you want" not "handling investments, avoiding corrupt accountants"). A lot of our desires are about not needing to worry anymore, to feel safe. With this (oneirosophic) understanding of our worlds, that can go away: we can always feel safe (potentially). The most important thing is that by knowing how it works we can avoid accidentally generating experiences that we don't want, and realise that: **All experiences are real-at-what-they-are.**

Maybe lucid dreams are a good example of this. In a lucid dream, do we just start summoning various objects and then sit back on our sofa? Do we just go to parties or play golf?

No... just like you say, we go on adventures!

you could practice consciously controlling what you view when you visualize the card or whatever and deciding that is what is out there in the world.

Such a good point. If you think of the facts-of-the-world as the being accumulation of observations so far (and in logical space their implications), then this is about right. When you look at a location in an "undirected" way, it is creation-by-implication - the content of the observation is "filled in" according to whatever patterns are active in that context. If you do so in a "directed" way, which really just means that you are holding a particular pattern in mind when you do the looking, then you are deliberately selecting the content of the observation. Since new observations that are created by implication will always arise in a form coherent with prior observations (the world always "makes sense"), and every new observation re-triggers and entangles prior observations, it's a good idea to take deliberate control of anything important - since revising it later (although possible) is more difficult.

It doesn't matter whether the "observing" is sensory (main experience) or shadow-sensory (thought), they both count as part of the definition of the world, except for the intensity of their contribution.

(Related: All Thoughts Are Facts.)

POST: Are we immune to reductionism just because we like subjective idealism?

I take the view that concepts are always just relative truths?

There's never going to be a description of how things really are, because that already is a description - to describe it would required another description of equal or greater size. We'll never have a TOE as such - because that is basically the definition of a world, and we're surely against such definitions here except as tools? What we can have is a metaphysics where we, say, talk of patterns in the general sense and come up with better ways to lead people direct experiencing. So reductionism of some sort is inevitable - the difference it that we are not confused into thinking that it corresponds to "the truth". Instead, we might view them as active metaphors: patterns of description which themselves have a shaping power over experience. We are never just explaining something, we are defining it and deforming experience with our concepts - but the subjective idealist is aware of this. They are aware of the impossibility of separating a fact from a description. Meanwhile, all the senses and the felt-sense and spatial-extent

and all that, they're the same thing (experiential content) and to focus on any one is to deform experience. It's all-of-a-piece. (Just notice how quickly people knacker their vision by trying to see visuals instead of have perceptions.) But that can't be captured in words, and so the visual sense tends to get used in discussion because it is easiest to describe in language and can be presented in a verbal or literal diagram better than any other, due to the persistence of a visual experience.

I don't think it's an easy way out - it's simply how things are? The nature of experience dictates it. Spatial extent isn't a thickness, it's actually "flat". There are lots of other "depth-type experiences" one can have too, but they are just that again. To be clear though, "the world has no depth" is more about there being nothing "happening" behind what you are experiencing, rather than just the idea that there's no distance between you. It certainly has no spatial extent other than the experiencing of it, but also there is no deeper world in the same way you are experiencing it. It's that old thing of the world not in fact being a "spatially-extended place unfolding in time".

To reuse a tired analogy:

- You are watching a TV show. There's a scene of an office. The door opens, and a man walks in. "Elevator was broken, had to walk up the stairs", he announces.

Did he actually walk upstairs? Was there even an elevator beyond that door? In what sense does the man even have a history, in what sense does he "happen", prior to opening the door and you seeing him onscreen? In fact, in what sense are the events after the door opening even "happening"? In what sense is that a man, other than my concept of a man?

So we should definitely look into things deeply, but the way we look into them isn't in the manner of investigating "real world", right?

[The Reframing of "Thickness":] The advantage is that now the thickness is accessible instead of being "out there" beyond reach.

See, I'm not very happy with repurposing the word "thickness" for this. Although there's a natural problem that every word we use will imply a spatial metaphor. What matters is the complexity and entanglement of the patterns; that would perhaps correspond to your use of "thickness". That's why I've turned to phrases such as "patterns" or "accumulated observations" or "dimensionless facts", depending on context, to describe the nature of the world - dissolved into the background awareness. In truth it (the unobserved world) doesn't exist in any way that can be sensorily conceived of; although we can say it is dissolve in the felt-sense perhaps. This means we can jump straight to no longer viewing the world as a "place" in the way we have habitually assumed it to be. Anyway, as you have indicated, what's important here is that it means all contributing facts are available, here and now. And this means we can "re-observe" things we don't like, and adjust them. Furthermore, we no longer need feel obliged to believe our sensory experiences, or thoughts, since they no longer represent anything; they are simply a reflection, an aspect of, our present extended state.

[A Man Takes The Stairs:] There would be a narrative for what happened while the man was absent. And this narrative isn't something trivial per se.

I think you exactly can adopt the view that there's nothing "behind" your present experience, in the sense of their being an environment that is "happening". You can assert the truth of it until it takes root and you'll find your experience shifts accordingly. And that's a key thing, right? There is no technique. There is no way to do things, or even a possibility of doing things, other than the shifting of state. And the way you change state is... to change state. There's no other way or approach. Questioning things and saying things to involve a state shift to some degree - it's inherent in the experience - and if you kept at it that shift would become stronger and one view would become "brighter" than the others. But it's a long way around?

We're just exchanging different words for the same thing. Some would equate the word "contemplation" with thinking-about, which would be wrong. Some would equate it with maintaining-in-mind, which would also be wrong. But I know what you mean. Your "contemplation" is my asserting of state. And your concerns about contemplating North and South simultaneously corresponds to my example of triggering the state of being-sat-down while asserting being-stood-up.

Again, we still come back to: detaching from one state while bringing another into experience. And since there's no way tell anyone how to recall something, there is no technique, there's not much we can say about it. As our old pal said in The Art of Dreaming:

"To intend is to wish without wishing, to do without doing. There is no technique for intending. One intends through usage." – Carlos Castaneda

Yes, we may as well stop contemplating physicalism, because you can never "solve" a point of view in order to get to another. We must leave it behind, and adopt a preferable alternative. Only by doing that do we discover if it works - but we have to do so fully, which is not necessarily an entirely comfortable proposition for most/anyone.

How, exactly? That's what's so tricky! Our conversation is an example of that, I suppose. We make a good effort though, I think. :-)

I suggest that all we can do is offer analogies and metaphors, until we come across one that clicks, one that's the nearest to the experience - on a case by case basis. Although we can say what not to do clearly enough. This is an area that requires the experience; just as talking about everything being "consciousness" doesn't really mean much until you've had that experience of openness.

Okay matey. Enjoy your dreaming until next time. But watch out for mountains, please - they sneak up on you. They're much closer than you think! ;-) Cheers for now.

POST: What are some of the implications of personhood having no substance? I'll talk about how I understand this.

Very clear, a good read. I would maybe offer one thought:

In fact, in this very moment, just how many Nefandis live in this very body?

If we were being more precise, might we instead ask:

- "How many Nefandis (conscious perspectives) are accessing the experience of being that body in those circumstances?"

Because Nefandi isn't "in" a body, it's really that a particular experience has taken shape "within" Nefandi, or rather what-Nefandi-really-is. And that answer would be, any or none - because (to use a poor analogy) the number of viewers watching a TV show is not limited by the show itself, only the number of viewers. An extra answer would be, infinite - because an individual moment of "being a body in the world" exists outside of time. The number of "experiencings" of that moment over all eternity would be uncountable and, essentially, simultaneous. I'm referring to "at time of broadcast" here, to be clear. (The show itself was never made, in a sense it has always existed.)

But then, as the next version of the answer clarifies, since this is outside of time or at least there is no relationship in time - there is no "George watched and then Nefandi watched it" - every program will "eventually have been / has been" seen by everyone. The additional part would be, there aren't any "ones" either because it doesn't make sense to talk of two consciousnesses when they cannot be distinguished between. But that's more something that can't be talked about.

So because we know we can switch, of course we subtly know more than what meets the eye.

Yes. In more practical terms, there is no distinction in type between being able to conceive of something and experiencing it. If you can think of something, then it can become an immersive experience. To know that a TV show exists is to be able (in principle) to be able to seek it out and watch it.

Just because time is endless doesn't necessarily mean you get around to watching everything possible.

Yeah, I always try to tread carefully here. More specifically, I'd say that "every program" that has been conceived of does logically exist (simply be definition). It has therefore in a sense been "seen" (thought of) - but that is not to say it has been "watched" (been adopted as an immersive experience). This is a little hard to talk about because in discussing it we imply an objective view - a space in which "every program" exists. But in truth it is more claustrophobic than that; it's not any program, it's every program that is logically implied by the current state. You can't "see outside" of that - for the attempt to do so creates an "inside" by implication.

Agreed with all. All things are here, now, just in relative states of brightness, different levels of contribution. One's present experience is then the total of all prior "observations" to the extent that they remain active/bright. This understanding is where the hope for deliberately directing one's "reality" comes from - diminish so-called previous observations, introduce new ones, and so on, to "rebalance" reality or simply assert a new pattern. Importantly, it means that the next-moment need not have any

logical causal connection with the now-moment - other than that one has conceived of it.

Prior, future, and parallel. :) Not just prior.

Aha, well quite!

So, that's the interesting area: emotional readiness for discontinuous change. I'd equate that "readiness" with a willingness to release a hold on the current experience almost completely?

So, if for convenience we maybe think of "emotional state" as being a collection of bodily sensations, then the only states you will be able to shift to are states which also contain those bodily sensations. No happy states while you are holding onto your sadness, to pick a clumsy example. Since it seems relevant to the "multiple experiencing" aspect, and it's the closest I've got to writing a description of world-sharing in metaphor:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records, and any number of customers examining a particular record. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called remembering. Practically, this would involve summoning part of a record in consciousness and having it auto-complete by association. This would be called recall. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Reality-shifting" means to decide to recall a memory that is not directly connected to this one.

POST: Subconscious mind is helpful and problematic for the same reason.

On the "effortless" thing:

...the way in which things are "effortless" is more in the sense of alignment of intention, lack of tension cause by asserting contrary states, and the sign of this alignment is effortlessness. Like the alternative term "non-doing", it is easily misunderstood as meaning not participating at all; people think "it happens by itself" is a sign to wait around, because you can't easily describe intending. [1]

Practically speaking, it is meant as a description of using end-state intention and allowing-unfolding, rather than simultaneously intending the end-state while reasserting the state-state or intermediate states. The common examples are intending being-standing-up, while intending the process getting-up-from-sitting (creates conflict). Or trying to solve an intellectual problem by intending it-being-solved while continually revisiting the it-being-a-problem state, and so never letting the pattern make the transition. Unfortunately, it (effortlessness and non-doing) really doesn't make a lot of sense to someone until they've had the experience, like a lot of the things we discuss here.

[1] Although actually, if you use the patterning description of experience, you can lead people to be able to assert end-states using their imagination in a way that makes sense and can be discussed. You can lead them to non-doing, although in my experience in most cases it has to be done in person, as you kinda feel your way through the explanation.

So do you mean in the sense that you have a "knowingness" that whatever you intend is going to manifest because your subconscious mind and/or universe works towards aligning with your intent, therefore you comfort your anxiety through this knowledge?

Sort of. Remember: The universe is dead. Only you are alive. All time is now. It is you who scan your attention across the pre-existing moments. When you intend something, the update is immediate: it is immediately true, incorporated into the pattern of the world. Your attention just hasn't got to that moment yet. So the reason to accept and know that "it is done" is because that's the truth, and so you don't then re-update the world into another state through further meddling due to doubt. Literally, everything that arises in your awareness is a direct interaction with the world, as the world. Passing thoughts indicate the current state of it (they are it). Deliberate intentions-thoughts define the current state of it.

POST: Can abstract dualistic matter exist?

[POST]

I'm reading through the Three Dialogues and got past the bits about the impossibility of abstraction, but I didn't feel like I grokked it, or that abstraction was given due diligence. I also feel like matter is too often dismissed in the book simply because the sensory experience of it is contingent on the mind. Let's pretend that we live in a dualistic universe. Let's pretend it's just you, me, and a single other piece of matter to observe. To really simplify things, the only thing that we can observe is this piece of matter, and we can't observe it from other perspectives... because we're tied to rocks in Plato's cave. This piece of matter works like a function of both its own properties and the properties of the observers. When the piece of matter is observed from my perspective, it outputs a "0" and I experience that "0". When it's observed from your perspective it outputs a "1" and you experience a "1". So our experience of this dualistic object is contingent on our own mind, as well as its own spooky properties. This is analogous to me and a dog looking at a rainbow, and each of us seeing different colors. I know nothing about the structure of this matter, except that it imposes consistent sensory experiences on an observer relative to its own properties and the properties of the observer's mind. f(own_properties, observers_properties) = experience!!!!
Isn't there about as much reason to suppose this matter exists as there is that our sensory experiences are contingent on a greater god-mind?

[END OF POST]

I'd say your story already begs the question; it presumes the existence of something and then creates an image based on that something, in an attempt to prove or disprove it. Some thoughts:

- In what way do we ever experience matter?
- How exactly would the boundary between matter and mind be breached? How would they interact with one another?
- How can something have properties other than those that arise in experience? Where do those properties exist?

Certainly we can conceptualise additional objects and patterns and properties to form an explanatory link between observations, but they belong to mind and arise in experience too, and don't belong to some external thing (except as the concept of "an external thing"). In other words, matter "exists" only as a fictional story to connect sensory experiences. Unwitting reification of abstractions is one of the worst habits we can have.

EDIT: The additional part is that what we call "observations of objects" are themselves collections of ideas and their extended patterns.

A Reformulation

Perhaps you should reformulate your question, which is in fact:

- *"Is it possible for me to have experiences as if there was such a thing as matter?"*

The answer is, "yes".

Then you should ask:

- *"Does that mean there exists such a thing as matter, other than my conception of it?"*

The answer is, "no".

One of the problems with personal experience is that it has the property of aligning with our current worldview. The fact is, that if you adopt almost any philosophical position, you will start to experience the world as if it were true. Only by personal experimentation can you demonstrate this to yourself. If you genuinely adopted the notion that only mind exists, your thoughts and experiences would quite quickly fall into line with that view. But that makes us ask: what is the "real, essential truth" then?

The Truth(s)

For the sake of discussion, and simplifying by division, we might say there are three types of truth:

- *Direct Truth* - The immediate experience you are having right now, without analysis. The only definite fact is the content of your experience at this moment.
- *Conceptual Truth* - The is the 'truth' of having a self-consistent conceptual framework which we use to describe the world. This does not necessarily have many contact points with direct truth; it can be a 'castle in the sky'. The more contact points, though, the better.

Since the content of direct experience is changing all the time, and content of conceptual experience is arbitrary, then neither can be the fundamental truth. The absolute truth must be unchanging.

- **Absolute Truth** - The only definite truth is that experience is being experienced. In other words, that you exist and "are". Essentially, this is consciousness. It is the only certainty.

So all truths apart from this one will in fact be relative truths. "Matter" is a conceptual truth, a self-consistent framework, but one with minimal touch-points to direct truth because it supposed an external view beyond what is possible to experience directly. There are in fact many ways a world can conceptualised in any number of equally coherent ways. But none of those ways are "out there" in reality, they are "in here" in thought.

The Conceptual Question

Finally, let me suggest a way to tell whether a conceptual framework is approximating direct truth, rather than simply being a connective fiction:

- If when thinking of your conceptual truth, you see it from an objective, 3rd-person view, the "view from nowhere" - then you are immediately wrong, and all that your are imagining in that view is a complete fiction disconnected from direct reality.

It would be an interesting exercise for you to pause right now, and think about "matter" and how it interacts with personal experience. Probably you have some sort of vague imagery that appears in your mind at that point, perhaps a little illustration or diagram or example. You should write down a description of that imagery.

...

What do you mean "who am I"?

I'm simply presenting the common argument that is used, the logic supporting that position. The basis is that anything that has ever been observed interacting has had a commonality. If instead of "interact" we say "push against one another" then it becomes clearer. Only things which share a common property can push against one another, otherwise: what is pushing against what?

(If there is no commonality, then you have to propose an intermediate processes which contains aspects of both and acts as a bridge between the two - but then you have implied there must be an additional type which underlies that, something which underlies mind, matter and the bridge.)

So we end up eventually with the idea that matter must have a mind-aspect or mind must have a matter-aspect. Since we only ever observe mind, then it would seem that matter must have a mind-aspect. Furthermore, since we could never observe a non-mind-aspect of matter, it exists only in our concepts. Effectively them, observable matter = mind. Hence, there is only mind.

The short version is: Anything you can't directly experience, is something you are inferring, and cannot prove the existence of - you can only demonstrate the usefulness of it as a fictional concept.

The even shorter version: Matter is not impossible, but it is perhaps pointless!

I reckon that if we keep going at it, what we'll discover is that we do agree entirely, it's just that we're cutting up the world differently; our experiences are the same, we're just categorising them into parts in different ways. :-)

To wrap up a couple of stray points and go around one more time for fun:

- I'd suggest that in order to recognise that two things are affecting one another, a commonality has by definition been established of some sort. Even if that commonality is simply that they are (say) both "patterns in consciousness" in the same way as there is commonality between "folds in a blanket".
- We can have commonality without cause and effect. In fact, I don't believe cause and effect is a very good model; I think it's better described as an account with partial observations of a larger pattern, etc.

We probably have to define what we mean by "exist" to get any further. It does depend on the level at which we're talking. If I'm saying matter is essentially a concept to us, does that mean matter doesn't exist or cannot exist? That's a reasonable question. (The other was "does it matter?", pun-fully, which speaks to my short version!)

Concepts do "exist" as concepts, as thought-patterns. And one could look upon our ongoing sensory experience as an "immersive thought". And so experiential patterns are themselves "concepts" or "collections of ideas" in Berkeley-speak. So "matter" does exist as a concept-idea and one which is experienced in a way... but only in the same way as "a vase" exists and is experienced, which is only as a concept-idea... and which is associated with certain sensory patterns, which are also concept-ideas. And so on.

We are left with: okay, it turns out that everything exists at least as concept-ideas, so what are concept-ideas made from? And the answer is something like "awareness" or "consciousness" or "experiencing" or... mind.

So again we're back to a commonality, and to mind. But it's a commonality in the sense of different folds, as concept-idea patterns, belonging to the same blanket, as mind.

POST: Oneirosophic music that cultivates the feeling of lucidity.

Nice selection. Music, yes, completely. Oneirosophic Soundtracking™. Coincidentally, I was already listening to Boards of Canada's The Campfire Headphase when I clicked on the link - I find their stuff and Plaid quite good for background mood-setting. Also some Moderat/Apparat remixes:

Seamonkey - Moderat
Tomorrow - Ladytron (Apparat Remix)
A New Error - Moderat
Milk - Moderat

Yeah, I like Moderat, their Bad Kingdom video is one of my favourites in the last few years. Those were quite pleasant. Remind me a bit of classic atmospheric drum 'n' bass like Omni Trio's The Haunted Science album - dreamlike with a persistent beat, good for traveling. Kinda stripped down and without much in the way of effects. EDIT: And liked that last video.

Organic, yes. Really I think there is a sweet spot where drum and bass, atmospheric electronic, and hip hop meet up. Things that are "soundtracky" in particular.

...

The Devin Townsend "drone" albums are good - thanks for the tip! If The Field's Sound of Light EP, which was meant as a soundtrack for Stockholm's Nordic Light Hotel, was less relentlessly intense, it would be like that. And I agree with the Terence Malick and Into Great Silence, particularly. The latter really puts you somewhere else.

POST: Dreams, Subconscious and the Goetia

In subjective idealism, all demons are "you". As is everything else you experience. (Using the word "thing" is perhaps slightly problematic, since it is often taken to imply an "out there" spatially extended place with objects in it, that are "happening and unfolding in time, but we'll let that pass.)

So you can make up anything you want and have it behave however you want, potentially. If you choose to imagine that there are demons and they do such things, then you will have experiences "as if" that is true. You'd have to actually define what you mean by "subconscious" and "greater collective subconscious" to go further than that, within a larger context. Here, I would suggests that "subconscious" is just a word for all logically sensible patterns which are activated to a greater or lesser degree within your perspective. "Conscious" is the brightest pattern at this moment, obscuring the other patterns (think: the sun shining in the daytime sky, obscuring the stars but the stars are still there). "Greater collective subconscious" would mean all patterns in logical space, full stop (think: all possible locations in the sky where a star could be).

[have it behave however you want.] Not if you imagine it has some independence or free will.

I would count that as part of the original "imagining" though. You should be careful and specific, definitely. Certainly, once you've set something in motion, it can (apparently) be operating under its own steam. Although I would view this as the pattern of that thing being overlaid upon subsequent experience. The problem is that this happens "by implication" or association.

For instance, you summon a particular Greek hero for his strength and wit, knowing it's "all you", but forgetting that doing so also triggers all the associated patterns, and you subsequently find your music tutor dead with a lyre embedded in his head.

POST: The Mental Tendency of Preferring Multiplayer

In discussions elsewhere about subjective reality and influencing reality, a concern that comes up again and again is that doing so implies that other people won't be "real", or at least not independent. (The other version is where it's assumed that they are "real" now but that the act of making change will mean they won't be the same people afterwards.)

This "peopleness" issue might well be one of the main problems for accomplishing unusual things, and explain the "urge to forget" that occurs after spontaneous unusual experiences. For instance, witnessing objects vanish and reappear may seem like a small glitch of no consequence - but in the back of your mind you follow through the implications: that the world is not solid, stable, reliable, but instead flexible, randomised and arbitrary. If that can happen to objects, then it implies that perhaps any fact-of-the-world at all could change on a whim, including those relating to people. Maybe this is why it's often only under extreme and desperate circumstances that reality-shifts are experienced.

The world is dead independently of us, only we breathe life into it. Perhaps this is a fear of loneliness? Perhaps that's why we invented a world with imaginary friends in the first place?

Q1: The world is dead independently of us, only we breathe life into it. Perhaps this is a fear of loneliness? Perhaps that's why we invented a world with imaginary friends in the first place?
One of my earliest experiences with anything I'd call oneironautical was meditating in a dark room after having eaten four grams of dried Gymnopilus luteoviridis. The hallmark of the experience was an overwhelming, metaphysical, inescapable sense of loneliness. It was like masks had been pulled off of everyone I'd ever known (or could ever know) and they were all just reflections of my self, devoid of any -genuine- otherness. And that devastated me to such a degree that I decided, "There's a very good reason I decided to be a human. Realizing you're It is not fun. It's way more fun to be a human." And I stopped meditating or doing drugs or contemplated anything important for... months, definitely. Maybe upwards of years. I wasn't ready for that at all. And it didn't just mean that I wasn't open to that realization. It pushed me, repelled me backward, stunted my progress, took me out of the game for a long time. Cultivating your sensibilities, molding your desires and tendencies, and learning how to subtly establish your own, internal sense of validity (i.e. some kind of ultimate Otherness is not necessary for something to be just as valid as you feel it to be right now) is one of the absolute most important aspects of spiritual progress IMO. Maybe the most important.

I think /u/3man had a similar drug-related experience, but it was more of the sort of a character telling you how it is; he felt the potential horror of everyone just being our puppets too. Can't find the link right now. Yes, I think that having a right worldview, and a shifted perspective of what "meaning and purpose" are, is required before being fully exposed to this. For instance, many people's response to the oft-banded theories that "this is a simulation" is that it would make their lives pointless. Similarly, people who accidentally have lucid dreams and just wake themselves up because "it's just a dream". They rarely seem to interrogate the underlying assumption, the assumption that things "being made from atoms" is somehow inherently more meaningful than things being made from information or dream-stuff. Are solids more meaningful than gases? Are rocks more meaningful than oxygen?

If a person hasn't addressed these things, then even straightforward philosophical idealism will be problematic for one's identity.

cosmicprankster420: *To me the whole point of oneirosophy and lucidity is to have the freedom to create any kind of experience you want for yourself not to come to some ultimate realization that this is all some kind of solipsistic nightmare that we are trying to forget. You are making the mistake of assuming there is some kind of ultimate reality, but the way I see it is that neither the realm of otherness or the realm of just me ness are ultimately real. To say that one realm Is the real one and one is illusory creates a kind of objectivity because in order for something to be real something has to be unreal and vice versa. I was definitely going under the solipsism trip for awhile but I then realized if everything is subjective and not ultimately real then solipsism isn't real either. I think what our mental tendency actually is, is having a kind of foundational primary worldview in which everything stems from. To me being an oneirosopher is about being a kind of metaphysical nomad moving effortlessly from one type of dream to another via there lucidity and if you are stuck in one type of dream like atheism, Christianity, or the case of solipsism then you have actually lost some of your lucidity. It is realizing that if nothing is real then nothing is unreal either. The idea that everything is lifeless hologram under your control is no more or less valid then a world of otherness and others the former is simply more practical when it comes to controlling things. But if we say that one type of experience is real (being the only thing that exists) and one type of experience is unreal (there are other independent minds out there) then we are actually disempowering ourselves in terms of creating the types of dreams we want because what if we really want to create a dream where other independent minds exist, if everything is just us are we not able to or allowed to create that kind of dream? That's limitation to me paradoxically. I think instead of trying to come to some ultimate realization we need to learn how to switch back and forth at will from these perspectives because both the everything is me perspective versus the there are things independent of me perspective both have their own uses, but we should be very careful about fully commiting ourselves to one dream to the point that we forget we have a choice.*

Yeah, the only "ultimate realisation" is surely that there is no fixed truth in terms of content. No content-based realisation is ultimate. I think people sometimes confuse "nothing is real" with saying that experience is hollow, that there's no aliveness. But that's misinterpreting it as " 'nothing' is what is real", that reality is nothing. In fact, if you-as-consciousness is shaped into the experience of being a body in a world with other people, then all of that is alive, is intelligent, formed from your aliveness and intelligence.

So oneirosophy becomes the recognition of the ability of whatever-you-are to take on the "as if" experience of any relative truth.

cosmicprankster420: *misinterpreting it as " 'nothing' is what is real".*
thread closed

POST: I've learned how to wake up, but I'm too afraid to do it

It doesn't mean loss of identity - it means recognition of identity and context. It's like you've been watching a TV show all your life, confusing yourself with one of the characters - and then one day you relax, your attention opens up, and you discover you're actually a guy on a sofa in a nice apartment holding a TV remote. And you always were that guy.

Now, that initial opening up might be uncomfortable; it'll feel very exposing at first, but that's just like how tight muscles are uncomfortable when you first unclench them. It's just like a lucid dream: you realise you are dreaming, and then your realise that this means the "you" that is dreaming is not the dream-body or perspective, it is the whole "space" in which the dream experience arises. The experience of awakening in a lucid dream is truly freeing and exhilarating. For starters, you understand that your intentions have global effect, not just local body-movement effect. When you decide to go to the grocery store, it isn't that you bodily move there - rather, the whole dream shifts towards the experiential state of "you-being-at-the-store". Meanwhile, it's incorrect to say that the dream "happens" at all. Nothing is "happening" while you are not experiencing it, although we infer it must have from our observations. Reality isn't this other thing that does stuff, like it has a separate intelligence operating independently of you. That's too movie-ish.

Short version: **You don't need to worry.**

Q1: Hey, George, I've been reading your theory on so many occasions now and I'm grateful that you keep sharing it.
Something is kind of itching me though, and I would like to directly address it.
"Reality isn't this other thing that does stuff, like it has a separate intelligence operating independently of you." - that, and other such ideas, imply that the whole world is "my dream". Okay, maybe we could say that, but then why does this dream follow it's own routes in so many occasions? For example, I would like to have this monetary system off the table, and have all the people on planet Earth to be conscious, generous and kind towards everyone and everything. I would like to have my country run by strong people who really do well for it. I would like to have us able to travel in space right now.
Why are these wishes not true already? Why does it even seem that it could be the exact opposite coming to reality? Is it my fault or is this way of thinking just a kind of mental disorder?
Please, clarify! I bet you know what I'm talking about. :)

Hey! Getting straight to the important stuff, I see! So I suppose we should start with a question: Why do you expect that those wishes should be true already?

Q1: Because in my dreams things change instantly "on demand". Let's say this "physical" world might have a bit of delay in manifesting desires, partly because we have too many of them and have a hard time focusing. Maybe that is one of the reasons things are so messed up - because we don't really know how we want them to be? You have said about the various patterns which "reality" manifests and I agree with that theory, but what if my desire is to remove some of those patterns entirely? Anyway, how long do you expect that it should take to manifest if I intend those wishes right now? The current situation shows that it might take a bit too long, if it ever does happen, and I might not even be alive to see some of the manifestations. What if my intention is to have all of this in a few, three to four years max

Well, this world has been around a lot longer than most of your dreams, and has become pretty stable - although you can create persistent dream realms and you'll find they operate very much like this one. You can indeed have on-demand changes though; any delay is due to "plausibility", related to the form of your intention, and that's something you could work on by examining your ideas of what the world is. (Just because you accept it's a dream, doesn't mean you've dispensed with the idea that it's still a "spatially-extended place unfolding in time" of some sort.)

Meanwhile, to remove a pattern completely, you need to remove all "amplitude" from it, but it's generally easier to abandon something and switch to a replacement, just as in a lucid dream you'll tend to open a door to a new scene, rather than morph the current scene. Anyway, as to your "wishes"...

How exactly have you gone about wishing for things so far?

Q1: So far I have put myself in a workplace where, although I spend quite a lot of my time, my work would bring those wishes closer to reality. I'm actually in a position where my influence could greatly expand, thus even further manifestation could occur. However, some things seem to be beyond my control, like what the EU, USA, Russia and such "great powers" decide for our globe. So far I've gone about wishing for their powers to be more and more diminished and their influence over people and reality itself to be lesser and lesser. I've just been intending that my country (somewhere in the Balkans) be too far away from their clenches, thus being able to become an independent, sovereign power. Still, not long ago, NATO put even more military strength around here, which seems to be quite the contrary to what I wished for. Also, the public seems quite powerless to all this, and this is also contrary to what I wished for. Perhaps my "wishing" has been not specific or ritualistic enough? I've read about the dimensional jumping, perhaps I should jump to a dimension where these wishes are closer to reality? Can I just jump to a dimension where they are already true?

The problem with these "wishes" is that they can be outside of your daily experience - and what your life is, is experiences and that's the key to selecting things. You have to identify what the actual end-state experience is that you actually desire. Vague notions of things often aren't helpful and can be contradictory. You also have to be careful what you wish for. For instance, your country becoming a sovereign state may necessitate NATO preventing other movements during the events of the transition phase. There is going to be a transition in time between this-state and the end-state. It also matters how you conceive of the world. If you really think that the EU, USA, Russia are "out there" and that they "happen" unseen, then that can be problematic. Those ideas become part of your intending if you "wish" in terms of those assumptions.

All of this is why manifestation approaches tend to, in some form or other, advocate deciding on the desire and then having faith and forgetting about it, by which they really mean do not define or interfere with the apparent means by which the desire manifests. Meanwhile, the so-called "jumping" approach will give you all the same problems if you don't have the formulations down pat; it's really just an active metaphor to allow yourself to let the world-pattern shift more drastically, it's a decision that it's "okay" if things change discontinuously.

So... make it specific in terms of an end-state and how it would actually be experienced. All manifestation must be about subjective experience, because that's all there is. Maybe pick one single thing and focus on that first?

...

A1: How are you going to wake up?

A2: He'll dream he woke up.

POST: All the Feels (Are Yours; Act Like It!)

Something that can be helpful: viewing bodily sensations, thoughts, feelings as part of the world rather than part of "you".

If what you (as consciousness) are having right now is an experience of being-a-person-in-a-world, then your preferences (which really about to feeling-states) are just part of that world-experience. Just because that part is closer to where you've typically narrowed your attention, doesn't mean that it is more "you" than other parts of the world. This leads us (hopefully) to identifying with the background space which takes on the shape of experience, rather than identifying with the experience itself. (Yes, they are the same thing, but the context is unchanging whilst the content is ever evolving.) It is much easier to detach, modify, release something when we aren't grasping onto it as part of our identity.

My garden is blossoming with purple trees, obviously.

Q: ==It is much easier to detach, modify, release something when we aren't grasping onto it as part of our identity.??
Actually two conditions need to be satisfied:
It's not part of your identity and it's within the scope of volition.
It's a bit of a contradiction, because we consider the so-called "external" world to not by part of our personal identity by convention, but because it's also considered to be outside the scope of volition, it's not easy to modify directly by will.
In other words, while whatever you want to modify shouldn't be what you are, it should be your emanation/imagination/activity, etc.

Yes. In easy imagery, I see it as not "standing on" the particular fold of the "reality blanket" that you are intending to move. But you have to see that the fold is within you and therefore accessible, without it being you and therefore not movable.

We can easily fall into language that has come to imply the opposite of what we mean. For instance, to make ourselves understood we might talk about how "everything is internal" - in order to dispel the idea that there is an "outside". But really we mean there is neither internal nor external, or at least that those are artificial divisions which divide a whole into parts arbitrarily. The use of internal-external then leads to misunderstandings on what subjective idealism would mean, assumptions of solipsism and so on, all based on trying to think of one perspective through the lens of another. And so on. There's a common thing where an idea is accepted partially, in such a way as to be "made safe" and less radical. One example is that Neville Goddard's instructions on revising the past are interpreted psychologically rather than literally, or with new-age swirlings about releasing emotional energy and so on. It's only half the message with the other half replaced by something more comforting, less philosophically disturbing.

Physicalists love your post.

"Materialists just won't believe number 4 on this list!"

POST: Techniques are a double-edged sword.

I guess that if you think of a technique as a straight up pattern-activation - using what's currently prominent a bridge, like triggering one memory via another by association - then it doesn't seem so bad. It's a way to get to an experiential result without having to detach from everything in order to create it discontinuously. While there is no technique to intending itself, getting to a result by intending the starting point of a chain of activation seems valid to me - and can be used in innovative ways. Yes, totally, particularly if one particular pattern becomes too "bright" and dominant, obscuring others. Since everything is "us", then all technique and cause-effect is fakery. So I tend to think that any move away from a "taking on the shape" approach (no cause-effect, we shift ourselves as ourselves as a whole), by identifying with one part of ourselves and using it to try and operate on another part, tends to intensify division. By using tools, we withdraw ourselves from the target - but being the target is exactly how to make deeper progress. On the other hand, representational approaches (attaching meaning-patterns to objects and then creating experiences involving the objects) can be fun and easy and does get to the heart of treating all experience as a dream environment, where anything can mean or do anything.

...

Good analysis - the problem of Second Cause in a nutshell. The confusion of association (linking of memories) with causation.

Yes, "being the target" isn't easy; even the phrase already implies a division. The only way that seem to work is to "stop generating". In other words, cease maintaining division. Even the direct approach of "becoming" requires that. Detachment and intention all over again.

That's how I interpret the situation.

A better interpretation is: there is no "way" to do this, so there's nothing for me to say. Whatever I might say, would be a description of a technique. There are no doors or way to make it easier, because it isn't hard or easy. In truth, I wrote everything I had to say about it around 7 months ago and 4 months later. Anything else is really just a reformulation into different language, the creation and application of different metaphors, which might generate fresh ideas for experiential direction, but none of which change the underlying message.

...Sorry, I got distracted by my own typing there: expand on that ignoring or running away from subjectivity? Something I've noticed repeatedly: being all too willing to be distracted from settling into that.

I knew that. I still think there are things to say.

Yeah, I agree that it's about removing obstructions. But how are they removed? By the same non-way approach of intention. There are always things to say, because the total pattern is always changing in terms of distribution, but there's nothing that can be said about intending and "the truth" except saying that it is not doing and not this or that. There are infinite ways to not-say-it though. :-)

Cheeky on the criticising=technique! ;-) Now, I don't say anything can't be done, but by that I mean that I don't believe there is anything that cannot be experienced, so I'm really talking about "the experience of doing". Which would be Second Cause again...

Do you figure your contemplation will change at some point?

Well, the underlying thing of it I don't see changing (which amounts to a not-this), but everything else will definitely right? And subjectivity is a good one: there's that whole thing of realising that for there to be a notion or experience of being subjective in one way, that's not being subjective in another way. If it is discerned at all, then there is somewhat of a division or contrast in experience. So yeah, you're spot on that the style of contemplation will change quite dramatically, because even to look at something is to have it shift by the looking. I think that just knowing this means it's more of an "exploring possible experience adventure" rather than an "uncovering of fundamental truth" though?

I don't care about a fundamental truth. Not anymore. I want a powerful and useful truth. Useful to me and powerful for me.

Right - and this speaks to your other comment too, which I found really evocative of a certain struggle that goes with this territory.

I suspect a lot of us (naturally) get into this looking for some ultimate knowledge, something that can be discovered and seen and used - a "thing". Then eventually, it a cliche, but we find that it was here along along and that, so obvious, it must be everything and everywhere already. As you seem to have, I spent a lot of time wrestling with should about "me" and tried to manipulate it into a certain way, relative to a world, to overcome boundaries and all that.

But then, if I instead view everything as "experiences", and that the experience of being me "comes-with" a world, I realise I don't need to worry about boundaries or separation. I view it that I am having the experience (taking on the shape) of being-a-person-in-a-world, and that "the world" is a state that includes all of this. Spontaneous body and thought experiences arise from and are part of the world, a continuous pattern, and reveal its present state. Intention-imagination is then the act of directly being and modifying the distribution of patterns that constitute that world. There's no room for "me" at all, in one sense; I don't need to worry about it.

No, the world isn't a ground of experience. By "world" remember that I don't mean a "spatially-extended place unfolding in time"; I mean something more like the current state or pattern of your present experience. To leave the world would be to allow those constituent patterns to fade, and others to become brighter and more dominant. Essentially, there is no world other than the experiencing of it (of course), but it's usually to have some way of referring to the present state.

There is no room for anything other than "me." What isn't my choice? I can't find it.

If it's all you or there's no you, it amounts to the same result. No division, no (apparent) existence.

Oh, I'm not claiming any definition is "the ground of experience". There is no "ground" except in the sense that experience is "made from" consciousness-that-is-me or whatever. I'm just suggesting that repartitioning our idea of person-and-world can be helpful. More later.

...Hmm, I was talking structure there, but yes the "fundamental" is will/being/potential and all that stuff - the attributes of a "something" that can become anything. Y'know, God. Yes, I'll sign your bible if you want.

The world is my Bible, Nefandi. I've noticed you reading it on a daily basis, which is great. Not that you have any choice of course. I'm here for all eternity, so do tell you your friends - thank you and good night! ;-)

...

A1: In other words, cease maintaining division.
I very much like this phrasing.
Edit: Jives with my model of experience that I base off of the Hindu trinity. All of experience is creation, maintenance and destruction (actually transformation). I find this to be a nifty way to view things. Creation can be seen as the intending, maintenance as the confidence or knowledge of one's intention as truth, and destruction as detachment or the act of experiencing truth.

Ah, interesting about the trinity. Particularly specifying "maintenance", which is usually hard to incorporate into a model. I've tried to push away from those divisions too by having all possible patterns pre-existing, and varying only in their levels of contribution - their "intensity". This means that creation, maintenance and destruction are just the experience of redistribution, and intending is the act of reshaping that distribution (by activating or "recalling" a particular pattern into prominence). It makes it clear to me that everything is a shifting of experience; nothing is made or destroyed; it's always transformation and transformation is actually mundane. But of course, it's yet another way of chopping up the same thing into different language!

Yes I can see that too, all being transformation. I find chopping it up to make it more digestible.

I think the benefit of the approach of this subreddit is, we can feel free to use whatever "chopping-up" feels appropriate at the time. Freed from concerns about being "right", we can adopt whatever view is the most useful for our purpose. Your trinity description has the definite benefit of being static - you can hold the concept in your mind and refer to it easily without having to "run" it mentally - whereas the shifting-transformations description is dynamic, so a bit slippery for everyday use maybe. (I'll be adding it to my armoury!)

TriumphantGeorge Compendium - Part 21

POST: A question about tables

I suppose we would have to start by tackling what we mean by "yourself", "outside" and "tables". Basically, we have to begin by discussing the nature of experiencing itself.

Eventually, we'd get to something like: what "you" are, is subjectivity; there is no outside to subjectivity; all possible forms can be thought of as being "dissolved" within subjectivity like patterns at different relative intensities of contribution; a perception of the table is the table, or rather a direct sensory aspect of it; there is no need for an independent "feed" and in fact this would be nonsensical; our subjectivity "takes on the shape of" states and experiences and is not separate from them. Furthermore, we would have to address the possibility that the world-as-it-is is not necessarily of the same "format" as sensory experience - in other words, it is not a "spatially-extended place unfolding in time". Spatial extension and context, and change, are aspects of experiences rather than aspects of the world as such. Only "experiencing" happens; the world does not "happen". And so on. There is no contradiction, I suggest.

The first two parts imply that our purely-subjective sense-inputs are...

In your reading of the first two statements, you have presumed such a thing as "sense inputs". The notion of "inputs" of course implies an external world - but that is begging the question. In your current experience of this moment, can you identify any "sensory inputs"?

The most consistent explanation would be that there is some external "it"... Though how exactly that happens is subjective, yes.

If there were an external "it" - what would it be external to? And could we ever ascertain whether something was being caused by an external "it" versus that something arising purely internally? Do we ever in fact experience anything external, other than as a thought about something being external (a thought which of course arises internally)?

An additional line of questioning would focus on what the "stuff" of the external would be made from. In order to interact with the internal, would it not have to be made of the same "stuff" as the internal?

I suggest that we aren't dealing with "sensory inputs" here; there is no "outside" to experiencing. I also suggest that it's vital that we note the difference between attending to our experience and thinking about our experience. It is very easy to build "castles in the sky" which are self-consistent and so "make sense" when we think of them, but in fact do not correspond to the structure of our ongoing moment as it is experienced. These "parallel constructions in thought" have an inherent problem: they arise within experience and so cannot capture experience. It's like trying to build a sandcastle which accurately models both "the whole beach" and also "sand". If one is not careful, one ends up making a partial duplicate of another sandcastle and calling it "the beach" or "sand", when it is neither (but also, somewhat ironically, both).

I think believing you are everything you experience is nonsensical.

It is not a belief. It is, finally, a direct observation, from which follows a self-consistent description. Whether that description seems nonsensical or not, depends on that platform from which you think about it. For starters, as I indicated in my first response, it matters somewhat what you consider to be "you". The thinking that occurs within one "castle" does not necessarily translate - often cannot be translated to - the thinking which occurs in another. They are, however, self-consistent within their own perspective. In the end, then, the reason to go for "B" is that direct observation does not in fact support "A". Never having observed an external world, and discovering no edges to one's experience, the only possible conclusion is that the world is entirely within experience, which is you, and is entirely made from experience, which is also you. A coherent description can then be built - in fact, many can be built - from that starting point, each with their benefits as relative truth, while only the observable nature of experiencing itself is held as the fundamental truth. [1]

Aside: There's not much point in quoting stretches of philosophical writings. What matters is how you are bringing their insights - or rather, your interpretation of their insights - to bear on the discussion you are having. I can copy-paste you a whole load of Kant if you like, but I don't see how that furthers a discussion?

—
[1] Please note that kicking a stone is no refutation.

Don't be silly.

That's not very helpful. My point was that just quoting doesn't engage the points raised, as they were raised and in the context they were raised. It's not a discussion. My "kicking a stone" comment was fairly obviously a gently playful allusion to that. No spaghetti monsters involved.

Subjective interpretation is indeed undeniable.

Do you not mean to say that subjective experience is undeniable?

What you are interpreting is most simply explained by the external.

I don't think it is. Now, you may have an "instinctual belief" in an external world, but many do not, after attending directly to their experience, and find reason to question it. And I don't agree that an "instinctual belief" in something is, of itself, any reason to refrain from exploring parallel constructions. No justification at all is required to do so, other than curiosity. Beyond that, the benefits of a parallel construction will likely only become apparent after it has been constructed.

"can never be any reason for rejecting one instinctive belief except that it clashes with others"

I would disagree. See above. There is no reason at all to commit to a single view - besides lack of interest or curiosity. In fact, the recognition of an instinctual belief may itself be the motivation for putting it aside and seeking alternatives. You realise it's just a "castle in the sky", suggesting there are other such "castles" to be constructed and explored. You seem to be implying that an alternative construction, based around a purely subjective view, could not allow for "a harmonious, complex system..."? Why do you think that? (Of course, a "purely subjective view" isn't a subjective view at all, since there is no subjective/objective dichotomy. There is just "the context of experience".)

POST: Lucid Dreaming Question Which Pertains To Reality

Basically, the only "correct" or fundamental truth is that "there is an experience that is being experienced" - made up from sensations, perceptions and thoughts (which are really of the same nature: "awareness"). This is the context of experience. Beyond that, all content of experience is relatively true only. There is no "how things really are" behind the scenes; there is no "how things work". In fact, there is no "behind the scenes". What there is, in effect, is experiential patterns within your subjective perspective. And since it is you-as-awareness that "takes on the shape of" these patterns, then by shifting your own shape you shift the formatting of your experience. So that's probably the two main truths, really the only ones and the same one actually:

- The "nature of experiencing", which corresponds to the true nature of "you" - context;
- The implications of this for the structuring of your experience, and how it can be re-patterned or reformatted - content.

If we conceive of the latter as amounting to a set of "facts" corresponding to the sum of all intentions so far (and their implications), then we have a better idea of how to think about "lucid dreaming" and "how it operates".

POST: How to start? Or maybe not.

Oneirosophy is less of a concrete path and more a topic of study.

Quite so. And as you point out, the reading list is intended to raise questions - it simply points out possible texts for contemplation across a range of areas - rather than provide answers.

...just an inability to read the sidebar/faq is all.

As more and more people use the Reddit app, the tendency of people not to read the sidebar - or even know that there is such a thing as a sidebar - is becoming a problem for more nuanced subreddits everywhere, I think. It's not necessarily the user's fault; the app is just a bit of a crap design generally. One approach is to make a sticky which contains the text of the sidebar. Provided users don't have their app settings sorting things by "hot", then at least the introduction will be the first post on the front page. Would take two seconds to do that - shall we?

POST: Clarifying a few things. (By cosmicprankster420)

[POST]

Alright so some readers here are still not fully clear on what the idea of Oneirosophy is, and maybe there are a few things i didn't explain. A few people mentioned how they don't understand how it is more than just lucid dreaming or feeling like this is a lucid dream. The importance of this feeling of lucidity is recognizing that this very well may be a dream right now (I believe that, but i'll let you decide for yourself) and that if this is a dream then it can most definitely be changed with magic. In HP lovecrafts short story Celephais there is a part in the story when Kuranes is exploring the dream lands that he comes to a place outside of what he calls infinity inhabited by intelligent glowing colored gases that study the secrets of existence. This is the kind of place Oneirosophy takes you in that realizing the dream like nature of existence you are in fact stepping outside of conventional reality into a place where the talking purple gas clouds live.
The reason it is a practice is because although one can claim to be a subjective idealist on an intellectual level they may still have materialist habits and thought patterns at the unconscious level. By blurring the line between waking and dreaming and achieving lucidity this mindset becomes integrated at a more fundamental level emotionally and experiencially rather than just conceptually. When this is integrated successfully there is a feeling of peace as well as a sense of courage to do things one was normally afraid of doing. And like Nefandi said somewhere its not just about making the dream world seem real but making the real world seem more dream like.
[END OF POST]

This is good. Yes, the point is to **recognise that this actually is a dream.** And not just to think it or recognise it intellectually, but to feel the truth of this in your moment to moment experience.

And (magickally speaking) what could be more flexible than a dream?

POST: Proposal for terms?

Since part of the point of this subreddit will be (I'm assuming) to mess with concepts, break them and find new ways of saying things as required, it might be better to just let things flow freely.

POST: Dreams - what are they good for?

This is not a sub for philosophy!

Except perhaps for what we might call "practical philosophy", since we'll be using and pushing idealism to its limits, i assume...

POST: Resignation

I feel that this was going to happen eventually; it wasn't something that could have been resolved by discussion, and it wasn't really anyone's fault. How do you agree or compromise on fundamental matters of style, with a subject which demands you speak from your identity? Some styles are mutually exclusive, and it's difficult to host both in a single forum, in terms of moderation or amongst subscribers. So in some ways, although it's obviously somewhat bumpy as transitions go, this is actually probably the most efficient way for it to get sorted. The challenge going forward is that this subreddit and whatever else emerges from these events must clearly set out their stalls in terms of "mode". Although "nice" isn't always necessarily the best way to grow, it is "nice" to have the choice to select the style that works for you in any moment - and maybe that's what will come out of this: an opportunity for people to pursue their chosen way without compromise.

Personally, I'm about the ideas whatever context they might be embedded in, and I'm good with whatever communication style does the job at that time. Not so much on the fence, as playing sport badly in the fields either side of the fence simultaneously...

POST: An Outside Observation

It turns out that the moderators were having a "people-shaped" experience - who knew, eh? Anyway, when two or more directions arise in direct conflict, like with tectonic plates, a shake-up is probably inevitable. And perhaps the use of anger is that is sometimes the most efficient way for a change to happen in strained circumstances.

Non-duality doesn't necessarily correspond to "everyone being nice to each other all the time", even though it's my own preferred approach; non-duality is impersonal. Events arise, this includes apparent interactions between people, sometimes those interactions corresponds to an angry narrative, then that part of the story completes. Regardless of the manner of its occurrence, the right thing has happened overall. And now, we have a subreddit for one flavour of this topic - a looser forum to explore the perspective "life is dreamlike in nature" - and there will be another for more hard-nosed philosophical discussions of subjective idealism. The right thing doing itself, for everyone. I wasn't speaking in support of how things played out really - "my preferences lie elsewhere", you might say - and I do get the point you are trying to make overall (why are people shouting into the mirror?). However, it's kind of done now, and the final result is probably the best outcome (in my personal view of course) that doesn't mainly involve, as of this moment, just wishing that situations and people/aspects were different than they are.

"A thing", indeed. :-)

Thank you kindly.

If something good has come of this, beyond the overdue bifurcation, it's that lots of people have piped up to explicitly say that they care about the subreddit and the topic it explores. This bodes well for the future!

* * *

TG Comments: /r/Glitch_in_the_Matrix

POST: [META] People should look into a few things before they post

[POST]

- Cognitive Dissonance
- Baader Meinhof Phenomenon
- Schizophrenia, psychosis other hallunicatory illnesses
- Depersonalization
- Sleep Paralysis
- Fugu State
- Absence seizure

Way too many people post things with a whole thought of "Lel I shifted realities" before checking out what it really could be. I'm all for mysteries and shit but some things can easily be explained by things mentioned above. If anyone knows any more just post it below.

[END OF POST]

Good list, although: The point surely would be that if people read a post and think one of those is the explanation, they can then post a comment describing how, exactly it accounts for it. So long as a post is "an everyday-mode experience that OP is confused by and has no explanation for", it's valid. OP can then choose among submitter contributions. A key problem is that glitches (as defined in this subreddit) are usually one-off experiences that can't be repeated - hence not scientifically studied. We are then left with personal opinion - what one deems to be "likely" or "plausible" given their own life experiences to date. In other words, if we can't test a theory, then it stays a theory.

Short version: Certainly take these things on board, but don't be dissuaded from posting your experiences. Simply naming or categorising something is not the same as having explained it; and it certainly ain't science.

And it's okay sometimes to just not know.

What if the answer is something mundane that we don't know?

Exactly. The real answer to most glitch reports is: you'll never know, but pondering it might turn up some interesting lines of thought. The discovery is in the discussion. However, there's a real urge "we" have to choose an option from the available ones, to wrap things up and "be right" or at least resolved, even when none of them are much good as an explanation. Why do we feel so uncomfortable with that? Is it because we don't like acknowledging we know very little of our world? Not in some mystical way; I mean simple things like not understanding basics of visual perception. That uncertainty = instability, vulnerability?

But still I say, when it comes to choosing between crap explanations: "why not none?"

The problem with a lot of this stuff is that we don't have the equivalent of a "theory of gravity" for, say, memory. Fundamentally, we don't know what memory is (the sense in which it exists, where it is stored, how it is experienced). So we can identify similarities with other reported experiences (psychological studies, brain damage studies), but that is comparison and not explanation in a deeper sense. When we make progress along those lines, we'll get our mundane explanations. (Although I'm sure there will be radical leaps in understanding to get to the mundanity.)

Not remembering how many chicken nuggets you ate is not a comment on our understanding of memory. It is a person grasping for a reason to feel important, for a reason to believe they are one of the privileged few to peek behind this "curtain".

That's... a bit of a straw man, isn't it? (EDIT: Ah, that other comment.)

Well, I suppose a desire to experience something of importance is better than having a mission to stay committed to unimportance! But I don't see that's what's happening. Mostly, people aren't very happy at all when something odd happens to them; they find it disturbing.

A desire to feel important is good, but it can't be a delusion ("It is far better to grasp the universe as it really is than to persist in delusion, however satisfying and reassuring"). To think these things are sincere occurrences of a rift in space or time is delusional. To think you are important because you noticed them is satisfying and reassuring. We should want, as people, to be satisfied under true and honest circumstances. They might find it disturbing, but they seem pleased enough with it to post it to reddit. This community is fervent enough about believing it that they will downvote me for thinking it's silly and speaking out calmly about it.

I think they are downvoting you because you are responding to my comments as if I was saying something I'm not. In other words, you are replying as if I am promoting one view or the other - when I'm saying that the judgement should be on whether an explanation is well-constructed or not. Entertaining different views is not delusional; dogged commitment to a view in spite of shaky foundations, probably is. I don't think "this community" is a bunch of fervent believers at all. In fact, compared with other subreddits which highlight unusual experiences, it is pretty balanced. Most subscribers don't seem to have an opinion one way or the other; they just find it interesting to read and think about these things.

...

Q2: I say this from an educated in the sciences background. What if what science/modern medicine names as pathology because it is rooted in the belief that physicality is all there is, is actually glimpses into other dimensions and other cultures would call it a talent? I think there is room for that in this sub.

Q3: Yeah no, these pathology can be measured, diagnosed and treated, they have nothing to do with dimensionnal jumping and such.

Hmm. While I don't endorse "parallel dimensions!" as the answer to everything (or indeed anything), nor am I very impressed by the approach to "measuring, diagnosing and treating" many of what we call psychological illnesses. Perhaps it's because I studied physics, but when I look at the actual models being used, I see the very worst examples of "vague ideas someone had once" that become self-fulfilling diagnostics - lots of begging the question, no actual deeper theory that has or can be tested. In short: not science. In other cultures, many of these symptoms would have been viewed quite differently (I don't just mean primitive tribal cultures here) - however, our current society has little time to give, and the priority is on keeping people "productive", or at least reducing the inconvenience they cause. The aim is efficient bypass or overpass, rather than compassion and comprehension leading to solutions.

The experiences are real experiences, but the nature of them (and therefore the appropriate response) seems open to question - which is why it's fun to discuss them on this subreddit!

...

A1: YOU have schizophrenia! and YOU have schizophrenia! EVERYONE has schizophrenia!

Schizophrenia! It's the new absence seizure!™
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POST: Lots of snide self righteous comments

We discussed this recently in the comments of this post [POST: [META] People should look into a few things before they post]. Mostly it's just an internet conversation thing, mixed in with a misunderstanding of what it means to be level-headed or scientific. It's not that commenters should believe, disbelieve or neither - it's that if you are going to comment, then you should be contributing to the discussion. And the point of joining the discussion here is to explore the topic raised by the post. Skepticism has become a

misused word. It does not mean that you remain attached (often emotionally so) to the currently dominant worldview, defending it until you are forced by "extraordinary evidence" to reconsider (this is what the behaviour of many would lead you to think). It means you are a curious and questioning individual:

Skepticism or scepticism (see spelling differences) is generally any questioning attitude towards unempirical knowledge or opinions/beliefs stated as facts, or doubt regarding claims that are taken for granted elsewhere.
-- Skepticism, Wikipedia

A true skeptic would treat observation (direct experience) as primary, and be wary of the reification of any explanation, including the current dominant one. He would be equally suspicious of jumps towards any single-phrase explanations - "brain seizure", "schizophrenia" and "parallel universes" alike. His question would always be: how, exactly does that description account for this report.

My own guidelines are: experiences are real experiences; explanations are useful narratives. We must be careful not to treat the concepts we invent as actual things, even when they seem to work really well. Our observations are what define our stories, our stories don't define what it is possible to observe. That's why we should welcome different ideas, because fragments of them might be useful later on.

Note: welcome the ideas, not believe them.

POST: [META] Possible explanation for some doubles/dopplegangers

[POST]

Subject line should start with [THEORY] instead of [META]. Sorry.
For many years, I worked security, usually on the technical side. If your keyless entry card stopped working, I was the one you went to for help. Imagine the following...
"I'm Betty Brown. My card won't let me into [location] anymore."
"Sorry to hear that. Let me look you up in the computer." Clickety. "Hmm. I can't find you. Let me see your card. I can look you up by ID number. Ah, here you are. Wait a minute! This card is for Rebecca Jones!"
"Oh, that's me."
"You just said your name was Betty Brown. Why is your name different on your ID card?"
Rolls eyes. "When I went to nursing school, I went by Rebecca, and I was still married to [first husband] so I had his last name. All my professional certifications are under Rebecca Jones. But my friends here at [this hospital] shortened my name to Becky, then it kinda evolved into Betty, and now I'm married to [second husband] so I'm using his last name, Brown."
"Okay, let's just double check that with HR." Checks out. "Okay, let's just call your department head and see where you need access." Dial, dial. "Yeah, what area does Betty Brown need access to?"
"Who?"
"Betty Brown AKA Rebecca Jones. Registered nurse, works on 4th floor, [physical description]?"
"Oh, you mean Ann Smith. She needs access to [location] and [other location]." Click.
"Why does your department head call you Ann Smith?"
Rolls eyes. "We went to high school together. Back then, I was using my middle name, and my maiden name..."
I had some variation of that conversation about once a month for 20 years. Several times, I'd be talking to coworkers about one security problem or another, and we'd realize that we were talking about the same woman using different names. Or to find that three or four of us had written incident reports about the same woman, all using different names.
On a related note, I was once speaking to a woman when a man walked up.
"Ann, is that you?"
"Sorry, are you talking to me?"
"Yeah. You're Ann, right? We go to [church] together."
"Sorry, you must be mistaken. I'm Betty. I don't go to that church."
"Oh, I thought for sure you were Ann. Sorry for bothering you." Man leaves.
"I'm glad he left. I didn't want to talk to him today."
"What? You knew him after all?"
"Of course. We've been going to the same church for years. I just didn't want to talk to him right now. I'm sure if it's important, he'll tell me Sunday."
"So, you acted like you didn't know him?"
"Well, I didn't want to hurt his feelings."
"Let me get this straight. You pretend to be a different person sometimes just so you don't have to talk to people?"
"Sure. Doesn't everybody?"
In the words of my favorite old boss, "I don't like people anymore..."

[END OF POST]

"Sure. Doesn't everybody?"

It's surprising what some people think is normal, and they've never been called out on. It would make a good AskReddit thread, except of course they are unaware of their own behaviour, so it would be empty.

Q1: The crazy (ha ha) thing is that I worked in hospitals for nearly 20 years, often dealing with patients with mental health issues. 99% of them realize they have mental health issues, freely admit it, and actively seek help. In spite of their issues, they are as a whole very nice people who generally act and sound normal outside of their one or two specific issues. The mental health professionals on the other hand are the weirdest bunch of jackholes I've ever had the misfortune of dealing with. You know how you hear that every medical doctor became a doctor because they were very sick as a child or someone close to them died? That goes double for mental health workers. But every one of them I know, no matter how strangely they act or sound, will insist they are perfectly normal. I think I remember that the woman in the second story was a mental health worker. I know she was employed at the hospital in some kind of authority role.

Heh, yeah. I've always been interested in psychology and the mind and so on, and one of the things that comes up is, often the reason people become therapists is because "to explore and heal the client's problems is to explore and heal your own". You never really have access to the client's mind; what you are dealing with is your own fabrication, an "inner client" you are imagining - i.e. an aspect of yourself. It's not the client who projects, it's the therapist, and the client becomes the therapist's way of working through their own issues.

Q1: On the one hand, I kind of think it's a good thing that mental health professionals have a background of mental health issues (either their own or a loved one) as it obviously makes it easier to understand where their patients are coming from. On the other hand, back in school we had a joke that one of our teachers wasn't really a teacher. He was just a really big dumb kid who had never been able to quite pass 4th grade, being held back year after year, until eventually he was an adult and just kind of took over the class. I sometimes see therapists not as highly trained and schooled professionals, but as therapy patients who attended therapy so long that they know all the answers and somehow got put in charge. In the movie What About Bob? Bill Murray's character, a mental patient, corrects a doctor's diagnosis of another patient and suggests a different drug therapy. The doctor agrees and changes the drug he was going to prescribe. I worked at hospitals for nearly 20 years and I can honestly tell you this actually happens.

Ha, I love your teacher example. Your larger point is accurate too. Sometimes professionals are too busy "being professional" in order to be actually good. It's often not their fault; the environment they end up working in does it to them. There is a general trend towards abstracted careerism, a sort of "meta" approach to what you do (see particularly: career politicians). Whenever the job involves a subjective experience and an empathy aspect, this has a particularly dire impact. I have family members who work in health and mental health, and encountering some of the (genuinely nice) people who work in that industry, I am often shocked at how there are very basic things they

have given no thought to. There's a trend towards "solutionism" without having an underlying model - a lot of it seems to work on ideas on the level of "gee-whiz" popular science magazine articles, or in response to current marketing. It was always thus, but the increased focus on "being a successful business" rather than "succeeding at your purpose" has made it far worse than ever before. Meaning: politics aplenty!

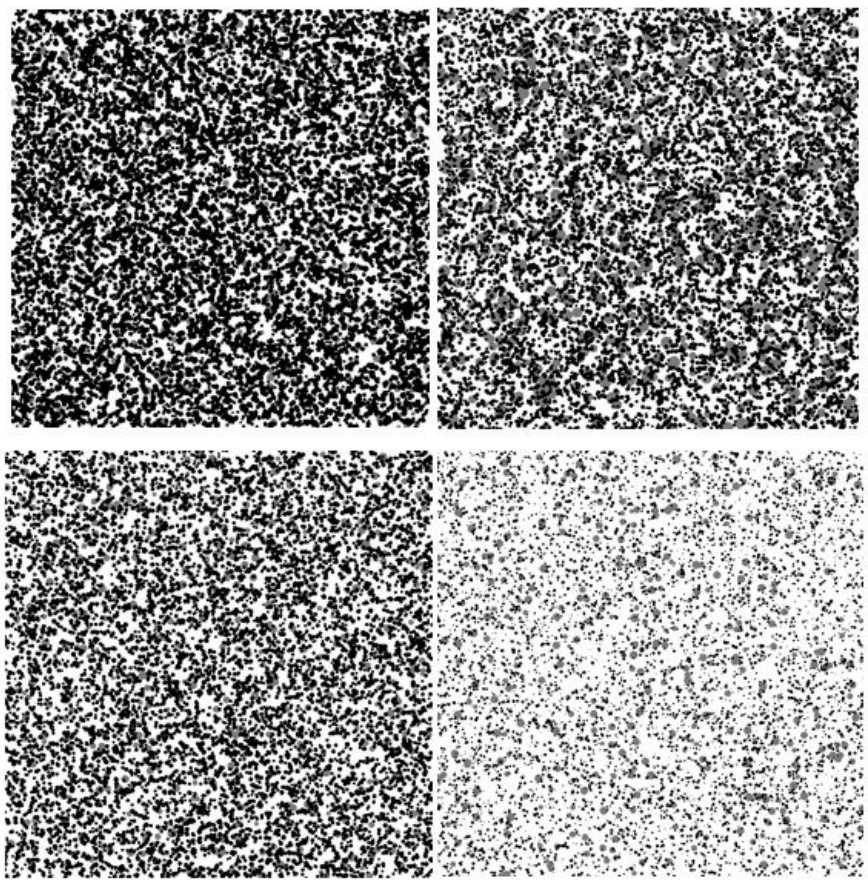
And what is a career politician, if not a skilled gaslighter who can change his or her view on a whim? A multi-opinioned doppelganger of themselves! (Had to loop it around somehow.)

POST: [META] Try it at home! See the matrix in a laser cat toy.

The speckle pattern? Not a glitch as such, but interesting to ponder because it encourages us to revisit assumptions we might have about our experience. From that Wikipedia entry:

[QUOTE]

A speckle pattern is an intensity pattern produced by the mutual interference of a set of wavefronts.[1] This phenomenon has been investigated by scientists since the time of Newton, but speckles have come into prominence since the invention of the laser and have now found a variety of applications. Speckle patterns typically occur in diffuse reflections of monochromatic light such as laser light. Such reflections may occur on materials such as paper, white paint, rough surfaces, or in media with a large number of scattering particles in space, such as airborne dust or in cloudy liquids.



[END OF QUOTE]

There's a nice little summary which corresponds to your own experimentation somewhat, here. Excerpt:

[QUOTE]

1. The speckle is not on the surface you are viewing. To prove this, hold a pencil at your near point and focus on it while gazing at the screen. The speckle pattern is still sharp! If you wear glasses, take them off: no difference. Speckle is an interference pattern in space caused by the coherent light of the laser being reflected from the rough surface.
2. Because the speckle pattern is not located on any particular plane in space, you will have trouble focussing on a laser-illuminated surface; the eye involuntarily tries to focus on the speckle grains. Try reading a printed page by laser light. Try again while moving your head.
3. The apparent "grain size" of the speckle depends upon your distance from the viewing screen and also the aperture available to your eye. For example, if you hold a variable iris in front of your eye, closing the aperture will increase the coarseness of the speckle pattern; the same thing happens if you step further away from the screen.
4. The speckle pattern is sharp regardless of your visual acuity. In fact, you can use speckle as a crude eye test: stand about 2m from the illuminated surface, and move your head slowly from side to side. If the speckle pattern appears to move in the same sense as your head motion (i.e., pattern moves left as your head moves left), you are far-sighted. If motion is in the opposite sense, you are nearsighted. If there is no motion of the pattern, you have normal, 20/20 vision. If you wear glasses, try this test with and without your glasses; if you have normal vision, simulate nearsightedness and farsightedness by holding positive and negative lenses in front of your eye.
5. Speckle is observed only for stationary surfaces. For example, your hand will not display clear speckle, nor will the surface of a glass of milk (use the milk surface, not the glass) -- milk is a colloidal suspension and the Brownian motion of the suspended particles destroys the pattern. This fact can be exploited to detect vibrational motions with amplitude as small as a quarter-wavelength (about 0.15 micron) with the unaided eye.

So, your final idea that the pattern is "in the universe" is not a bad one - although I would probably phrase it as the pattern being "distributed throughout space" or something like that.

My crush doesn't exist.....

[POST]

So I there was this girl I worked with that I liked.... I actually created this account 5 months ago and posted on /r/dating_advice looking for help. I had finally gotten the courage to ask her out yesterday. She was supposed to be at work, but I didn't see her... I looked at the day-schedule and didn't see her name on there. When I asked my boss (who knew I liked her) where she was, He asked me who I was talking about. So she no longer exists. I tried to find my other posts, but this reddit account didn't exist, so I had to re-make it. I know she was real. There were so many interactions I can remember. The feelings were real... HELP!

[END OF POST]

Consciousness can easily be described by physical laws we know about.

Actually, really? How exactly? Because you should write that up if you know, and save neuroscientists like Christof Koch resorting to panpsychism and cognitive scientists like Donald Hoffman proposing reverse interface models!

Perhaps you are referring to the hope that somehow, one day, we'll be able to describe how consciousness arises as an "emergent property" of brain chemistry - but the fact is that not only do we lack a theory of consciousness that could lead to this, we do not even know what form such a theory could take. Alternatively, you might be referring to a correlation between brain patterns and reported experience, but that is the problem of content not consciousness - i.e. the soft problem vs the hard problem. Most solutions being proposed currently involve some sort of flipping round of consciousness in the hierarchy of structure - in other words, making it at the very least a more fundamental property, and in some cases the fundamental property. (Note: this doesn't mean "self conscious intelligence", it means "the property of awareness".)

Apologies for the rant, but this is an area which is fundamental to perception and to science generally, and it's always a shame to see something so important dismissed with a couple of ill-informed one-liners, especially ones based on such simplistic metaphors...

Q1: Thank you for that. I know that some level of skepticism is certainly healthy no matter what arena of life we're talking about, but this is one subject area where I find that people tend to have an infuriatingly common kneejerk reaction to any suggestion of intelligent discussion or philosophy. I find it confounding that so many people are so rooted in the presumption that the consciousness is derivative and not originative when all existing scientific evidence seems to suggest the latter.

I think the strange, almost-emotional reaction stems from where they subconsciously (haha) fear this would lead: that if "everything is made from consciousness" then there is no solid substrate behind reality (true) and anything could happen (yeah, well). Nothing would be "real", life would have no meaning, the world would be in chaos!

But if it is true now, then it has always been true, so nothing changes in the knowing of it, except perhaps a greater sense of interconnection. Our understanding of the nature of our experience changes, but the actual content does not. And one has to ask: in what way is a description based on "dead" atoms interacting deterministically particularly meaningful in comparison?

Or perhaps the fear is more fundamental even than that. Perhaps it is that it would force us to recognise that the only thing that ever "happens" is our observations, and absolutely everything beyond this - our "explanations" - are merely connective fictions that have no reality other than our thinking of them. It's unusual for a discussion on this topic to get that far though...

...

Q2: She still exists, just not in your perception. From what I've expierienced and read it's not that hard to get a person out of your perception, because there can easily be a coherent story (hit by a bus, heartattack, move to another country). Thing is, in our world view there is no coherent explanation of someone coming back into our perception (except someone just moved to another country), so this one is not an easy case.
edit: mh but now that you expierienced that people can simply vanish, a step in the right direction could be to truly accept that people can simply appear too

Q3: Or he's mentally ill

Or "worse".

Q4: worse being...?

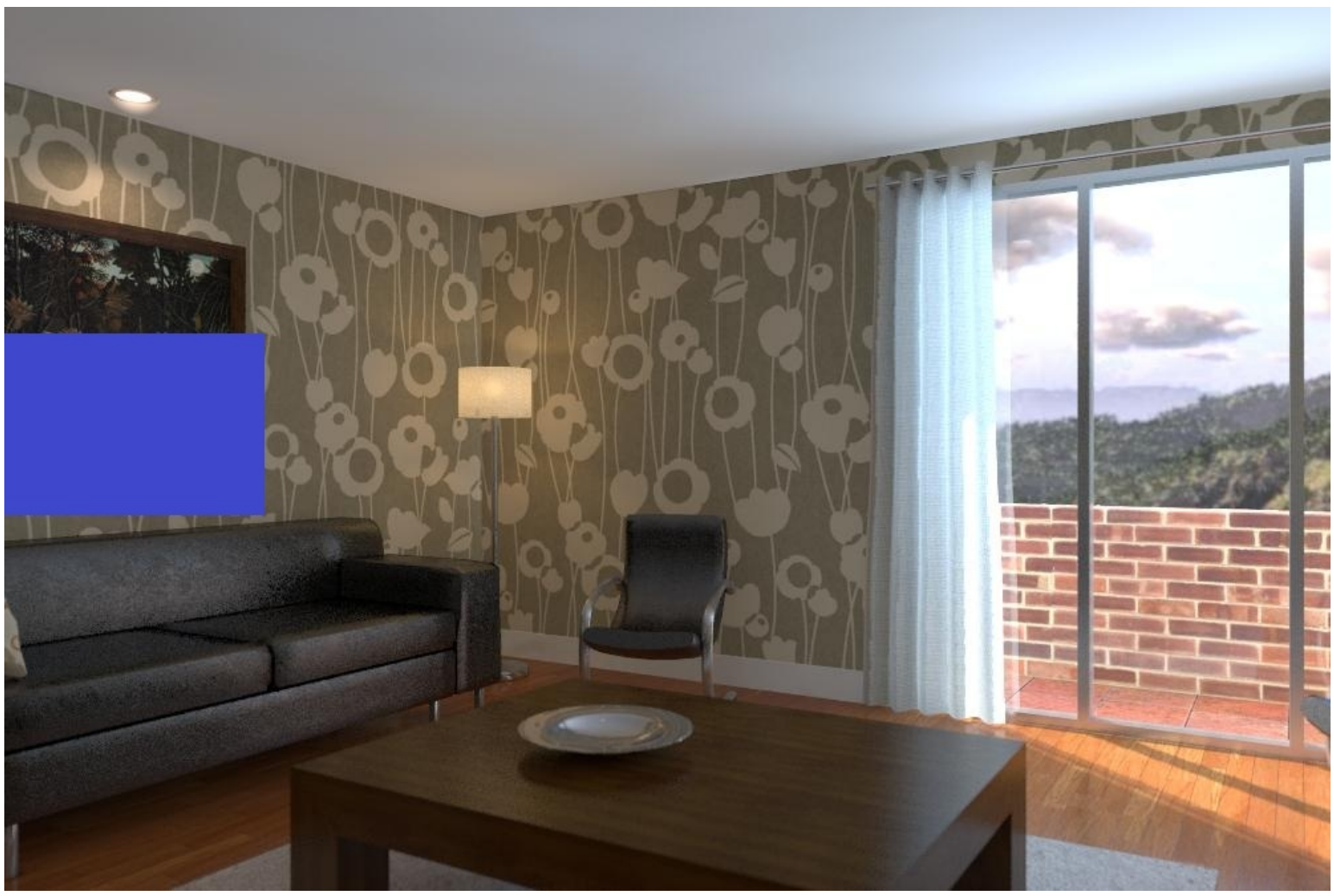
Exactly.

[META] Has anyone else noticed that we never actually SEE anything disappear?

Q1: I saw an article a while ago that talked about how the eye won't notice some sudden changes. There were pictures in which a part of the picture would disappear, then reappear a while later, and you wouldn't even notice. Things like a plane's wing would vanish while I stared at the picture trying to figure out what changed. Perhaps we witness the disappearing, but don't SEE it.

Yes, this is how I think it happens. Unless we are looking specifically for that object. For instance, if you had been looking for the wings you would notice they had gone. Everything is running on permanent "autocomplete"; attention does the detailing.

Q2: I recently had a physical and neurological check at a hospital, because I often see, well to best describe it, blue squares in the corner of my field of view (they disappear when I try to directly look at them) they said I'm one of the healthiest persons they ever tested, so I was a bit clueless till now, do you know how I get rid of this?...



Q2:...the color is not as solid as on the picture, it's shiny and almost glares

I don't specifically, unfortunately. But... a couple of things, though: do you wear glasses or contacts and/or do you have a tendency to stare when looking at things? (The reason I ask is related to an idea about shifting you attention, which can be quite helpful with perception in general.)

Q2: Yes I wear contacts and it mostly happens while I'm staring at something, for example when looking at my computer screen or out of the window (sorry if my english isn't good right now, I already had some prosecco)

(I'm on beer, which always makes for maximum eloquence, or so it seems to me, as the evening progresses. Hmm. So you'll excuse any meandering.)

Okay, well my vague suggestion is that you are "fixing" your vision by staring, and that causes the blue squares. Basically, it's your mind's best pattern-matching interpretation of areas in your perceptual field which haven't been "updated" because your eyes aren't moving freely, perhaps coupled with pressure you're creating by staring. So, I'm gonna give you my top visual perception tip, which others have found useful. See if it helps. The main thing to realise is that you are not meant to actually see! By which I mean, you are not meant to be "using" your eyes. Your whole perceptual system is automatic: information enters your mind, is clumped up into objects and locations, all spontaneously. Any effort to "make seeing happen" actually interferes with that.

The essence of it:

- You want to "let the world come to you" rather than trying to grasp it with your attention.

Okay, but how to do this practically speaking? I suggest you take a moment to notice "the place you are looking out from". Do you feel that you are "located" right behind your eyes? Do you feel that you are trying to "narrow" onto them in order to see? Probably the answer is yes. Instead, try this:

- "Sit back" mentally in your head, about halfway back, to somewhere at about the centre line of your body. "Look out from" that location instead. Rather than reaching out, sit back and just let vision arise within your perceptual space. You will probably feel your eyes and face relax a little.
- Now, experiment with changing your position along this imaginary vertical line running through the centre of your body. You can even "look out from" your chest or your abdomen. Find the vertical position on the line where you feel most "at home".

So, hopefully that helps in some way.

Why does this work? Because you don't see with your eyes as such - rather, you are perceiving the result of seeing with and within your mind's "perceptual space". A lot of vision problems can, I believe, be caused by unintentionally "deforming" this perceptual space by poor use of attention, which in turn leads to more tension in an attempt to compensate, and so on in a downward spiral.

TL;DR: Sit back in your head, allow the world to come to you.

This would also imply that everything is void, while I'm not looking at it, scary

Well, it's the first inkling of a larger understanding I suppose, but you don't really need to worry about that...

The way to look at it, I suggest, is that focusing our attention is the opposite of what we think it is. We tend to assume that focusing our attention ("concentrating") is how we should go about seeing things, but actually that is how we narrow onto things and block other stuff out. This is a bad idea!

In other words, the reason you get voids in the first place is because you are unwittingly excluding information by narrowing your attention on a small part of the world. What you should actually do is leave attention alone, let it open out and shift as it needs to according to what you are doing. We should live our lives by directing intention (deciding what we want to happen and letting our nervous systems move towards that spontaneously) rather than controlling attention (gripping onto our nervous systems and interfering with their natural movement). Otherwise we're doing the equivalent of commanding ourselves to move whilst determinedly staying still. So if you are, say, reading through your messages - like this one - rather than focusing on the "how" by controlling your eyes, instead sit back mentally and "just decide" to read them. Sit back and let your body and mind take care of the details. You will find that they move appropriately by themselves, if you don't interfere.

This is the "secret" behind improved eyesight (really: perception) and also effortless body movement (really: shifting state). It's not really a secret though because it doesn't involve a technique; it just about not doing something that gets in the way of what's happening anyway. Fun to play experiment with, and lots of potential for making the moments of everyday life more enjoyable.

Q2: Sorry for the late reply, went on holiday. I now use this always in everyday life and I guess I experienced a "glitch" because of it too. I dropped a glass and fetched it with some kind of lightning fast reflex, it was impossible to catch it the normal way, but when I asked a friend of mine who witnessed this, if she had seen how abnormally fast I fetched the glass she stated that there was nothing unusual about how I fetched it. Why did she witness a normal body movement? From my view it was discontinous (like minimal teleportation)
effortless body movement (really: shifting state)
So now that I've read through your comment again, I can comprehend what you meant, which leads me to:
We should live our lives by directing intention (deciding what we want to happen and letting our nervous systems move towards that spontaneously)
When you wrote about this, I didn't realise that it also seems to allow things to happen that aren't usually possible, but now that I'm a bit acclimatised I'm curious and will watch now more closely in my everyday life, anyway thanks for sharing your knowledge.

Thanks for dropping me a note (and not that glass!).

Well, you'll find that everything becomes the most efficient it can be - sometimes "more" than that - but you'll also start to realise that people don't really perceive things properly (they don't tend to notice the unusual) - just like you didn't used to, until now. Anyway, happy I could help.

...

Q3: I don't think I've ever mentioned this to anyone, but when I was 5 or so, I had a small plush Ernie doll from Sesame Street. I vividly remember being in the kitchen and laying the Ernie doll on the breakfast table and POOF, the hair disappeared right in front of me. I don't exactly remember if I had looked away, but it was shocking. I loudly protested to my mother, who would have none of it and told me I was imagining things. I still have no idea what the hell actually happened there. I assume I was somehow hallucinating, maybe I had a fever.

Q4: There's actually an explanation for that; You were very used to the Ernie doll having hair, and it was removed for some reason (through rough play, cut off because of gum being tangled in it, pulled off in the dryer, etc.) And prior to that instant, you hadn't noticed it was gone and your mind assumed it was still there, and then when you finally did notice it was gone, your brain 'corrected' what you were seeing, causing it to 'vanish'. This effect is more common in adults because we have more knowledge and experience and fill in more of what we see with symbolic placeholders for what we expect to be there, while kids tend to see things without the symbolic filtering, but it can happen to kids as well because of their narrow focus of attention (i.e. they tend not to notice things a lot.) This effect is usually associated with a 'sinking' or 'lurching' feeling or a sudden feeling of 'wrongness' that can be quite upsetting, even to adults. Another great example of this is a misspelling on a street sign. You might walk past the sign for decades and always read it 'correctly'. Then one day as you're walking by, you get a feeling of 'wrongness' about the sign and a sinking feeling in your stomach, so you stare at the sign trying to figure out what is wrong with it until finally the letters appear to shift and move, revealing the misspelling as your brain rebuilds the visual symbolism of the sign to incorporate the new information (the misspelling) and 'correct' the image.

Right, variations of this come up a lot, although we rarely give it much attention unless the circumstances are unusual:

"When I got in the darkroom, I realized that I could very faintly see the big table in the middle of the room with all its individual tubs of developer, stop, and fixer. This disturbed me, since a darkroom is supposed to be absolutely dark. I reached for the corner of the table, and when my hand reached it, there was nothing there. The table immediately vanished from my sight. I fumbled around a bit, found the table by feel, and instantly it popped back into view in a new, and "correct" location."
-- Darkroom Vision & Chef Hats & Dreams

...Did the hair stay disappeared?

Yes, Ernie was forever bald after that.

Poor Ernie! But perhaps it was Bert's revenge.

POST: (META) The Physics of Information and Unknown Unknowns

[POST]

Eric Wargo expands upon Jacques Vallee's proposition that in order to understand the science behind the occurrence of mysterious events, we first need to develop a language for the physics of information. It's a very long read, but some here may enjoy it. (and yes, there are some interesting glitches contained therein)

[http://thenightshirt.com/?p=3060]

[END OF POST]

From the article:

If there is no time dimension as we usually assume there is, we may be traversing events by association.

Uncanny, I've been playing with just that idea lately. What we call "the world" is our subjective view of a particular strand of associative thought, albeit a bright and immersive one. The "physics of information" proposed sound a lot like Kant's noumenal - which I think of as a collection of dimensionless "facts" which are basically your observations-so-far, dissolved into the background of subjective experience. The point: all facts about the world are either here and now, or will appear on-demand when observed as if they were here and now.

Q1: Yes, our ingrained belief in absolute, observable and linear causality may hinder our understanding of what is really happening. For example, 'forward memories' might explain a lot of glitchy events. Take the story of the broken plate that's up today. When the Redditor broke a plate, it seemed to be the second one, because the person had a double awareness of it happening. There was the actual event, and the memory of the event, an associatieve forward memory that the mind could only handle by slotting into a past time line. Or not. But as a theory goes, it is as possible as apporting plates!

Or it could be even simpler! Imagine that what we call reality is really a super-basic experience with no depth. When I say the world is a strand of thought - that we are thinking *about* **a** world - let's take it literally. In a certain defocussed state, random thinking might get blended with the world-thought and be incorporated into it.

Thought Experiment:

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now instead imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

EDIT: Actually this was part of the original thread I'd linked to anyway! Oh well, it's so good I've pasted twice! ;-)

Q1: This kind of 'summoning' is great for thrift shopping, when you know what you want. But I think it can also be good to approach it in the reverse way...if you start to see a lot of owls...ask to understand the 'message.' Why were you drawing owls on your holographic screen to begin with?

Yes good, the world you see around you is your current state!

Because it is the extended pattern of "owl" that is triggered, then your experience might be "hey, why am I seeing loads of things about eyes, beaks, feathers?" and you eventually infer "owl". Perhaps you encounter lots of TV shows, films, news articles about duels and wrestling sports and so on, overhear conversations about competitions, keep coming across literal forks in the road that you don't remember being there before. You eventually infer "my wife and I are at odds about a certain issue, a choice to be made, and I've been ignoring it". All patterns are of-a-single-piece. And so on.

...

Q2: The concept of pyschokinesis doesn't follow the concept of thermodynamics whatsoever, so it's kinda BS.

Q1: I'm sorry, a lot has happened here in the last few hours, and I'm writing in a hurry, but I'll have to reread it the article to see what claims were made about pyschokinesis in regard to the physics of information. If there was a claim that it follows the concept of thermodynamics, I missed it.

Q2: Well, it simply aknowledged that pyschokineiss is a believable concept, implying that the author doesn't understand how energy works.

Hmm, and how does energy "work"? ;-)

Not to back up the article necessarily, but it seems to be suggesting 'energy' (it uses quotes) in the sense of non-local information transfer. Something like Bohmian mechanics does permit non-locality, and some of his stuff is becoming popular again. (EDIT: This paper is worth a read as regards energy, thermodynamics, and information.)

Of course, having a theory or not doesn't prove or disprove anything - if someone makes actual observations, then that's that. As far as I know, there are quite a few studies showing beyond-chance influence over random processes, but nothing dramatic like levitating chairs and so on! There's some coverage at the Cavendish Laboratory in Cambridge and work at Edinburgh University.

TL;DR: Undergrad physics can give us the illusion of certainty in a world of ambiguity. Maybe it's more about informational patterns than quantities and fixed relationships/laws?

So if you do predict something, and get it correct above the expected number of correct guesses, it doesn't really mean anything.

Um, you should maybe "just read up on this" some more. Plenty of papers out there proving some small effect. The nature of the effect is something else of course. Princeton's PEAR not a bad place to start. Individual experiments often show something like the decline effect, though, which is interesting in itself.

Also, why did you bring up undergrad physics?

I just got that vibe - someone who has the certainty, but not the knowledge or larger context. I was the same. Things are more subtle and less definite than one might assume; models aren't truth, they are simply efficient fictions with predictive power. Just reading beyond textbooks and popular science quickly puts things in perspective, whether that's Schrodinger's lectures or George Ellis, etc (more recently here [https://www.nature.com/articles/516321a]).

EDIT: My own view is that unless we study some philosophy of science - I like a bit of Paul Feyerabend - and have some familiarity with the reasoning behind idealism and materialism (nice bit of Berkeley or whatever), then we don't really know what "doing science" actually is, and are in danger of fooling ourselves.

Can you make a post about this on /r/physics?
I'd like to get a larger group of people on this.

We could but, what about exactly? There are experimental observations of an effect but no satisfactory theory to discuss (as far as I am concerned).

And that's because we have no sensible account of consciousness yet ("emergence" being a non-explanation), which is of course vital in this. That would, in some sense, be the "cause". There are things like Integrated Information Theory and Hoffman's Conscious Realism which attempt to relate consciousness to the underlying nature of the world, but then we're talking metaphysics rather than physics. We're hitting the observer boundary. We're at "the thing before" an experimental observation takes place. From an experimental point of view, all that happens is (say) the ball bearings have a distribution which deviates from chance in the predetermined direction. There is no apparent mechanism.

EDIT: Ah, or did you mean something on "how we should view physics"?

This is kinda out of my range of knowledge.

It's the "mystery zone", everyone's in the same boat to some extent, from this point!

Some thoughts to agree or disagree with:

Science is, I suggest, an approach in which we conceptualise the world as being made up of "parts" and then try to link those parts back together again via useful stories.

How do we do this?

By noticing repeating regularities in our observations. We then create explanatory fictions which can describe those regularities and anticipate what will happen when the same circumstances arise again - by taking the "parts" and inventing additional concepts to act as glue. But this leads to an important couple of points:

- We (can) only do this process for observations which are obviously "part-based" and whose patterns can easily be identified and deliberately repeated.
- This is equivalent to only recognising objects that there are words for. In fact, it's more like only recognising objects for which there are words for, and which rhyme with one another.
- The models we create are fictions. Their power is in their applicability and reuse, not in their correspondence to a deeper reality. (We must therefore be careful when we say that energy, mass, fields and so on "exist" independent of this context.)
- This is why we have to be careful when we use our models as the basis of declaring something possible or impossible, outside of their applicable realms. The observations limit what models can be made; the models do not limit what observations can be made.

When we're talking about "psi effects" or (unexplained) so-called "glitch" reports, we tend to be talking about things which fall into these gaps. In fact, pretty much all of everyday life falls into this gap (despite bluster to the contrary), due to the consciousness issue.

EDIT: your mileage may vary... ;-)

"Are intentions really acting at a distance in the present, or are they actually leading us to collapse wave functions at a future scene of confirmation."

I like the idea of "scenes of confirmation"! It relates a little to how I think of my perceptual field right now as the only "definite fact". This leads to a couple of ideas:

- Reality builds up and stabilises by Observation Accumulation. Each observed "fact" further defines the world.
- It follows that there is only one law and that is The Law of Coherence.
- New spontaneous observations are always consistent with previous observations.
- The apparent world is always coherent - which is to say that the current fact and the previously active facts will "make sense" as a single pattern.
- If one could force a new observation which defines a new fact, then the world-pattern would in effect be shifted to a new state. All subsequent observations would be consistent with that new state. This would be independent of time.

This last point means that we can selectively define or perhaps even re-define the world, budging it from its previous trajectory. "PK and psychic healing" would be just such "intervention events" where we assert new facts into the world.

If even one glitch report is true, there is something going on here that we don't yet understand.

Agreed. I say... no mechanism (as in it isn't made from "parts" and so can't be observed) and we'll never be able to describe it as a structured model, because we won't be able to bridge the gap between "inner" process and "external" result. The reason for that is that, from a subjective perspective, there is only inner processes. All experience occurs in the mind. It is that overlap, that sharing of the same space, which is the key to it. The "way it works" will be dependent upon the "mind-formatting" of the subject, which is to say the metaphor that they are adopting at the time. The only way to tackle it would be to have a model of consciousness. However, I don't believe that to be possible - since it's "that which experience is made from". It's the material of both inner and outer. It can become parts but it is not itself partitioned or located. The so-called mechanism behind ESP/PK/Healing will turn out to be, in effect, acts of directed imagination but, importantly, acts directed into the same mental space as our experience of the world, rather than the parallel space where we "think about" things.

Or pray about things, perhaps.

Yeah, indeed. That's basically imagining it, right? If you pay attention to what you're actually doing when praying. When you pray for something, you're bringing to mind that - or imagining-that - some sort of entity is making something happen. Meanwhile, if you are "using your mind-powers", you're imagining-that "you" are making something happen. It might be easier to commit fully to one or the other, depending on your beliefs.

Probably. Though it is easier to say to someone that "I am praying for your health" than "I am imagining that I am making a positive contribution for your health," At least for me, anyway. :D Though of course I know what it is that I am doing.

Haha! "Hey, I'm imagining that I'm contributing to your wellbeing!". "Um, well thanks darling, but why don't you maybe actually do it? Thanks." :)

POST: [THEORY] How would you know if you switched dimensions?

Well, surely "Jumping Dimensions" is just a metaphor for describing discontinuous change in one part of your experience relative to another part? Basically, that your personal-sensory-experience doesn't match your personal-memory-experience. You can theorise about whether the world changed, you jumped worlds, or your memory changed - but all of those are basically fictional concepts in any case.

- There is no "world" other than your experiencing of it.
- There is no "memory" other than your experiencing of it.

Both are experiences that you have now. When they stop matching up, you could call it "switching dimensions", but really that's just an explanatory fiction. Nobody has ever seen a "dimension".

Q1: A dimension isn't a place you go. It's a mathematical index used to parameterize a particle.

To be fair, I think that in this case "dimension" is meant in the sense of a location in a configuration space, where each position would correspond to a particular "world-state" - or a variation on the more colloquial use of "dimension", meaning a "realm" which is in such a state.

Q2: I'm not trying to be cute. I'm simply using physics terminology accurately instead of throwing sci fi terms around.

Don't be so tedious: "dimension" is a word with many uses, generally meaning something like "measured aspect", and predates modern physics and mathematics. Like "theory", it has a specific use in certain subject areas, which is narrower than its general use. This ill-informed pedantry causes lots of problems besides simply annoying people. For instance, it leads to the mistaken idea that the "time and space" of physical theories are directly equivalent to the "time and space" of subjective experience. It's usually folks who have smug "science enthusiasm" but have never read any of the corresponding philosophy or metaphysics who make these errors, though.

I see the utility in philosophy, unlike many of my fellow physics people.

Glad to hear it! :-)

I really think that without being conscious of the philosophy implicit in our theories (and there always is one), we are doomed to be in effect ignorant philosophers. (I'm with the other George on this.) In particular, it can lead us to confuse "conceptual coherence" - the self-consistency of a framework - with the "truth" of a situation.

There is no difference between the subjective time and space and the time and space manifolds.

I heartily disagree. I've never experienced a spatial dimension, although I have inferred one from a measurement. And I have definitely never experienced a temporal dimension. I have however experienced thinking-about those things during an experience.

A dimension in physics is a well established thing.

For sure - well, actually it has many different context-dependent meanings - but it's pretty obvious that here it is meant more in the sense of "realm" or "world" rather than geometric dimensionality, right?

Although I'd certainly agree that if terminology is used to imply a connection to physics incorrectly, it should be pointed out (e.g. everything being a "quantum" this or that), the reverse - the restriction of certain words simply because they are also used, more narrowly, in the sciences - is just as dubious a trend.

I favour the term 'world-line'. It's a bit vague, but in terms of conveying the concept of moving from one universe to another, I think it's conceptually appropriate.

"World-line", okay similar.

Elsewhere, I've been using "world-pattern". This consists of the now pattern which includes the bright unfolding shapes of present sensory experience, plus the dimmed shapes that we call "the past" and "the future", and the shapes we call "thought" and so on. All as part of one single interconnected pattern. (There is nothing outside of this pattern; the formattings we call "time" and "space" are patterns within this.)

The only rule of the world-pattern is:

- The world-pattern is always self-consistent, since it is a single coherent pattern. The world always "makes sense" overall.

If a change is made to the world-pattern, this rule means that:

- All subsequent observations will be consistent with the new state of the world-pattern.
- Changing one part of the world-pattern may "tug" upon other parts. If one fact is changed, other apparently unrelated facts may change. This includes the apparent past (which is just a present part of the world-pattern).
- The only evidence of a state change may be the personal memory of the observer.

What we call "changing dimensions" is really changing this "world-pattern" such that knock-on effects are observed. This results in an experience that feels like we have shifted to another world with different facts and a different history.

The fact that you move in 3-space and have a temporal displacement in time and can observe increasing entropy in various systems means you're moving forward in time.

That's rather begging the question, isn't it? Those concepts are certainly useful for creating a description of particular measurements within experience, but they are not the experience themselves, or "the nature of things". In particular, it's not at all clear in what sense I am located in time or how I can move forward in it. Note, I'm not saying there's no value in self-consistent descriptive frameworks (they're incredibly useful), however you can't claim truth by promoting one part of the framework by referring to another. In other words, no description is fundamental; the world is not "made from" spatial dimension and time. (I'm getting Kantian here.) So to restrict our descriptions and language to a certain set of concepts, albeit useful in certain contexts, is an error.

This entire thread is precipitated upon the (false) idea that you can travel between dimensions.

In what way is it false?

Only if you restrict the word "dimension" to its narrow use of (x,y,z,t,etc) rather than its other meanings. Which is akin to dismissing all uses of the word "colour" unless they refer to the (R,G,B) gamut.

Why is that not a cause to use terminology correctly?

Because it's wouldn't be correct use of the terminology; we're not talking physics or mathematics here. I think I said this elsewhere, but it's not using "dimension" in the sense of length, breadth, height, time. It's using it in the accepted sense of "world" or "realm" or "reality" or "another dimension" (literature sense), although it could be formulated metaphorically as a configuration space in another descriptive scheme. I mean: you understand what is meant, right?

POST: [THEORY] Shared Fading Reality Theory for Mandela Effect - Not Quantum Shift

I like the phrasing of "fading" reality. But then I'm biased, because I love the "world as memory" and "experience as associative recall" way of thinking about these things!

So something like:

- The facts-of-the-world aren't inherently stable because they are not bound to some solid substrate.
- They are perhaps (in effect) shifted by the behaviour of people, by what their behaviour implies is true.
- Previous facts-of-the-world can be forgotten through neglect, and replaced by new assertions or assumptions.

The extra rule is: The world-state must always be self-consistent, so if a fact drifts then from that point on all future experiences will be consistent with that new state. Only personal memories may remain.

POST: Am I the only one who has had a dream about something that happened in the near future afterwards?

Ian Wilson's little (free) book on his research is worth a peek: The Theory of Precognitive Dreams [http://www.youaredreaming.org/assets/pdf/Theory_Of_Precognitive_Dreams.pdf]. He also has made a few posts here and over at /r/dreams under /u/Ian_a_wilson.

/u/Ian_a_wilson: Thanks TriumphantGeorge, I did an AMA recently in /r/dreams on this topic.
[https://www.reddit.com/r/Dreams/comments/3e82bm/my_name_is_ian_a_wilson_dream_explorer_and_this/]
Lots of posters who have the experiences commenting in the thread.

Really enjoyed your AMA and also the discussion in the other post. It's great to see conversations which are about exploring a topic and presenting ideas as clearly as possible, rather than winning an argument. Although you partially cover this, I wonder if you could give me a snappy summary of your view on one question:

- What do you see as the relationship between these three aspects of our experience: waking experience, dreaming experience, and thoughts?

/u/Ian_a_wilson: Our waking experiences and dream experiences are parts of a much larger reality system and precognition reveals that there is a dualism between the dream expeirence and the waking expeirence where the waking experience itself is a type of dream world in the literal sense of the word but has a more complex rule-set so to speak to ensure it behaves how we all experience it. But a dream none-the-less. Thought is more than just our inner monologue that we have when awake and ties into how we think relative to content. For example day dreaming is a different way to think. Dreaming is another form of thinking. Thought is capable of programming a reality interface by which we interact with. A dream is an example of what this interface looks like, and how thought describes the dream content much like how computer code

would describe a 3D simulated game world. It is all part of language and communication between our individualized waking self and a unified field or collective which embodies the whole reality system et al. It is through this mechanism of organized thoughts forming communication and shaping dream experiences that we see a creative process where we are contributing not only to our dream content but our waking experiences albiet unconsciously for the most part.

Yes, I agree with the idea of different types of thought. When talking of it being a programming mechanism, I'm not too sure. I think it's perhaps more direct than that (although it's perhaps nitpicking with metaphor to say so). But it's definitely the way to go. The niggle I had was: why should the waking world be considered special?

So, following some experiments with synchronicity and more dramatic types of change, I've been playing with the view that all experiences are thought/imagination, and all that's special about waking life is that it's a very stable 3D-immersive thought. Other thoughts tend to be localised in mental space and transitional; waking life is a thought that has become stabilised and fills up our mental space, it localises us and the scene surrounds us. It has become a thought "about" being-a-person-in-a-particular-world - which really means it "is" being-a-person-in-a-particular-world. (When we experiment with direct-entry lucid dreaming, that process of the 2D-thought "snapping into place" as an immersive environment seems to have the same quality?)

This would mean that we don't have to talk about communication between things, between me and the world through some sort of conduit or mechanism. To create a thought "about" the world is to interact directly with the world. And any other thoughts belong to their own little world-spaces, although some of those worlds we create might be very small indeed. So we'd have that passing thoughts are simply aspects of the current state of the world flickering by; whereas intended thought is an amendment of that state.

This would imply that all time exists at once for any particular world as a sort of "world-pattern". If I change nothing, a particular future is already existing, and my "world-thought" will unfold spontaneously towards that. If I change something by intending change now, or intending change in the future, then I shift the whole world accordingly. Hence being able to have precognitive dreams (really: directly accessing that part of the "world-pattern") and updating them (really: directly updating the "world-pattern"). This also means that the passage of time belongs to the experiencer, not the world.

The main issue we end up with - in my view definitely, in your view implicitly - regards the dreamer-thinker themselves. If the world is a dream, then nothing we experience in the dream can be the dreamer or the mechanism of dreaming (if indeed there need be a mechanism). For instance, we might dream that we have brains, but those dream-brains can't be what we actually are. So how are we to view ourselves?

/u/Ian_a_wilson: I take the programming mechanism as a metaphor as the role of information processing (thinking) seems similar to how computers process and simulate Cartesian 3D geometry. It's all part of our thought process however which invokes our ability to dream, and the end result of what those dreams are. As you say, the Waking world is an immersed stable 3D thought. Much more organized and constrained to have consistency, chronological order and almost "genre" specific in how it delivers experiences to the participants. The Lucid Dream which acts like another interface to other reality experiences simply extends us into more creative patterns of experiences. I always view that the experience is real, however the content may not be objective or relative to the waking world. Still relative to the subject having the dream. I agree that as information past/present/future already exist much like how the World of Warcraft exists as information. In our system, there are those tangents of probability which if left alone we course through on auto-pilot but once we engage them and spike change in the probability those qualities cause new probabilities to emerge in the time-line trajectories. Hence as you say the precognitive experiences emerge and we can interface with that information through lucid dreaming and invoke change at run-time. I agree with the updating the world pattern. The world is information, the datastream of thought we interact with and render is what gives us our experience with that information. We are not the body, nor the brain. They are merely interfaces enabling the feedback and rendering of the datastream describing content. We are much much more than these "rendered" artefacts of organized information patterns. It's a good question on how to view our self as we inherit the personality and avatar of a human in the human experience but what we really are is that and more. What is our true self in this? It's astronomical like an awareness fractal branching out into a multi-dimensional informational dataset defining itself through the dreams it has. Lot's of great points and thoughts as always.

I like the notion of a "genre-specific" strand of thought!

So, I think my problem with the metaphor is that it implies that the world needs to be "run" or "processed" or "rendered" by some mechanism, and I don't find evidence for that to be true in experience. Strictly speaking, we can't say that the brain or body do this, since these are things within our experience. For instance, our experience might be "as if" we have eyes that are the source of vision and colour, but that does not mean eyes are the source of vision and colour - see dreams. The same argument applies to brains. How to avoid a potential misstep, remain true to direct experience, and have some sort of sense of the "true self"? Your "awareness branching out into a multi-dimensional informational dataset" is a nice image that points the way.

I would avoid the need for mechanism by introducing a nondualist angle. If what we are is an "open awareness" and the world is a static information set of "all possible experiences" which are already dissolved into that awareness, then we simplify things:

Ongoing experience is like us shifting our shape to reveal individual moments, like an origami paper game [https://dreamalittlebigger.com/wp-content/uploads/2013/08/fortuneteller-animation-dre.gif], or an evolving filter which lets different patterns become more prevalent, like constellations brightening [https://64.media.tumblr.com/5619757016199f1a1afb9c40ab366f6a/tumblr_npuk11cUST1tqp1d2o1_500.gif]. In both cases, the information set and the awareness are one thing, and the "selection mechanism" is a self-evolving emphasis rather than a processing event.

/u/Ian_a_wilson: The mechanism that renders is consciousness, not a computer. This is why any time we become self-aware and self-realized be it when "physically" awake or lucid in a dream (even non-lucid) we have a reality experience. It is consciousness, and I know how ambiguous that sounds which acts as the rendering farm of information. We are literally software emulating hardware when it comes to physical reality and how this information system bound to our awareness manages experience patterns. It's all self, and the thoughts it generates which yield a myriad of experiences and I do believe it has been evolving this way beyond our concepts of space/time rather in what could very well be absolutism.

I think we're on the same page. Are you essentially saying (as I would) something like:

- All there is, is consciousness, and consciousness "takes on the shape of" both information and the transformation of information into sensory experience.

My feeling is that space and time arise-with our experiences, they are part of our sensory moments or strands of immersive thought. The world-pattern itself is static, flat, eternal but updatable, consisting of a superposition of "dimensionless facts", moments, other organising concepts. Patterns overlaid upon patterns like moire fringes. Since this leaves us with the notion that we can directly edit the "facts" of the world-pattern (via your precognitive dreams or perhaps simply though targeted imagination of other sorts), we are left to ask:

- Is the world-pattern I'm editing shared, or do we have our own copies, or some mix of the two?

(Where the "me" in that statement means the conscious perspective or agent I am, rather than the particular body sensation or whatever.)

/u/Ian_a_wilson: My view of consciousness is that it's an attribute of the "self" or the being through which becomes self-aware through consciousness. That all there is, is the Self, and through consciousness it becomes self-realized. However all the creation and transformation of information into sensory forms is how consciousness plays a role in providing the feedback to the self. Answering if Reality is shared or not could invoke some sense of Solipsism as I do "believe" the following currently until disproved: At the root of all reality we find the self which has partitioned into many subjective and individualized awareness nodes. We look at our subjective individuality as an awareness node as being separate however we are in fact one unified awareness field so the pattern you are editing is shared with other parts of this unified universal self of which all of us are parts of. However if we move from the part having the experience to the whole we'll find our individualism is like an atom to a molecule, and a cell to a body. All parts of a larger whole. So is it shared? Yes but with whom? Other parts of yourself in the grand unified field. Where we are all interconnected and literally one cosmic self (hence the Solipsism when addressing the whole)... individualism when addressing it's parts. Does that mean you have to experience what all the other individualized parts are going through, no... but you do retain a thread of experience and personality that defines your role in the ongoing creative process. What we do affects other parts of this whole self. It's all interconnected.

Ah, so probably some definitions are in order, although the overall picture is similar I think. "Consciousness" is a tricky word. I've played with calling it "awareness" and so on, but there's not really a winning term. One thing I'm never quite decided on is the "creation" aspect; I'm increasingly inclined towards an "eternal" view which means creation must already be complete, it's just a shifting of attention. This has implications for the description.

Anyway - added headings to break it up a bit - apologies for length.

Consciousness As Material

I define "consciousness" as "the non-material material whose only property is being-aware". So it's the "stuff" and it is the "true self", before anything has arisen. And through taking on the shape of experience, it knows its-self (becomes conscious-of content and self-conscious if it views a part of that content as itself). You can imagine this as a blanket of material which has the property of awareness. Laid flat, it simply "is". When it ripples and folds itself then it can experience itself relative to itself. However, importantly:

- The blanket itself has no properties of "space" and "time", although those are things the blanket can shape itself into.

This image has a couple of implications:

- In this way, no experience or content is ever "the true nature" of things. There is The Truth which never changes and that is simply "being"; and there are the relative truths of the patterns which emerge in consciousness/awareness.
- All patterns and facts are dissolved into the entirety of the material, of consciousness - in much the same way as if you put blue dye into water, "blue" is everywhere and all at once. (See also David Bohm's ink droplet analogy.) These are available everywhere, all at once.
- There are no multiple consciousnesses; it is uncountable. There is simply "consciousness". This means that the idea of solipsism and individual consciousness experiences are both meaningless. It is in fact impossible to talk about the way in which "multiple" consciousness experiences exist. This is because time and space are aspects of the experience, and do not exist outside of that. There is no "space between"experiences, and there is no "time interval" between them.

In order to think about a concept, we have to divide things into parts then arrange them in mental space, because thinking is basically a "shadow-sensory" experience. The underlying reality is before such things. So here we must simply not speak.

The World-Sharing Model

However, we're not completely stuck. Personal experimentation tends to reveal aspects of both a "private view" model and a "shared world" model. I think they can be reconciled for the the purpose of daily life as follows:

- The world is not a "spatially-extended place unfolding in time". It is not a shared environment. Time and space are aspects of experiencing, not of the world.
- What the world is, is a coherent collection of all possible patterns that can be experienced. These are available everywhere-simulataneously, dissolved into the conscious space you are experiencing now.
- The world, then, is a shared resource, a toy box of patterns, rather than a "place".

So everything is the most deeply interconnected it could possibly be: there is no separation at all except as an experience. The experience you have now is that of being The Entirety, having a particular experience.

God Of The Private View

This means we end up saying stuff like: You are God of the entire universe, a private universe that you own, and it is directly under your control, to be directed and edited as you please. However, this is also true of everybody else in a "parallel-simultaneous" fashion. So probably the same description as yours, just reworded in other terms. I think the insight into the way that multiple selves are not related in time and space (or that it is meaningless to discuss it in those terms) is important though; it allows "private views" without solipsism.

The next question:

- If I am the entirety of my current experience, in what sense can I "do" anything?

Because surely any "doing" is just another experience; my actions can have no causal power. Do I not instead have to "become" the desired state, by shifting my shape? Do I need to go through the "have a dream and update it" precog process necessarily when I make amendments, if really the whole world-pattern is here right now?

Can I perhaps simply "recall" my desired state into experience, like recalling memory from the "memory-block" of all patterns dissolved into the background of consciousness?

POST: I think that I hopped dimensions and it unsettles me.

[POST]

So I'm going to contribute something to the whole "Berenst#in Bears" thing.
Okay, so a year ago my sister showed me this article. It distinctly said, "You remember them as the Berenstain Bears. But get ready for this, because they were never Berenstain at all. They were Berenstein." Naturally, we both had a good flip out moment, saying how it was weird that both of us had grown up with it being "stain". I even looked it up on Google, remembering the results spelling the creators names as "Stan and Jan Berenstein." But soon enough, we let it go. Y'know, we were wrong. It was the end of that and we moved on. Fast forward to about two weeks ago, me having long forgotten about the incident. Someone in my group chat on skype posted a link to an article, very similar to the article me and my sister had read just a year before. But something was off.
"You may remember them as the Berenstein Bears, but you'll find your mind blown when you realize that they are in fact the Berestain Bears."
...Okay, so this was mega weird. I started freaking out. I knew in my mind, distinctly, that everything was spelled "stein," when everybody was swearing that it was "stain". I know, all my life, it was stain. There was never stein, until I looked on Google that day before.
I called my sister up, and asked her if she remembered the article. Everyone was swearing it was "stein", and here I was, the only person remembering it as "stain". But my sister had agreed with me when we had talked about it before. She had agreed that "stein" was just plain weird.
But things get freaky, because when I called her to be reassured that I wasn't crazy, she came out to me with, "You're remembering wrong. We both said that it was Stein, and that Stain was wrong."
Naturally I would just assume that I was in fact remembering it wrong, but then she mentioned that we had asked mom and dad about it at the time, too.
I don't remember my dad being in that conversation. Dad had been asleep, because it was pretty late and he had gone to bed already. We had only asked my mom, who had been sitting in the recliner catching up on her show.
But no, he was there, according to my sister. Mom had been on the couch, and he had been in the recliner, and it was the afternoon when this had taken place.
...I don't remember it like my sister did. And I know that, in all my life, "stain" was right. I would have never agreed that it was "stein". And looking on Google now, of course it says Berenstain.
I really wish I had taken a screen cap back then--anything to have some kind of proof to this madness. But at the time, I just naturally assumed that I was wrong and had put it to rest, so I didn't feel the need to.
TLDR; In the Berenst#in Bears delema, I am a native from the A verse. I lived in the E verse for an undetermined amount of time, and somehow ended back up in the A verse. Me and my twin recall a certain memory regarding our reaction very differently.

[END OF POST]

There is indeed a sticky thread for "The Bears", but this post seems to be more about you and your sister having contrary experiences/memories than the actual B-topic.

Q1: Yeah, that's what I was going for...more about the fact that we remembered something totally different than the theory itself. (Although the theory IS mentioned to give a backing to my claims.)

If that's what happened, then what it suggests is: you are alone in your own trajectory, you are the only one with your particular past set of experiences.

...this comment here is just... profoundly disconcerting.

From one perspective, yes - although even in everyday terms you are confronted with something like this, that your knowledge and connection with other people is to a large extent just imaginary. However, if we get philosophical on this, there is a more hopeful approach perhaps.

If OP is alone on a trajectory throughout the parallel realities...

Well, it doesn't even need to be parallel realities as such - perhaps our lives are better thought of as filtering our way through an "infinite gloop" of potential experiences. Rather thinking of the world as a "spatially-extended place unfolding in time", what if we imagine the world as a vast collection of all possible experiences from all possible perspectives - an Infinite Grid of All Possible Moments? Instead of being "human" we become something like a conscious perspective, an experiencing space which simply "takes on the shape" of being-a-person-in-a-world. Now, initially that might make you feel very lonely indeed - until you contemplate what it means to be lonely. Loneliness is separation, it is division, it is identifying with being "here" and not being "over there". However, if the nature of our experiences are as I've just described, then there is no division. In effect, the entire world is sort of dissolved into the background right now along with the experiences of every other conscious perspective.

So on the one hand we are alone - only we will have this particular history or "trajectory across the grid". But on the other hand we are completely undivided from everyone else, and when we share experiences we share them on a much deeper, blended level than the usual "two people in a room" viewpoint.

...then can he be sure that he really 'knows', the people in his life?

The answer: He knows them absolutely intimately because if you follow this to its natural conclusion, the people he encounters are in a sense extended aspects of himself, as he is at that time. This of course would put quite a different slant on what it means to be alive. After this experience... more experiences?

Q1: Both of you bring up good points. I'll be honest, when my twin admitted to remembering everything differently, I felt pretty damn lonely. Like, 'this isn't the same twin I grew up with. This is an alternate version'. That may be far fetched to think, but I was counting on her validating my memory. So when she couldn't, and even explained an event that did not happen how I remembered it at all...it was pretty horrifying. I am 110% sure of how it went, and she is equally sure of how things happened on her end. It's just one of those memories that are so clear, I can recount the argument word-for-word.

I totally understand. But, say tomorrow you somehow remembered it the other way, the memories come flooding in, and you reply to this comment. Would you be telling me that you were now "not the OP you were yesterday"?

Surely not!

And in the same way, your sister is still the same sister, despite not apparently sharing the same past trajectory. The way I think of this is: we can view ourselves and other people as Extended Persons. Even if other people appear to change and have different experiences to us, that is still an aspect of the larger reality of that person. Part of the "set of possibilities" which constitute them. After all, I'm sure your sister's mood (and therefore apparent personality) varies quite a bit over time - and you don't declare that the different moods correspond to different people! So it is with this thing.

Q2: Bear with me (wink, wink, nod, nod)...but is it really possible for even one moment to be truly shared? No two people could possibly have the same exact experience-turned-memory because it is all processed through our individual filters. Any given two people would have different interpretations, even if it is just minutely. Looking at existence this way, we are all utterly alone without hope of a single truly shared experience.
And not to be a Debbie Downer, but I have enjoyed some truly life altering moments of connection and not one of them appears to have lasted in any meaningful way as a communion between me and the one with whom I was communing. In fact, quite the opposite appears to be true: the more astoundingly, earth shatter the connection (I'm talking about telepathy and a great, soulful Knowing spanning years), the bigger the heartbreak that has resulted. Despite having been exceedingly powerful and heartbreaking, those moments and experiences have left a lasting impression on me...albeit a less dreamy one than they started out to be. If we are allowing for the theory that all "things" are connected, for a belief in unity, a singular consciousness, then despite the fireworks display of wowza connections ending up being nothing more than a splashy let down, we can quietly embrace our wholeness and recognize that we are never alone...despite this worldly experience big banging us to pieces to try and convince us otherwise. This physical experience is all about the belief in separation. The Matrix is coded for this by Unity pretending to be duality. The best it can do is pretend to be a dreamlike hologram, where time is an illusion and all effects caused by every decision "each" of us makes, in all our many lifetimes, unfolds all at once, where sometimes, we perceive the glitch. Eventually, we will wake up to realize that we are the makers of The Matrix, the cause of the glitches and even the glitches themselves. Maybe then we will be able to sit back and laugh at our incredible ability to put on one hell of a good show... and will cry over how adept we are at torturing ourselves into believing that we are all alone. I'm right there with you. Have been feeling painfully alone for a good long while, even though I "know" otherwise. I always thought of Neo meaning new, but maybe it means Knew?

Nice little essay! Of course, perhaps I was just being nice when I wrote that last comment above. :-)

Perhaps the only relationship you can ever have, is with yourself, because (in a more general sense), that's all there is. The problem with a completely intimate, total connection is that, by its very nature, it involved the dissolution of the border, the end of separation, and therefore the end of relationship. All desire is the desire to "complete", fulfilment of desire is to be completely everything...

There's something I've found useful to (here it comes) bear in mind: **after the dream... more dream.** If you have an amazing experience, it is still just an experience. All there ever is, is "existing-being" and "the current experience" (which are not divided, but for the sake of communication in language we separate them here). Experiencing never ends. If you reach total fragmentation, the next moment will be a step towards unification. If you become totally undivided, the next moment will be a step towards separation. Understanding this is all that's required; one doesn't need to do anything with it. Realising that to try and get "beyond experience" is to attempt to get beyond being-ness itself, one gives up on that and immerses oneself in the shapes one has and can take on. "There is no spoon", said The One (who thought he) Knew. What he hopefully realises is that there are no things other than the experiencing of them.

Immanuel Kant said that time and space and objects were attributes of the mind rather than some external world. The world is more an "infinite gloop" which is turn into a "place" through ongoing distinction. As you suggest, this means that we can "pretend" something and live as if it were so, and it will seem to be so - because there is no "so" other than this. Keanu Reeves was an imaginary spoon in a dream of soup!

POST: Asked myself for an answer I couldn't have known, and received the correct one.

Good story! Did you know it and then say it, or did you simply find yourself saying it?

...Nice method - grab info from your memory of a later event, then use it so that it never happens! Hmm. You were literally stealing from your own future.

EDIT: Down vote? Ah, that was meant jokily, not seriously!

...

Q3: I think you lost an opportunity there, instead of future you thinking of a random number, you should of thought of the lottery number.

Q4: She doesn't have omniscience. She only has access to what her future self would look at. Theoretically, she could only produce a future lottery number if she set herself the task of looking them up for a particular date. You should read a guy from the 1920's named JW Dunne. He had a precognitive dream where a train jumped the tracks in a small Scottish village, killing 111 people. He was so disturbed that he wrote it down. Then two weeks later, while reading the newspaper, his jaw dropped as an article recounted a tragic train accident in the same small Scottish village with 111 people killed. The thing about precognition is: You don't have omniscience. You only have access to what your future self sees. How did Dunne realize this? Well, after a few weeks it was discovered that the actual number of dead was 113. In the first reports they'd miscounted. So Dunne didn't have an objective knowledge of the accident--just what the paper said. If the paper got it wrong, his precognitive vision would be wrong, too. It was then that he realized that he only knew about it because his future self read about it in the paper. To get the lottery numbers, you'd have to know that you'd be looking up the numbers in the future. I actually experimented with it and got 4 of the 6 Powerball numbers. (I've also won the Pick-4.)

See this guy here, who also did the same experiment--with similar results: [http://techno-anthropology.blogspot.com/2012/02/my-story-about-lucid-dreaming-and.html] Footnote: It seems easier to breach space-time while asleep, because your mind is more at rest. Dunne theorized that "precognition," per se, is a misnomer. Because--according to physicists like Eddington and Einstein--time wasn't really linear (as we perceive it). Past, present and future are actually happened all at once. Your future self already exists. Your past self persists on another level. So, when you sleep, your mind relaxes and is able to pick up on a mix of past, present and future. In other words, it's capable of glimpsing a less-processed version of reality (as we see when we're awake).

Good on referencing Dunne there and good analysis. His work and others suggests some thoughts:

- A complete landscape of experiential moments pre-exists. Your present moment is your attention looking at one of those experiences, those moments.
- When in dream or otherwise loosened, our attention is more open and can see other parts of the landscape. (Really, it's all always there, it's just that the present moment is so much "brighter", like the daytime sun concealing the stars in the sky.)
- Precognition is therefore attention looking at other parts of the landscape.
- Extra bit 1: The landscape is not necessarily fixed. Actions in this-moment based on advance knowledge of that-moment can reshape it. For instance, acting on those lottery numbers will reformat the landscape accordingly. So precognition applies "if the current trajectory is not derailed by interference".
- Extra bit 2: Since precognitive dreaming involves "being in that future moment" to some extent, it opens the possibility of changing the event "in advance". Changing the landscape by altering that-moment rather than altering this-moment.
- Extra bit 3: This suggests that the whole "world-pattern" is always available, non-spatially and non-temporally, at all times. The entire facts-of-the-world are dissolved into the background of your conscious experience right now, and can potentially be accessed (and modified?) at any time.

Q4: The hard part (for me, at least) is becoming lucid when I dream. I utilize a technique I read about in some dream study. Basically, they discovered that your subconscious is like a film director in a movie. According to Alfred Hitchcock, "A director is like God. He is everywhere in a film, but never seen." Likewise, in this dream study, they discovered that everyone has a "director" who stages dreams; and that you can speak to "him". For instance, if you become lucid and say, "Director, can I have a harem of hot chicks," he'll actually produce them. Or: "Director, this scary monster is harassing me. Delete him." And he will. My first test came when I became briefly lucid and said, "Director, can I have the notepad in which I always write down the winning lottery numbers." And, to my astonishment, the pad appeared. My heart raced as I grabbed it and flipped it open. But, as any lucid dreamer will tell you, the adrenaline spike of excitement can wake you up instantly. And that's what happened to me. (While managing to get a few numbers, I was shunted out of the dream, before I could memorize the rest.) In the past year, I think I only became lucid 4 times. And to me that's the hardest part. Footnote: As to your other question, there's a physicist named Russell Targ, who was a founding-member of military remote viewing. (It started as a particle physics experiment at Standford Research Institute, and went out from there.) At any rate, after decades of study, they noted that remote viewing takes place on the left side of the brain. The right side (that you try to shut down) is bad because it controls imagination. And imagination is the last thing you want to use while remote viewing. So you try to shut down the right side (as much as possible) and only view with the left side. The problem? Numbers and letters typically reside on the right side. Making number and letter recognition tricky in remote viewing. Of all their viewers, only a guy named Pat Price could do it reliably. . . . Long story short: This is why it's exceedingly hard to do it with lottery numbers. Although one remote viewer [I think it's Joe McMoneagle] uses the Pick-Four as a graduation exercise for his classes in remote viewing. To graduate you have to win it. When I won the Pick-Four, by the way, I used an old remote viewing trick. I associated numbers with celebrity ages. That way I could view a face [rather than a number, which would require the right side of my brain to kick in]. This was a waking experiment [not a sleeping one]. I just lay in bed, closed my eyes and stared into the darkness, telling my subconscious to show me a celebrity. I saw nothing for a while, and then--from out of the inky blackness--came Linda Lavin from TV's "Alice". I wrote it down on my pad and went in for another try. I then got character actor Johnny Brown [who played the maintenance man Bookman from the old TV show "Good Times".) Freaked out that my subconscious complied, I looked them up on Internet Movie Database and discovered that they were both 76 years old. I was freaked out, because I knew nothing about these actors. The fact that my subconscious knew that they were both 76 fascinated me. At any rate, that's how I assigned the first two numbers for the Pick-Four: 76. I then went in for the next two numbers, using the same technique. . . . At the risk of rambling, yes: You can do it. It just requires patience and practice. I did it multiple times. And that's the thing that cracks me up. When skeptics parrot the Amazing Randi and say, "If psychics exist, why don't they win the lottery?" The answer is: They do. You just need to stop being lazy and read. Like 86 year-old Mary Wollens, who won the lottery twice--using numbers she got from dreams. Or Stanley Bobbit. Or Robert Prodnick. Etc. So far, I've found dozens of people who got the numbers from a dream. Here's one article on it: [http://www.mdlottery.com/dream-leads-novice-lottery-player-to-scratch-off-win/] By the way, I brought up physicist Russell Targ for a reason (beyond his work with remote viewing]. I was reading a book on his and he was talking about experiments in quantum mechanics which demonstrated that cause and effect doesn't just happen with the past affecting the present. It also happens with the future reaching back and affecting the present. I can't remember the experiment he cited, because I read it a number of years ago, but it fascinated me. Because it suggests that, yes, our future selves can reach back and help our present selves.

Excellent coverage. Coupla thoughts: On the lucid dream side, I'll pop in a recommendation for Robert Waggoner's Lucid Dreaming: Gateway to the Inner Self, which is probably the best non-beginner book out there. Philosophy, experimentation, well written. And once lucid, the logic described in a post on persistent realms in Dream Views is the best way to create things: if you can't create directly, do something that implies its creation and then see it unfold subsequently...

Relevance?

This applies to everyday living and attempting to access information: create a situation or adopt a metaphor, such that what you want logically follows from that situation or metaphor. That's what "accessing your future self" is. In fact, that's what "the future" is: a self-fulfilling prophecy about the continuance of experience. "Time" is an idea - and ideas structure experience. Your experience operates on an "as if" basis. So in a dream, if you ask The Dream Director to do something (Waggoner calls this "the awareness behind the dream"), you are implying the existence of such an entity, and then have experiences "as if" that were true: perhaps a vocal response ("I shall make it so!"), then some polite company ("well, hello there!"). But all of it is you. Not the perspective "you", but the conscious environment "you". The "awareness behind the dream" is you, dreaming of a dream perspective, in a dream environment. Then in waking life, if you ask Thor or the christian God show you a sign, again you are implying the existence of such an entity, and you may have experiences "as if" that were true also...

Q5: By the way, by sheer coincidence Reddit had a link to one of the quantum experiments I was talking about (where the future affects the present just as much as the past does). The thread is entitled: "Scientists show future events decide what happens in the past - An experiment by Australian scientists has proven that what happens to particles in the past is only decided when they are observed and measured in the future. Until such time, reality is just an abstraction." [http://www.digitaljournal.com/science/experiment-shows-future-events-decide-what-happens-in-the-past/article/434829]

Yes, that's interesting. We discussed it a bit at /r/Glitch_in_the_Matrix recently. See it and my playful ponderings [POST: [THEORY] Scientists able to make the present determine the past]. It's not really that the observation changes the past, it's that the past never "happened" as described anyway, except as a story in our imagination. The particle/wave is an observation, it is not a thing other than that. (Is one interpretation.)

...

[COMMENT]

Q1: Any tips for how someone might do this themselves? As an experiment I tried the following:

- Open this random number generator [https://www.random.org/].
- Decide that I will push the button soon, and understand that after I push the button, I will know what number it delivers.
- Empty my mind by focusing on the sounds in the environment around me.
- Think about my future self, and ask my future self what the number is.
- Press the button and compare to the number in my mind.
  Every time, I'm way off.

[END OF COMMENT]

Great idea! Experiment time. I can't try now but suggest: don't focus on the environment, put your attention towards "the space you are looking out from". In other words, reverse your attention.

Q2: I'm on my mobile, but there's that book by one of those army guys involved in the Stargate project, and he claims it's sort of like meditation, especially with sensory deprivation. That if you let your mind drift and focus on this thing, and start just writing or describing exactly what's going through your mind without censoring yourself, that that's how it worked for him when he was able to accurately see things.

without censoring yourself

That's a really good phrasing for it.

Q3: I call that a memory echo. To me, Its a type of memory echo in which you are accessing a very specific piece of information that you don't know yet, but can know. It requires a trigger. By approaching a subject that you know (past present or future) and seeking a response or more information "now", you can get the answer from yourself since you 'technically' already know it. In this situation, the trigger was your ex boyfriend. If it's anything like what I experience on whats basically a daily basis, it's like an overwhelming feeling, and a sudden clarity driving you directly to an answer that is extremely vivid. You can feel this connection with you body and awareness, but it ends as quickly as it started. Now, this particular kind of memory echo leaves me feeling... empty is the wrong word, but kinda like discovering a secret compartment in a box, taking a single object out, and then without warning the compartment closes even if you didn't want it to, but you still have the object. This leaves me very mixed emotion wise. I'm usually prone to experiencing a strong emotion directly afterwards, especially if there is an emotion related to whatever I am accessing. I recently did this in the reverse. Someone asked me directions in a city I don't live in, or explore, so I really don't know my way around and get lost often. I had actually just asked someone if the path i was taking was correct to get to my destination. Seeing this person, and trying to access the information that I didn't have, I had a very strong sensation take me, and my mind felt 'sharp' all of a sudden. I "felt" the information and just started talking. I gave exact directions, including street names. I've never even walked near these streets before, or even seen them in a map. There is literally no way I can find that that I could have known this internally. When I finished, the "sharp" feeling stopped. I knew I just told her how to get to where she was going, but even afterwards, I still can't remember the street names. She thanked me so much, and went on her way. Something of note is that it is a lot more common for me to experience a memory echo involving people or objects, rather than text. I've "felt" entire conversations before they happened. I can actually react to this knowledge... and have done so many times over the past 2 years. What may have happened with the directions, is that it felt like I was feeling the conversation, and the resulting consequences all simultaneously for an instant, and then had access to that for the time it took me to share the information, and then it closed. It's very important to believe it will work, for it to actually work. If you feel like it isn't going to work, it absolutely will not, as that means there is no trigger present.

An alternative interpretation of this, is that it's simply the case that we can "ask for experiences" and, if we do so with conviction and get out of the way for the resulting "movement", they will happen:

- Ask for "the experience of telling this woman the correct directions", the experience arises.
- Ask for "the experience of knowing this piece of information", the experience arises.

It doesn't matter how we frame it to ourselves (as looking into the future, reading the other person's mind, or having lived it before), the essential observable is: you have an experience. Any explanation for "what happened" that we come up with afterwards is just a made-up story we create in our imagination. In fact, it operates by the same rules: we seek a plausible-ish story, and we experience coming up with one, even "knowing" it if we sought certainty...

Hmm. "Ask and receive", eh?

This does of course mean there is no "solid, spatially-extended world" beyond your immediate sensory experience - just maybe a gloop of "dimensionless facts" which are accessible (and subject to change).

...

Also: The experience you had this time seemed to be different - your experience of "the conscious open space" - and be for the first time. That addition makes it seem more "special".

POST: It was never plugged in

[POST]

So today I just bought a new alarm clock and I wanted to test it out. So I have one outlet that I know of that is behind my bed with my old alarm clock (which doubles as a radio) and my phone charger. I have a lamp next to my bed that I always use before I go to bed or when I wake up in the night because the main light switch is on the other side of the room.
Anyway I decide I am going to find the outlet that the lamp is plugged into to use that one. Now I used that lamp last night and I know I used it for the past few months. I look down at the base of the lamp and I follow the cable. When I get to the end I find a dust covered cable with no outlet around it and it is just laying out on the floor. I mean the nearest outlet that isn't directly behind my bed is further then the cable would reach. Now I know I used that light but the amount of dust on it looks to be weeks worth like it hasn't been touched or moved. Something so little hasn't freaked me out this much in a long time.

[END OF POST]

Q1: This incident supports the notion in quantum physics that a potential state does not actually come into effect until it is observed. One hypothesis is that the act of observation projects our expectation onto any given phenomenon happening. In other words, at the quantum level, if we expect something to happen, then it will. If you extrapolate this to our world, there are millions of assumptions that we make about the nature of reality on a daily basis that are so ingrained that we don't even question them. What may have happened in this case is that your assumption that the lamp was plugged in was so strong, that you actually willed it into being. In other words, your expectation made it happen. Just a thought.

This is probably more of a philosophical argument than a scientific one (although the QBism interpretation does promote a sort of subjective view based on expectations). It's really the question: In what sense does an object "happen" if nobody is experiencing it? Or, does an object exist as an object when it is not being observed?

Which I guess leads to:

- Although our story about the light is that it comes from the lamp, and the lamp receives electricity from the socket, in what sense is this actually required for us to experience the light? If only the observation "happens"?
- Stories surely don't cause things to happen. So what does cause the light to happen?
- Also: Do stories "happen" in any sense other than when we are thinking about them?

Q2: I don't see how it's philosophical. In an objective reality, an effect observed at the quantum level should logically apply to all scales. Unless reality is subjective. To say that a physical property only applies to particles of which everything is comprised, but not to the amalgamation of said particles doesn't make sense.

My thinking behind that is - When it comes to experiments targeted at the quantum level, we have no insight as to the nature of the effect, only that we get results which correspond to those predicted by a mathematical theory. And without having a particular interpretation (one that can be confirmed by experiment) it's not really possible to logically scale it to other situations; there is literally no framework in which to think of it. However, we can still take on board the notion that our observations define the state of what is being observed - we just can't really talk about what is "happening" between observations. We have no theory for it and there's no way to test it scientifically. That's why I say it's more of a philosophical question.

Meanwhile - I'd say that "objective reality" is a pretty tricky concept here. When we start looking at things like the QBism (see link earlier) interpretation of quantum mechanics, it gets a little like philosophical idealism (all that exists is within mind). Rather than being a "place", the so-called objective world becomes more like a "resource", an infinite gloop of possible experiential patterns that our observations select from, thus "fixing" an aspect of our subjective world from that point onwards. (I think of this as Observation Accumulation, and the resulting persistence of prior observations as leading to a Law of Coherence.)

So we're dealing with a subjective reality (or "private copy") that is experienced, which corresponds to a subset of an objective reality (or "possibility space") which can never be experienced.

Again, since we're talking about an objective reality which by definition cannot be experienced other than by subjective observation, and therefore cannot even be thought about (since it is "before" the experience of time and space), I see it as philosophy rather than science. EDIT: Although at this level we are revealing them to be much the same thing: science = philosophy + observations.

TL;DR: We can't assume an objective reality that is of the same form as our subjective observations.

EDIT: Oops, that turned into a full manifesto. Perils of typing away in a small textbox while guzzling a caffeinated beverage. Added headings for clarity.

Logic Within Imagination

The best we can do is logically deduce the most likely reasons behind why things seem to be happening.

I think it's better to say, we deduce the most elegant description which fits in with the concepts we have developed so far - rather than being the "reason" or being "likely". This may seem pedantic, but it reminds us that we are creating connective fictions to link observations, rather than discovering "what really happens". Bearing this in mind makes it easier to remain detached and revise our models; it also keeps us mindful of the metaphorical nature of our explanations. We are dealing with "applied mental imagery" here, not reality.

Not VR. Not Probability. Not.

But the basic idea (which we haven't had the ability to comprehend until computers were invented) is that we are living in a 'virtual' reality.

This is slightly the problem, I'd say? It's the problem with our current attitude to theories in general - specifically, their reification into being their own "facts". We are not living in a "virtual reality". Nor are we living in a world governed by "probability waves". And so on. These are stories. It's not that we have been living in a virtual reality but we didn't have the ability to comprehend it until now. Rather, it's that until now we could not employ the metaphor of virtual realities when thinking about our world, because we didn't have computers and simulators. Basically, it's the modern version of universe-as-clockwork, or universe-as-geometry. (And no, the brain isn't a computer, either.)

Recent Minds, Closed Minds

I think the last 30 years of science has been the most impoverished and close-minded so far. Some of this was perhaps due to the funding crisis of the 1970s where to get finance it was very much required to "take a view" on things which were not actually verifiable (hence the rise of many-worlds and so on). This was okay, but coupled with the "gee-whiz" approach of popular science publications, scientists became more like technologists than practical philosophers, and a whole generation has grown up fighting about being right about reality, rather than being elegant about describing it. George Ellis recently made the point that "attempts to exempt speculative theories of the Universe from experimental verification undermine science", while Neils Bohr said: "It is wrong to think that the task of physics is to find out how Nature is. Physics concerns what we say about Nature." I tend to agree.

Fun Is Not Fact

None of this need be a problem necessarily, if we view our descriptions as useful or elegant or even just fun, rather than objectively true. (I'd put the simulation hypothesis and many-worlds in the "fun" category.) I think this is going to be particularly important as we are forced to discard the idea of a literal "objective world" and readmit the idea of "intersubjective agreement", something already happening in interpretations of quantum mechanics. Nitpicking? Perhaps it might seem so. But I see having the right mindset in place as essential to the healthy development of science, and even the freedom of the individual against the potential tyranny of the favoured theory of the day.

Note - this doesn't stop us enjoying playing with "the cool ideas" and seeing our lives through those lenses, but really: if you can't experience it with your senses, then it is imaginary, even though imagining such things does tend to feed back and "pattern" your experience, in a self-confirming loop of "rightitude".

TL;DR: We are not living in a virtual reality. But neither are we living in a world made of matter and energy. Supporting observations establish a particular description as being useful, not as being true.

Additional - This brief article on QM interpretations might be of interest. My own view is in line with the comments by users Romain and Anthony: "Until there is some experiment (or theory) that can distinguish between these interpretations, the question is one purely of taste, and not of scientific merit."

Your assertion that "we are not living in a virtual reality" is just as close-minded as anything else.

I mean it in a different way, though. I'm not saying that it's not a virtual reality and that it's something else. I'm saying that all content-based descriptions are "wrong" in the sense that they are relative, not fundamental. You might well be able to have experiences "as if" you are in a virtual reality, but those would be no more fundamental than having experience "as if" you were in a material world made from atoms. The fundamental truth is the nature of the experiencing itself, rather than the content of any experience or set of experiences.

Also there are subjective experiments that can be done in order to verify the true nature of reality.

Right, this is actually where I'm coming from with this...

In the end the way fundamental reality is percieved is different based upon which metaphors best make sense to us.

I certainly agree with that - although I'm wary of saying "perceived", because perception is content. I do think that most religions were attempts to present, in metaphor and parable form, the way in which the world works - no, is - on a fundamental level, beyond the specifics. Science has been more focused on the content, which is as it should be; science can't say anything about what Nature is, only what it does.

Most are just using different metaphors to describe the same thing. There is only one truth.

Agreed - a truth that can only be experienced, and cannot be put into words.

"Virtual reality" is just today's metaphor to say the same thing: that our sensory experience, now, does not correspond to how the world is actually "stored". It's like Berkeley's "mind of God", or Kant's "noumenal", or Blake's "bright sculptures of Los's Halls", or my own "Infinite Grid of All Possible Moments". Each is a metaphor for The Absolute, which is eternal and unchanging and contains all of creation. The same thing comes up in the Yogic view of consciousness (worth a read, that, for its accessible coverage of van der Leeuw and Taimni). If reality is a blanket of material, and the folds in it are our experiences (which includes thoughts) - then all these metaphors are folds which are trying to point to the material they are made from. We are the blanket, so no fold can ever encapsulate us. However, it might be able to symbolise the truth, but this symbol would only make sense as a pointer to a direct experience; it makes no relative sense.

Alternative metaphor: in a sandbox, you can only make sand-shapes which accurately represent, by duplication, other sand-shapes. You cannot make a sand-shape which accurately represents either the sandbox or sand itself.

POST: [META] Has anyone got visual evidence of their glitch story? Or have you come across a pass post with evidence supporting their glitch?

A glitch tends behave as if the world has suddenly shifted state. From that point onwards, all subsequent observations are consistent with the new state. All that remains of the previous state of the world, is the observer's own memories; there is no evidence in the world to corroborate them. (If the observer's memories had shifted state along with the rest of the world, then there would of course be no glitch.)

If you ponder it for a moment, you'll realise that even observations that are apparently "about" the past, actually arise in the present, from the current state of the world. So in a way, you could define a glitch as an incomplete shift in the world - where the whole world changes state but for some reason the observer's memory didn't, so "external" parts of experience and "internal" patterns of experience no longer correspond. This inherently means there will never be a physical record of a glitch. However, there might be a physical record of stories that were initially thought to be a glitch, and then later discovered to be something else (via that physical evidence).

POST: Potential Time Paradox

[POST]

So, just to begin, this haunts me- greatly. I am haunted by the current understanding that I could still be within this paradox and just not know it given the state of it. The experience is that of not knowing if you are coma-bound currently, and it's extremely horrid.
It all started when I was with my girlfriend at the time, I started to feel that time was passing excruciatingly slowly, comparable to that of having been set in a doctors room for so long you have no new stimulus to scan over and begin to scan over everything repeatedly for hour upon hour. These minutes felt like hours. I told her something was up, my visual snow, static of my vision, was showing very complex symmetric geometric shapes with each flash of the camera she took. I recall about 80 individual pictures being taken; flash and then no flash was the pattern. When I made note to her that time felt slow it slowly hit me that I was in a paradox... I stumbled on my own words, each time I let out the sound of the first syllable I halted myself knowing her response and went on to say the next first syllable, I was expressing each attempt with hand motions, body language, I appeared to twitch back and forth like a stereotypical robot... She got me to focus on her to say, "Everything is okay. It's all okay." I failed to believe this entirely and got up walking for the door, fear stricken remembering, "Where are you going?"
"Uh... To get water..."
"I'm coming with you."
"No it's okay." Fear swept over me knowing:
She grabbed my arm softly, "Come lay down, get some rest. We can talk about it." Walking back trying to explain the severity of the situation I stumbled on my own words, each time I let out the sound of the first syllable I halted myself knowing her response and went on to say the next first syllable, I was expressing each attempt with hand motions, body language, I appeared to twitch back and forth like a stereotypical robot... She got me to focus on her to say, "Everything is okay. It's all okay." I failed to believe this entirely...
"Everything is okay..." I said hopeful.
"It's all okay," she repeated.
"No... No!" and got up walking for the door.
Fear stricken remembering, "Where are you going?" "Uh... To get water..."
"I'm coming with you."
"No it's okay." Fear swept over me knowing:
She grabbed my arm softly, "Come lay down, get some rest. We can talk about it." Walking back trying to explain the severity of the situation I stumbled on my own words, each time I let out the sound of the first syllable I halted myself knowing her response and went on to say the next first syllable, I was expressing each attempt with hand motions, body language, I appeared to twitch back and forth like a stereotypical robot... She got me to focus on her to say, "Everything is okay. It's all okay." This slightly eased my worrying.
"Everything is okay," I repeated.
"It's all okay," she said.
"It's all okay," I repeated, calming down slightly.
"Better?"
"No... No!" I got up walking for the door.
Fear stricken remembering, "Where are you going?"
"Uh... To get water..."
"I'm coming with you."
I paused. "Okay." I opened the door and she followed, I remember the extreme feeling of relief that had swept over me as I had opened the door and time felt it wasn't flowing in slow motion.
As the story is very repetitive, I'll summarize by saying, I left the room got stuck in a loop outside of the room, reentered the room 3 times or so to get stuck in a larger loop, I even ran outside of the house just to get stuck in a loop of walking past the same cars repeatedly while only walking one lap, I remember walking directions I hadn't walked and what happened when I had walked certain directions. I got back, said the lines to a movie we watched that I had never seen before, word-for-word, which she said had never happened. We watched the movie when I realized that focusing on new stimulus and watching a digital clock halted the looping... Oh, and those pictures at the start of the story, she had only taken two and kept them all.
The following is how this effects me now, and not the story:
Presently it's all very stressful, and if I get paranoid enough I am in a loop symptoms start to show. The room I was in feels very unique, and lately I've become paranoid that I am still standing within the walls of that room simply dreaming this all. To explain, my current idea is that my brain was acting as fast as to imagine alternative timelines from within mere seconds or milliseconds, getting stuck in a loop, thus explaining the sense of time slowing down, as with boredom time seems to pass slower. I have escaped the looping thoughts and am doomed to continue on in my imagination not knowing what is real until I learn how to control it, escape, or achieve assurance I am free. My original idea was simply that I encountered too many dead-ends, remembering things that hadn't happened yet had caused me to do impossible things that caused me to loop backwards or this was sparked by similar means of my sensory not being delayed enough.
I'll try to go into further detail in comments if desired, as there is a lot more to it than this.
Delay in sensory: [http://www.dailymail.co.uk/sciencetech/article-2542583/Scientists-record-fastest-time-human-image-takes-just-13-milliseconds.html]
Slowing Sensory: [http://www.telegraph.co.uk/technology/news/10697529/Prisoners-could-serve-1000-year-sentence-in-eight-hours.html]

[END OF POST]

Sounds a bit like temporal lobe epilepsy, in which people sometimes experience odd time loops and so on, and a different sense of 'reality'. Here are some excerpts from a related blog entry on Anthony Peake's site (Peake has a theory about reality based on anecdotes of this sort of thing, which I don't agree with, but it's still interesting to ponder):

EDIT: You can read about Anthony Peake's model inspired by TLE, here [http://www.newdawnmagazine.com/articles/cheating-the-ferryman-a-new-paradigm-of-existence].

I have had Temporal Lobe Epilepsy since the age of 16 (I'm now 30). I underwent an operation back in November 2006 to have part of my left temporal lobe removed. I have been use in the past to a lot of things that where mentioned on your youtube video. For example when I have an petit-mal absence (which can last hours) I am literally taken over by some other part of me that has, in the past, shown knowledge and performed actions without my involvement. I also experienced exactly the same kind of time slowing down as you describe in your lecture happened to 'Margaret'. . . .
When I awoke from the operation my first words were not my own, something in me said to the doctor "What am I doing alive?". I have subsequently felt that something strange happened on that operating table. In one universe I died but in this one, and for some strange reason, I survived. . . .
I feel that the reality I see around me is an illusion - just like the Jim Carrey character discovers in the movie "The Truman Show". I had always felt this but it is even stronger since my operation. My deja vu sensations prove this to me. Last week I was watching the Everton game on TV with a group of friends. I had a weird deja vu like feeling and I told them that Everton would be beaten 2-0. It may have been coincidence (which I know it was not) but that was the correct score. . . .
feel as though I'm re-living life again but this time making the opposite decision to what I would of made in the previous life to see the outcome. All the time I keep changing the future for myself but another me follows the other path. The weird thing is I know that even if I committed suicide I would wake up again as if nothing had happened. . . .
-- Temporal Lobe Epilepsy , Deja Vu & The Daemon (Personal Experience)

Also, have you seen the "White Christmas" episode of Black Mirror, Charlie Brooker's TV series?

Q1: Thank you very much for that information. Now, oddly enough, I did feel a pressure in my brain, just within my Parietal Lobe, right hemisphere. It felt like an above moderate headache relatable to that of what I imagine having a tumor suddenly grow and apply pressure to the surrounding areas of that set location would feel like. I haven't seen either of those, sorry. However, if you are familiar with the time paradox set of episodes of The Meloncholy of Haruhi Suzumiya, it is highly relatable to that.

"On his first day of high school, Kyon meets an eccentric girl named Haruhi Suzumiya, who announces to the class that she is interested only in meeting aliens, time travelers, and espers."

She sounds like my kinda girl! Not familiar with that; sounds interesting. So, a common response to glitches here used be shouts of "seizure!" as the explanation, but in a way that's exactly what the experience you describe sounds like. I dunno, although I don't think much of Peake's theory, you might find the descriptions of experiences in his material of interest.

POST: From last week to today, work changed

If there is no physical evidence, and no one remembers either... chances are you had a very vivid dream.

Although that's also the very definition of glitch. The world shifts, all that remains is your memory. Tricky.

A glitch in the matrix is a jump or lapse in time....This one isn't really a glitch. If he had done the work and no one remembered, glitch. If someone said he did the work, but he didn't think he had yet, glitch. But someone thinking they did something they didn't do isn't a glitch.

It sounds like the guy had the full experience of it happening, and now no trace. Hmm. How do you differentiate between someone actually doing the work and the world discontinuously shifting, and them "thinking they did something they didn't do"?

The two examples you give would also be susceptible to a "dreamed it / memory problem" explanation, just in different ways?

My two examples have one verifiable aspect.

Do they? Verifiable how? In the first example he might have hallucinated/dreamed being asked to so the work, then did it. In the second example again he might just have a memory glitch where he forgot what he'd done last week. They differ from OP's example only in the extent. All three amount to: "Things aren't how I remember them to be."

Most glitches only experienced by one person can simply be attributed to memory lapse.

I'd disagree with this. We can't prove a memory lapse either, because we have no actual evidence for it. It's a non-explanation. I'd say that such glitches just can't be resolved. They are like micro Mandela Effects. We can always say "absence seizure!", but it doesn't really contribute anything.

Q1: Verifiable by ASKING colleagues and boss, as well as checking computer records. Was that not obvious to you? This particular story isn't a glitch. This is not like other stories. I know most everyone here wants to make every little thing out to be some crazy thing, but this particular story doesn't fit "glitch in the matrix". This "glitch" can be easily explained. By computer records, colleagues etc. He didn't enter some other realm here. Again, a glitch in the matrix DOES NOT simply mean "things aren't how I remembered them".

But asking colleagues and bosses doesn't verify anything in your examples.

Note - I'm not saying that OP's story means there is some sort of error in reality. His story is of the "apparently none of that happened now" type which you can't really investigate further. OP himself seems pretty convinced. Could be a minor brain twitch or anything though. Basically, we'll never know. But the same would be said of your examples:

- **"If he had done the work and no one remembered, glitch.":** So, the guy wakes up on Monday morning. He remembers being asked to do some work, exchanging emails, and doing the work. He goes into work and... He boots up the computer and all his project work is there. Great. He checks his emails but they aren't there. He talks to his boss and his boss knows nothing about the work. **Explanation:** He had a dream/hallucination sometime the previous week and imagined being asked to do the work and then did it. Not a glitch.
- **"If someone said he did the work, but he didn't think he had yet, glitch":** So, the guy wakes up on Monday morning. He remembers being asked to do some work, exchanging emails, but not getting around to doing it. He goes into work and... He boots up the computer and all his project work is there! What? He checks his emails and they're there. He talks to his boss and his boss is really pleased with the work he did. **Explanation:** He had a dream/hallucination sometime over the weekend and imagined being asked to do the work but then not getting around to it. False memory created. Not a glitch.

In all cases we're left with OP waking up on Monday with a set of memories in his head, then going into work and finding the situation doesn't match those memories. There is no evidence that could explain things at that point. Either the world shifted, or his mind shifted, or they are the same thing - it makes no difference. Define a glitch for me.

Both of your explanations ended with "not a glitch". I thought you were arguing on the "was a glitch" side?

No, I'm just pointing out that we can always explain these things away by saying it's a hallucination, false memory, and so on - but those aren't really explanations because there's no physical evidence for them either. (Unless OP goes and gets a scan or something, but that wouldn't show anything). Glitches, I'd say, are "everyday-mode experiences that OP can't account for" and that nobody here can offer a good explanation that can be backed up by evidence. It doesn't necessarily mean that "the objective broke", although from OP's perspective his reality has glitched. How would you define them?

As far as not contributing, it contributes a heck of a lot more than "wow man crazy glitch". Asking obvious questions to determine if it was a glitch is a contribution. This story has holes all through it that asking simple questions (if answered) proves it's not an actual glitch. Sorry to burst your bubble on this one.

Sorry, to be clear: I wasn't saying that you weren't contributing (the more ideas the better). I'm suggesting that when an explanation can't be linked to evidence, we might as well just leave things open. There was a while on this sub where every story had a response of the sort "absence seizure". Which is just the same as saying "glitch". Which is to say, it isn't an explanation at all, it's just a way of saying "don't know". It's fun to think stuff up though.

POST: I was wearing a different shirt when I left the house.

Autocomplete in action!

In your absent-minded, daydreaming, distracted moment in the office, you lost track of your world and half-imagined or filled-in the usual sensation of feeling a tag at the back of your neck. But of course that sensation couldn't be there if you were wearing the black t-shirt, from which you'd removed the tag. Now, for a coherent world, current experiences must be as consistent with previous experiences as possible, otherwise the world wouldn't make logical sense. Since the most recent "observations" of reality take precedence, your "fake" observation of a tag now became the foundation of all future observations. Logically, you couldn't now be wearing the black t-shirt if you were currently experiencing having a tag. So the world had to choose between the lesser of two evils: either the t-shirt changes, or the tag suddenly vanishes while you are actually feeling it, which would be more obvious and less plausible than "maybe being confused about your t-shirt". The world basically autocompleted your tag observation into the subsequent experience of the grey, tag-possessing t-shirt. From that point on, this became the new fact-of-the-world and everything afterwards would be in alignment with it.

POST: [THEORY] The Brain is a Radio

[POST]

Hello, fine people of Glitch In The Matrix! I've been stalking this sub for quite some time now. Almost two years already, in fact. One of my biggest frustrations so far is that

there's no single simple unifying theory as to why all these glitches happen to all of us that satisfies me, aside from The Simulation Hypothesis. But the Simulation Hypothesis is boring, and takes on a very bleak view of the universe, and I prefer a different approach. So I present to you my theory, for which I have yet found a suitable name. Instead, let me call this writeup **The Brain is a Radio**.

Intro

First, a little about me. I'm a software developer by profession. In college, my focus was Computer Science so I have a general understanding of how computer systems work. Specifically, the interesting part for which my theory draws a bit of inspiration is machine intelligence (or AI). In a nutshell, machine intelligence systems work by mimicking the human brain: that is, by creating a complex network of neurons. Neurons are basically just statistical machines, which rely on numbers and statistics to produce a certain output or decision. The AI decides which action to take by weighing the individual cost (or score) of a number of actions, and choosing one which yields a preferable outcome. Then, after the action is performed, the machine "learns" if the result was productive and adjusts the action's score (minus, if the the outcome was not favorable, or positive if the outcome was good). This process is called machine learning, and the system of neurons is called an artificial neural network. Interesting jargons. With me so far?

Alright, let's take this example: the AI is tasked to learn how to cross a busy intersection and is programmed to consider two things: first, the color of the stoplight, and second, if there are any incoming vehicles. Let's say that the perfect score (100) is when the light is green, and there are no crossing vehicles; mid-score (75) if the light isn't green but there are no vehicles, same score if there is a vehicle but the light is green; and lowest score (50) if the light isn't green and there are incoming vehicles. Obviously, the AI will pick the first case, which yields the best score. If, theoretically, the AI crosses the street given that condition AND suddenly gets hit by a vehicle which it didn't see during the decision-making, it would then lower the score for that choice to say, 90. Obviously, it will still pick this one next round, and so on, until it sees a better choice. Now why is this relevant and why is this interesting? Artificial neural networks are patterned after actual neurons, that is, the fundamental units of our brain. Scientists believe that the brain works on a similar process, choosing an action for every decision and evaluating a score based on its outcome. This is how the brain experiences things, and knows whether to do something or not. This is the same fundamental reason why you don't touch a hot object, because you know that it will hurt you -- your brain has given a low score for that action.

Classical View: "The Brain is a CPU"

Any good, self-respecting scientist or neurologist would tell you that we still don't understand how the brain really works. Sure, in the past decades we've been able to identify its basic parts and we have a firmer sense of how it probably works than ever before, but no one could tell you exactly how all the pieces fit together and what all the electrical signals that the brain produces mean and where they go, or how they get processed. But, it is colloquially agreed upon that the brain acts as the central processing unit of the body -- receiving sensory information, processing and storing, and then sending out appropriate nervous responses. It is also accepted that the brain is responsible for regulating bodily functions and making sure that all the tiny bits and pieces work as they are expected, including things that you have no conscious control over (like your heartbeat, respiration, and digestion). For an even in-depth look at how we understand the brain to work, its wikipedia page is a good read. Classical science tells us that the universe works on a fixed set of laws (of which the current most accepted one is the Standard Model), and everything that we ever experience in the universe manifests through a chain of much smaller physical phenomena. This perspective tells us that we are but mere observers of these physical phenomena, that things such as time and all other sensory experiences occur at a relatively constant rate and enter our brains based on a definite set of rules. That said, why do these glitches happen and how do we experience them? After all, if the universe does work on a fixed immutable set of rules then it must be 100% certain that everybody experiences everything in the exact same fashion; but logic breaks this assumption and disproves it because of all these reported glitches (and other weird "out-of-this-world" phenomena). This very sub (and its less active sibling) is a proof of that fact. And, more importantly, why do drugs, hallucinogens, and "brain damage" cause us to experience the world in a much more different manner? Sure, doctors will tell you that these things alter the way the brain works but they can't tell you how so: and this is because of the simple yet blinding fact that we don't really understand how the brain works. History tells us that all over the world, different cultures practice using different types of drugs to induce "supernatural" effects, with shamanic tribes using herbs to alter one's personality or even show images that are supposedly impossible to be seen. How do these things occur?

My Theory: "The Brain is a Radio"

I don't claim to be an expert in quantum physics or neurobiology, in fact, I only know as much about those topics as anyone in this sub. But I've read and experienced a lot of things and have seen numerous literature that have convinced me that we are all missing something that classical science can't explain and even modern physics has not yet accounted for. This theory poses a lot of what ifs and relies on a lot of (currently) improvable assumptions, but if you give it five minutes and consider the possibilities, then you might possibly find yourself inclined to agree.

First, let's consider what quantum physics already tells us: there is an infinite number of universes out there, parallel to our own. However, our understanding of science forces us to accept that there is currently no conceivable way of accessing those alternate realities. For the purpose of this discussion, let's assume that our "alternate realities" are the Level 3 Parallel Universes detailed in the linked article. Second, let's consider the fact that our brain has a part which has been baffling scientists for so long. Right now we understand that this part secretes hormones responsible for regulating our sleep cycle in humans and most mammals, but it also exists in some other non-mammalian species containing components resembling photoelectric detectors similar to those of the eye. Weird, considering that this part is buried deep within the brain. It's interesting then to note that countless other cultures and notable men of history (including Rene Descartes) believe that this very part is the third eye, and is responsible for making us see things we know we shouldn't be seeing. Enter the Pineal Gland: "principal seat of the soul". For centuries, different civilizations have erected structures shaped after the pine cone (or as some suggest, the pineal gland itself): the Angkor Wat in Cambodia for example, exhibit pine cone-shaped rooftops, the Roman Bronze Sculpture "Pigna" is (obviously) in the shape of a pine cone, and the staff of the Egyptian Pharaoh-god Osiris bears a pine cone. For a longer writeup about some occult symbols pertaining the pine cone, you might want to take a look at this article. Of course as with anything, take it with a grain of salt, but I'm sure you'll agree that the very fact that this symbol appears all over the world, is eerie. Finally, let's try to marry those two points together. What if the brain, like a radio to a radio station, is actually just a receiver to a certain reality? And that everything that we collectively experience together in this realm is explained by the fact that our brains are tuned in to the same "frequency", if you will? If the pineal gland is actually the "antenna" or "TV aerial" of the brain, then that would explain why ancient civilizations have honored this part of the brain to be the key in unlocking the secrets of the universe and higher intelligence.

Here are some of the potential implications of that:

- Instead of thinking that drugs and other psychedelics change the way that our brains function, what if it causes the "tuning" of our brain to be offset to some other infinitesimally close frequency? That LSD, for example, does not cause us to "imagine things" but instead cause us to "see things outside our own reality."
- Glitches where people claim to have experienced an alternate reality may have unconsciously changed their brain's frequency due to stress or other physical condition. Distorted memories and "I've lived a different life" type experiences can then easily be attributed to the experiencer being in the wrong frequency.
- People "seeing" things that others can't see might be unconsciously experiencing things from other realities bleeding through, perhaps again, due to their tuning being changed.
- Essentially, if we can gain conscious control of how our brain are tuned, then we can gain access to any reality that we wish. A more direct interpretation of this is that it is possible to experience any reality at will. Bending the universe to your favor is merely changing the frequency that your brain is attuned to -- because, after all, if there is an infinite number of possibilities then anything is real. Passage of time; past, future, and present are but concepts of this current reality.

So far, we've only explored the possibilities of the brain being a one-way radio. But what about a two-way radio (or a walkie-talkie)? Our brains listening and broadcasting to a single frequency? If that's the case, then this will easily explain why some people claim to have telepathic experiences and why large groups of people seem to share a collective mind.

Some Final Thoughts

This theory may answer some questions unanswerable by classical science, but still fails to address one very important question: what is consciousness? Or even what is and is there a soul?

If this is true -- that the brain is just a radio -- then is there any truth to ancient rituals and practices? That there are higher dimensions right within our grasp if only we can learn how to tune our brains to listen to the right frequencies?

Footnotes

Again, I am no expert, nor do I hold any paper for any special degree. Everything I've written is just the summary of an interpretation of the universe which I think might be possible. If you're asking me for any scientific basis, then we are misunderstanding each other. :)

If there's anything that I wasn't able to cover in my brief writeup, then feel free to ask me and I'll try my best to respond using the theory I've written. Let's discuss!

[END OF POST]

Excellent write-up. The only problem is that the "brain" you hang this on is itself part of the experience being tuned into. If I tune into the experience of being an arctic explorer, and then into being a librarian, or the same librarian in a slightly different universe, each time going to see a doctor for an MRI, I'd get different results, since I'd be (apparently) in a different body. So...

Whatever it is that does the "tuning in" must itself be beyond that which is experienced, while still being an environment in which experiences are perceived...

Something which does not itself have qualities or structure or form, but which can "take on the shape of" these things...

In other words, if you were to swap "brain" for "consciousness" and say that what happens is:

- What you truly are is an "open space of consciousness", and
- This consciousness "tunes into" or "takes on the shape of" different experiences.

Then you'd be pretty much there. And even better, you can take this beyond mere theorising: you can fairly easily prove to yourself that your actual experience right now is like an "open space" in which sensations, perceptions and thoughts arise, simply by directly attending to it. By flipping things around in this way ("the world appears within you"), the consciousness/soul problem immediately stops being an issue. Of course, the world itself now becomes essentially imaginary, distinguished from other thoughts by only its relative intensity and apparent stability.

EDIT: This got long so I've added some headings. This is a great post by the way, for starting discussion. Really pleased to have this sort of thing appearing in the sub.

To be clear, I do not think that reality is consciousness shaped within our brains. I'm saying that "consciousness" is the very stuff everything is made from. Brains are things we experience sometimes; they don't "cause" anything or shape anything.

Brains, Stations, Storage

In addition to reality, I believe that there's another station at which the brain is attuned into: a station where the brain actually stores its data including memories, knowledge, and information.

Just to ask again: **where exactly is this brain?** It can't be the body-brains we see. It can't even be within space and time, surely?

On stations: You don't need this extra invention if you have consciousness being fundamental. All there is, is patterns that are "dissolved in" the space of consciousness. Your ongoing experience is then more akin to recalling those patterns in the same way as you recall a memory. You are associatively exploring the world in the same manner that you explore a strand of thought. Since all possible experiences and information are available, things like past lives and others thoughts stop being a problem. It's all there, all the time. What you are calling a "tuning into a station" is just remembering - associatively triggering particular patterns such that they become brighter in consciousness, via "autocomplete". They are always there.

EDIT: In the same way as you can simultaneously experience the room you are "in" and also think about something, it would theoretically be possible to end up with two parallel experiences. This might lead to apparent mental health issues. Or maybe teleportation. ;-)

World As Imaginary

This is because this essentially tells you that everything around you is a product of your own consciousness, an effect of your own thinking.

The assumption you are making here is that it is "your" consciousness. Actually, consciousness is impersonal and it just happens to be having the experience of "thinking about being frankz0509 in a world".

Which means that since everything is real within your consciousness, nothing is.

This is essentially the position of many traditions - but again, with the change that it is not "your" consciousness. Nothing "is" in the sense that there is no external, inaccessible world that somehow "causes" our experiences. You are consciousness "taking on the shape of" frankz0509-in-the-world-in-this-situation.

You As Imaginary

Essentially, you are alone in the universe and everything around you is imaginary.

And you are imaginary too! ;-)

This isn't a problem really. Saying that "everything is consciousness taking on the form of experience" is no different to saying that "everything is made from atoms and brains". In fact, the former allows you to have agency and intelligence (awareness, intention, free will) whereas the latter doesn't.

EDIT: You are alone in the universe in the sense that you have your own "private view" experience, however you are not alone because you are intimately connected with all possible experience, and during your experiences you are the entire universe (effectively). The "world-sharing model" for this isn't simple to describe, because inherently it is not formatted in terms to time and space (which are aspects of experiencing and are not fundamental outside of that).

We need to be careful with the word "imaginary". It's come to be interpreted as "unimportant" or "without meaning" but really it says the opposite: everything is fundamentally meaningful. The meaning of things is actually more primary than the shape, colour, texture, etc! What we actually end up with is that instead of being alone, the experience of "being you" and everything else is intimately connected, part of one undivided conscious "material" which is "taking on the shape of" different experiences...

Direct Exploration

For this approach, you really need to go back to your actual experience without any preconceptions - e.g. George Berkeley and his Three Dialogues or in more modern times: Rupert Spira's direct attending or Douglas Harding's funny little experiments. Conscious experience becomes primary. It always is, of course, it's just that we've got in the habit of imagining it isn't, starting with a fictional picture of us being "in the world" and proceeding from there. We don't lose any of our scientific discoveries and so on by disgarding this, but we do end up with a reorientation of what it means to "make observations". This switch-around is, I think, what most historical traditions are pointing at. Even things like the Biblical parables make better sense when re-interpretated as descriptions of our true relationship to experience.

TL;DR: **There is no "solid underlying" to the world; experiencing is like recalling memories;** imaginary = meaningful.

Q1: Blew my mind here. Seriously awesome post. Berkeley is a good recommendation, for sure! If you're unfamiliar with Eastern philosophy, I'd also recommend some of the philosophers from Advaita Vedanta, who have been positing ideas quite similar to this for a long, long time (though somewhat in reverse from an epistemological perspective - rather than a field of consciousness experiencing itself in various discrete beings and events, they talk about the perspective of one of these particular beings trying to remember that it IS that field of consciousness!)

Cheers!

Yes, I've delved into that side too. The same story has been retold and updated forever, it seems! And I agree with that "way round" actually, or more specifically I think they are the same thing: A conscious field shapes itself into the experience of "being a person in a world", forgets its true nature, spends a lot of time wandering around space rediscovering it is not a person but a field of consciousness - and that there is no time and space. :-)

...

Is it possible for consciousness to be hacked into...

Not sure I follow you. All experience occurs within consciousness; there is no outside. It's all arising as sensory experience within this "perceptual space". In lucid dreaming, you can have a dream about taking drugs and having all sorts of corresponding experiences. Where are the "drugs" and the "brain" in this case? What is difference between the waking version and the dreaming version of that situation?

What would be the purpose of consciousness observing itself other than to create a fictitious or faulty experience.

What purpose does there have to be? Simply enjoyment and curiosity, which is what drives most of your life (except for fear, or course). "Fictitious" and "faulty" relative to what? If there's no "outside" to experience, then there's nothing to compare it to. It's like saying something that happens on Planet Earth is "faulty". Relative to what? Relative only to a preconceived idea we might have about it.

...

Q1: In accordance to the multiverse theory, what I'm trying to propose is that the brain is tuned to a specific frequency or reality (universe). I still haven't found where the consciousness actually fits into, but that's also a good idea to explore: that the consciousness itself is the radio station. What I mean by the brain being tuned to this universe: Since there is an infinite number of universes out there, us being in this universe is merely the effect of our brains being set to listen to this universe. If for example, one day I suddenly experience seeing things that are not supposed to be; or I remember memories I have no recollection of having, then I'm suggesting that perhaps my brain has somehow been bumped into a different frequency. I'd like to believe than more than just the universe, the brain is also connected to a vastly invisible field that connects all humans and that perhaps this is where all our memories and data is stored..

Q2: Right, but if it's the brain tuning into the universe, which universe is the brain located in?

Bingo.

Q1: The brain -- the physical mass attached to body -- is attached to whatever university it is in. However the mind, or the ethereal chunk of consciousness that exists outside space-time, isn't located anywhere and is everywhere at the same time. Think of it this way: you have 1,000 radios each tuned to their own frequencies. Each radio station plays only the songs of a certain artist. Now you, the person listening, has the choice of moving around and going near whatever radio you want to listen to. All's well and good, right? Now, say I tweak one radio (re-tune it) so that it listens to a different radio station instead, and it all goes chaotic because it's not meant to listen to that frequency. You, the person in this picture = mind; radio = brain; radio station = universe. Seems pretty clear to me.

Right! I see where we differ. So to clarify, you are saying:

- person = mind = listener
- brain = radio
- universe = station

I'm suggesting the "brain=radio" bit isn't required, that it's an extra step which exists only for the analogy and can never actually be observed. We never actually experience having a brain that tunes into things. The having-a-brain thing would be part of the experience of a universe, not an intermediary. What we are left with is:

- person = mind = consciousness (an open aware space)
- consciousness "tunes into" particular experiences (forming itself into a "dream perspective")[1]

Skipping the intermediate step, this matches with our direct experience (a conscious "space" which seems to "take on the shape" of the experience of being-a-person-in-a-world). The urge we have to fill the gap between the two steps perhaps comes from wanting to imagine a mechanism by which consciousness/mind "connects to" a universe - but that's not needed. After all, outside of experiencing it, there is no time of space, and so no mechanism or connection or material by which such a thing could be formed. The mind being unbounded and unlocated, it's actually the other way around: all possible experiences are "dissolved into" consciousness itself. All time and space is available now. Selecting an experience/universe is akin to "remembering" or "intensifying" an image from a holographic space. (A bit like an 'Imagination Room'.) What a person is, is that holographic space.

[1] The "dream perspective" is always a 1st-person perspective, consisting of sensations, perceptions and thoughts. It cannot be accurately represented using a 3rd-person perspective model; it has no "outside".

POST: I'm still a little shaken from it. Still trying to believe it happened.

Aren't fairies and the like potentially just our own personification of the unknown, randomised mystery aspect of experience?

Q1: That's a very thought-provoking view. I'll have to mull it over a bit. Thanks.
However, does it actually change our interactions with said Others?

In terms of interactions, it would depend on how far you want to push fully into the implications. If you explored it more deeply you might recognise it/them as a part of yourself and also reappraise "yourself" as being only a part of yourself - seeing both as arising as a sort of patterning of the mind, overlaid upon experience - and manage your relationship accordingly. (More deeply still, you'd perhaps see that this patterning was experience, not really overlaid upon anything.)

I've always quite liked the idea that, say, the Norse gods did for all intents and purposes literally exist. In the sense that people's experience corresponded exactly to how it would be "as if" they were actual, if that makes sense.

POST: Waking up in new realities

[POST]
I used to just chalk this up to lack of sleep and many weekends drinking past my normal limit during college. However, I cannot shake this feeling that I have woken up into similar realities that only slightly vary visually, and I dream/hallucinate of past realities. The few times this happened to me I felt as though I knew I was out of place and other people knew I was out of place.
I would talk to people I had known for ages and they would barely remember me, even though we would regularly hang out during a quarter/year. People would have varying facial features from day to day. It almost feels as if there was some sort of upgrade in facial recognition. It would weird me out that their nose could shift in centimeter increments up and down, but I wouldn't say anything because it seemed rude and crazy. Other facial features would slightly change, but it would be hard to pinpoint what had changed exactly. Eyes would change drastically though, shrinking or growing daily.
Honestly it felt like a bad drug trip everyday during this time period. And at my peak of "waking up in different realities," time would not be constant. I would be conversing with someone and suddenly the conversation would go too fast, and I would have said things I had no recollection of saying. Days would feel like hours and minutes could feel like years.
I started having vivid dreams of a world where I was unconscious in a bed being talked to by family members who have passed away and old friends I haven't seen since high school. They were semi-lucid, not in that I had control over them, but that the people in them would change back to the way in which I would remember them. They would be yelling or screaming at me about something I did or didn't do. Sounds of glass shattering, warning sirens, voices telling me to remember something. I know I am being quite

vague, but it is genuinely hard to recall, especially since I didn't really think anything of it at the time.
I used to laugh it off and tell people that I thought I was in some weird purgatory, or that time was fleeting. And every time I would make the joke they would ask me to explain, even if I had explained my experiences in detail to them before. So I just sort of stopped talking or joking about it.
I tried to keep a journal of the changes I saw, but pages seemed to always be missing. Then the journal seemed to disappear altogether one day. I would keep it table side next to my bed, but I must have just misplaced it or something.

[END OF POST]

I can't find it at the moment, but there's a short report on this subreddit where someone was pointing out that people's faces and appearance were changing quite regularly - he and a couple of his colleagues had noticed that everyone else was "shifting" periodically.

Q2: I am interested in finding people with similar experiences... But I don't know if I will even talk to them if I find them. Kind of a strange thing to bond over.
I'd definitely like to read the post, if you can find it.

It was very short. Basically: "faces change in my workplace, me and two other colleagues are noticing this". Unfortunately the relevant search terms aren't very good for narrowing onto it. Will see if I can dig it out later.

Q1: I have noticed that I experience glitches far more often after a night of intense, vivid, memorable dreams. I wonder if what happens in the dream state is similar to what is theorized to happen with quantum immortality. If our consciousness spans all dimensions and realities and can slide to another string of reality if we die, then perhaps this can happen while we dream. And if so, could lucid dreaming be used to influence the reality we wake up to? After all no one really knows where we go when we die or when we're dreaming...

And if so, could lucid dreaming be used to influence the reality we wake up to?

People have experimented with this. /u/Ian_a_wilson has written up his experiences with precognitive lucid dreams and making changes in them (see his write-up here and check out his AMA). Others have taken a more symbolic approach to creating change (assignment of meaning to dream objects then manipulating them).

Q2: We have always been searching for a meaning behind dreams. I wouldn't read too much into it, but it is strange that we can manipulate dreams. It certainly goes against dreams being "random" firings of the brain that is generally accepted nowadays. There is something completely non-random about dreaming. At least on an evolutionary level, there has to be some reason we dream.

Well, the particular examples in that post are of having a dream of something, deliberately changing an aspect of it, and that scenario subsequently happening in real life, with the change. Personally, I quite like the idea that our experiences can be described as A Line of Thought. The only difference between thinking about something and experiencing it, is that the experience is brighter, more stable, and 3D-immersive in comparison to a passing thought. Dreaming, then, is a switch of context - letting this strand of thought recede, and another become prominent. In that view, all thoughts and experiences would be thoughts about a large, continuous pattern which exists eternally and consists of all possible facts and experiences. Metaphorically, we could describe this as an Infinite Grid of All Possible Moments. In a precognitive dream, we would be looking at "moments" which are on our current deterministic trajectory (deterministic if we do not deliberately make a change, that is). If we alter the content of that dream, we are restructuring our trajectory accordingly.

Just some thoughts. So to speak.

Q2: Well, the brain is pretty good at making predictions, especially about its own actions. So I don't think it is too far fetched to think that a dream could be some sort of combination of predictions, wish fulfillment, and "neurogarbage."

For sure. The great thing about dreams is, really, nobody has a clue. As one sleep researcher said, after 30 years of studying it, the only thing we really know is that "dreaming is what happens when you fall asleep".

For myself, as someone interested in the nature of perception and also as a lucid dreamer, I've never encountered a persuasive and testable theory of dreams, memory or consciousness - and those things need to be solved together I think. Handwaving metaphors involving computer imagery, magical emergence, or directed evolution don't count. The question that needs answered is: how, exactly, does it account for our experience?

The reason I brought up the deliberate changing thing was because of this account, which by linking a dream directly to a future event, and the changing of the dream to the changing of the event, at least makes for an interestingly unlikely coincidence, if not more:

In 1998, one such event took place that proved the theory and, from my perspective, set in stone that the potential to actively change a precognitive dream was the next step in the logical progression of precognitive dream research and active change is achievable.
The dream offered no more than about a 5 minute window of opportunity where, when recognizing the location as a place of work (a movie theater) and a person known to work there at the time, being fully awake and aware that the current setting was in fact a dream, I targeted a co-worker -- only out of opportunity -- and caused a triangle to appear on his forehead over a distance of 6 feet.
He was behind the concession counter and I was an usher taking tickets.
At the time when I awoke, I had no idea if this lucid dream that I had mapped was in fact precognitive. The only way to know was to wait and observe if it should chronologically happen in the future.
It did.
On May 13th, 1998, while working at the movie theater, the same opportunity observed in the dream synchronized with a strong déjà vu aura. Going through the motions of the dream at this point, the triangle did form as observed in the dream on the forehead of a co-worker. He was not privileged to this personal research and exploration that I was conducting. However, he felt something and was also able to observe the triangle mark. It was visible enough to be recorded with photographs and I will present the two pictures of the mark.
-- Theory of Precognitive Dreams, Ian A Wilson

Q2: I used to think something similar. I wouldn't really chalk it up to quantum physics or anything, but how much do we really know about how our consciousness is expressed? Probably not a whole lot. If something like multiple universe hypothesis is true-- would there be a real way in which similar consciousnesses (that evolve the same consciousness) can communicate or share. I am no expert-- and this may be a bad analogy-- but what if our conscious "selves" were somehow entangled with each other. It would certainly save a lot of computing power. Maybe sleeping is a way to "sync up." I dunno. I am getting a little too creative here. I think I will leave it at that. If what I am describing is truly a "glitch in the matrix," I have absolutely no way to know how to trigger it, so it is all pure speculation. I should say that my theories and analogies are somewhat weak as I am no expert in how the human brain expresses consciousness. I am keeping this short so that I don't put my foot in my mouth too far haha.

Marcus Arvan's P2P Hypothesis covers similar ground - as does the QBism interpretation of quantum mechanics - in terms of having "private views' of the world, which may (or may not) be synced up at some point. If we continue to think of the world as a "spatially-extended place unfolding in time" which we wander about it, then we are stuck with some form of synchronisation or direct sharing. But if we instead view the world more like a "shared resource" of possible patterns, then it's possible to see it as a toy box of potential experiences, and sharing and synchronisation don't really matter. Then, time and space arise as part of the experience, and make no sense outside of it. We are each having an independent experience with no larger context in time or space. Like sending and receiving pre-written messages via an eternal inbox.

(This and the "strands of thought" concept can be linked up quite nicely.)

Q2: Yeah, I have no idea. I think that if I am in a new reality, not much has changed. There are minor things every now and again that I notice, but my brain is wired to either fix memories to fit reality or to ignore things that don't follow the general narrative of this reality. That is why I called sleep "syncing." If I have woken up in a different reality, I think my brain is wired to keep my conscious self from noticing. And eventually conforming to any new rules or paradigms needed to survive wherever I am. That may sound heavy, but it is an alternate explanation as to why I eventually lost the ability to sense any difference between now and any other reality I have been in. This is, again, pure speculation. But it is how I rationalize it.

Another option is to forget about brains for a minute (I always find the idea that our brains are thinking separately from us and choosing to do things a bit philosophically strange, because what is "us" and what is "it"). We might simply say that the ongoing experience you are having tends to self-reinforce, and so the current state is going to become dominant and the previous state is going to recede as time goes on. As with a Necker Cube, it is very hard to hold two contrary perspectives in the mind at once. the more prominent one configuration of the "world-pattern" becomes, the harder it becomes to perceive, recall, or even think in terms of the other configuration. It's increasingly difficult to hold onto an alternative view when all inbound sensory evidence is to the contrary. I like the idea of "sleep syncing". And what is sleep, if not a release upon your hold of the world for a while? When you wake up the next day, the fading patterns of the now-incongruous perspective have slipped from your grasp completely, and you are fully aligned to your "new reality".

POST: Asked a question. The universe delivered

[POST]

It was a grand summers eve, around 2003. Me, a friend, his wife and kid were sitting in a beer garden discussing different species of fish. He mentioned a fish I was, at present, unaware of, the bullhead. He described it meticulously, but the fish escaped my knowledge. Myself and my friend, while still discussing said fish, went indoors to refresh our glasses. On our return my friends wife looked quite shocked and pointed to this oily looking dark mass on the floor, not two feet from our table. Initially wondering what it was, she went on to explain that it had just fallen from the sky. On closer inspection my friend looked equally shocked. I looked at the thing and quickly realised it was a fish. He looked right at me and said; "Oh my good god, that is a bullhead!". There was a pond nearby, and we surmised a bird had caught the fish and happened to drop it on its flyby. I was stunned, and quite frankly still am. Even when telling this experience now, I still wonder if people believe me.
Coincidence, Synchronicity, Glitch? Either way, it was weird.

[END OF POST]

Q1: Some say thoughts can attract real life events to you. I've experienced it on a small scale many times. Who knows.

...That's not really confirmation bias though for most people, is it? I imagine very few people are really living from the hypothesis that thoughts attract real life events.

"In psychology and cognitive science, confirmation bias (or confirmatory bias) is a tendency to search for or interpret information in a way that confirms one's preconceptions, leading to statistical errors."

For most reports, it's probably better described as the general tendency to notice details which are meaningful within your current context. Basically: experiencing synchronicity. Not that you can really test for that (or confirmation bias or the frequency illusion) in everyday life, so the topic will always stay open. Not suggesting that thoughts do attract real life events (mental causation), or even that thoughts tend to arise "near" to similarly-shaped events in some way (event clustering), but scientifically speaking it's not a question that can be investigated one way or the other.

Q2: It's not confirmation bias it's apophenia comorbid wishful thinking.

Well, if you are just noticing that things seem to cluster for you, then that isn't wishful thinking. That's just observation. It's how you interpret that observation that matters. (e.g. "Therefore I Am God Of All Things And You Should Beware My Fiery Power", for instance, is probably not the appropriate conclusion.)

Unless of course you meant that literally: "Wishful thinking" as in, the sort of thinking that makes wishes come true, and you are speaking from personal experience. In which case I will immediately bow down in worship of your great wisdom, in order to avert a sudden charcoal outcome.

EDIT: Responding to your update to include "apophenia", I'm not sure how you're going to separate out actual meaningful data from "seeing patterns in meaningless date". Surely all "life data" is meaningless, other than in the context of the experiencer and their history. (And in fact, the whole idea of applying this concept to everyday life assumes some sort of objective level that has inherent value prior to, and independent of, an experiencer. Personally, I've never encountered anything that I haven't been an observer of.)

Q2: If I could think wishes true, it wouldn't make me wise, it would make me god.

Indeed. Although you could always wish to be wise...

Q2: Which is circular reasoning.

...which is allowed for a god: he is after all pretty much the definition of a bootstrap paradox.

POST: I saw the whole world. I think

[POST]

Hey there reader. I'm tired. Bored. Have been meaning to share this story. Hopefully I'm in the right place. Hopefully my story is worthy. I'll keep it short but descriptive.
This happened when I was 15. I was walking through the apartment complex I lived close to with my boyfriend at the time. He turned the corner to walk into the open laundry room to buy a soda from the machine and right as I was about to turn the corner I shot out of my body so fast I didn't even have a chance to really even notice. I was suddenly floating in space. I can't tell you if I felt my body or if I was just looking but I was there, floating, looking at earth and the stars and our universe. It was all so vivid and huge and in front of me. Then before I knew it I was back in my body walking. I nearly fell over and just had to hold the wall and ground myself for a moment.
I had no words for what happened. And after my so got his soda and came out I just leaned back up and continued walking with him. I didn't tell anyone, and still haven't. I always felt like it just didn't make sense and people would brush it off as my imagination being super vivid or something if the sorts.
I'd like to add that I never experienced anything like that again. And also about a year later I was in and out of the hospital having neurological things checked out (optical neuritis if you must know) and there was nothing wrong (but the neuritis heh). So I have no explanation. I've thought about it so much. Every which way. Was I out of breath? No. Was I on drugs? Haha no.
Thanks for reading a little sliver of my life.

[END OF POST]

I don't suppose you maybe stepped on something like this?

Heh, did you like Tomorrowland?

I was anticipating really not liking it but, despite a few missteps such as the handling of the robot agents and a bit of overexplaining, I really enjoyed it for what it was. They could have done more with that concept though.

...

Q1: You do realize why it's hard to believe right?

Why is it hard to believe? He's not saying he was literally, physically in space. It sounds like he had a temporary "blip", like a mini-lucid dream or OBE-type experience. The interpretation is up for grabs, but the actual experience seems pretty plausible.

I think he's a she. Unless...

...unless this glitch was more dramatic than we thought?

POST: Duplicated objects

Yeah, I wasn't suggesting there would be some big adventure involved, but for instance:

- What were the circumstances of discovering the duplicate? Was there just suddenly two pairs in the drawer, or was it a case of opening the drawer, there are some shorts, but - wait - aren't my shorts in my bag?
- Was there any anything noteworthy about the discovery? Like, you were in a rush and needed your shorts for gym, can't find them, suddenly you find a pair, only later you notice the duplication... etc.
- Is the duplicate an exact copy of the original?

Even if it's just "there are two of those now", there's a way in which there are two now. Otherwise there's nothing much to discuss, and you might get a whole lot of one-line replies saying: "I recently had one pair of sunglasses, now I have two", "I recently had one watch, now I have two", with no further info. The idea is that you're kicking off a discussion, right?

Tried to add some more details. It's happened a couple of times with different things, pens, lighters, shirts, shorts.

Great, that's exactly what I meant. Someone finding two identical pens in a drawer they haven't looked in for five years, it's curious, but nothing special. Lots of explanations possible. An item of clothing duplicating itself in a matter of moments while you were actually sorting through them, that's something else!

Yeah, the lighters and pens you kind of expect to vanish and reappear, or even double sometimes but this happened with shorts, and two shirts so that's a little much.

Here's something to ponder: During that activity, leading up to the moment of discovery, were you a bit spaced at all, distracted and dreamy, and was the moment of noticing the duplicate the thing that brought you out of it?

No, not at all it was a very boring moment, other than the duplicated shorts. Maybe it was just so bad that God Himself got bored and decided to create entertainment with my laundry. I guess it was nothing otherwise out of the ordinary.

Yeah, well they do call him The Creator I suppose. Everyone thinks that's because he was responsible for the world and all that's in it, Biblical-style. Actually, though, it's a nickname his deity pals gave him, because he's always (literally) making stuff up.

Including shorts apparently.

You should take it as a compliment. He duplicated your shorts and shirt just as they were, rather than choosing some other style to create. Basically, your fashion choices have been officially approved by The Lord Himself. And being all-knowing and all-seeing, you'd imagine he knows his stuff.

It happened with a shirt once before too, is there a "holy shirt" joke in there somewhere?

I think there definitely is, yes. And if you start getting food duplicates, there might be the possibility of a "god offal" joke too - especially if you start getting tripe-licates.

...might be in bad taste.

Haha, very good! Nice one to finish on. Cheers :-)

...

Uh-huh, and I love how you really brought the story to life; it's almost as if we are there with you.

Sarcastic mod is sarcastic.

The genetic burden of being British. I'd get it treated, but there's a danger my ability to do funny walks will be affected. (You have to admit it's slightly taking the piss, though. I still re-approved the post anyway.)

POST: Dimension shift? Timeline jump?

I think I would be wary of interpreting every small unexplained event as a "dimensional shift" or "timeline jump". Technology is always glitching, in the more literal sense. Now, if when she checked her phone she noticed it and changed from an iPhone into an old Ericsson and that's why there was no long SMS in it, then that would have been a "glitch in the matrix".

Collateral shifts.

A couple of points perhaps to bear in mind: a) the world maybe just isn't that stable anyway, facts are "blurry"; b) technology definitely isn't very stable, it's full of bugs. What it really comes down to is: it's not possible to work out the cause unless you are having experiences that you can tie back to an intentional act. A minor blip could be anything. It's about levels of plausibility, really. If there were lots of odd shifts happening and a dramatic change, perhaps it would be a worthwhile interpretation to explore, but one-off computer file disappearances (which is basically what this is), isn't something to get too hung up on. A failed send message function, and there might be no trace of a message - never made it to "outbox", doesn't get broadcast, doesn't get saved in "sent" either.

Not saying you can't have fun thinking about it; it's just that I wouldn't get overly fixated on this as evidence of anything to do with a "shifting reality".

POST: [THEORY] What if our reality were a computer simulation?

Nick Bostrom is really your go-to-guy for the simulation argument. But really, this is all just a new coat of paint on an old philosophical idea...

The idea that the universe doesn't exist in the same 'format' as our sensory experience - that 3D-space and the passage of time are part of our experiences rather than fundamental - goes back a long way. Following this, we end up with the notion that behind the scenes it's more like an "infinite gloop" which has been patterned in some way, and so our ongoing experiences amount to a series of selected 3D-slices of that patterned gloop. The simulation view, and similar angles, are just the application of the computer metaphor to this idea. One major problem with the simulation metaphor is that it implies that the world in some way is "run" like a software program, which implies a processor of some sort, or some framework operating in time. But this runs counter to the core idea of that philosophical point, which is: the world doesn't actually "happen" at all when it is not being observed, only observations "happen" - because happening (the apparent unfolding of events) is part of experiencing. The world doesn't unfold, only experiences do.

But so long as it's just taken as a "thinking framework" rather than literally true, then it's quite a fun worldview to adopt. (No metaphor can capture the nature of the world beyond experiencing, of course. Experiencing has no "outside". If there was an outside, we could never experience it, and so in effect it doesn't exist. All we can ever do is make up "connective fictions" to link our observations together into a useful narrative.)

Q1: Can it be summarized by stating that it doesn't really matter whether there is a computer running the universe algorithm? That's how I see it: The reality as a computer simulation, with no need for a tangible computer to "run" it. It's like a mathematical series. You don't need to compute infinitely everything to know and state that it does exist.

Right. It's a mathematical landscape, you might say - which is really just a way of saying it has a structure or shape but it has no substrate. It's not "made from" anything (except, in some readings, "consciousness itself" or awareness or whatever you want to call that raw property of being). Nothing runs it, it's a dumb pattern. If anything happens at all, it is us as observers. Experiences happen, the world does not. The intelligence of the universe is our intelligence, as the selectors of experiences from the landscape of all possible moments. And nothing ever happens except for selection ("bringing a moment into sensory awareness").

Q2: It most likely is, my question is, if we can't tell the difference, what does it matter?

If you "can't tell the difference", my question is, how do you conclude that "it most likely is"? ;-)

Q3: The idea works like this. If it's possible to create a simulation that perfectly mimics a real world one of two things will happen when we are able to. Either we'll decide never to do it or we will create at least one, probably more. In the simulations at least some people will likely figure out how to create their own simulation and decide to do it. And so on down the line. That would mean that there is one 'real' universe and who knows how many simulations in that one. There are also simulations within simulations the same way. Leading to untold numbers of simulations and one universe that isn't. So if there are simulations then it's staggeringly unlikely that we are the 'real' universe. It's just a matter of numbers.

Yeah, that's the simulation argument for sure. I don't find it very persuasive though, apart from as a bit of fun; it stinks of "whatiffery". So...

- We can never know if a simulation we create is actually having an experience like we are.
- If we create a world in Sims 4 and the characters within that apparently create a Sims 42 and so on, to the Sims 4n, would that mean it was likely that we are living in a Sims one level above? Surely not.
- Actually, no matter how many simulations we create, it does not necessarily follow that we are in a simulation, because of the issues of 'type' - quite apart from external access. There is really no way of calculating that "likelihood".

Q3: The whole idea is predicated on the ability to create a perfect simulation. One that exactly replicates reality. If that is possible then any people in the simulation would necessarily experience their world exactly how we do. As would anyone in any simulations they create. And so on.
From there it's just a numbers game. Odds are we are somewhere in the middle of that chain of simulations, rather than at the top.
I don't know if it's true or not, but logically it works.

The problem (which I could have said more clearly!) is that you can't tell whether you've created the perfect simulation, because - putting aside the issue of checking for correspondence - confirming this would involve having an experience from inside of it, as a creation of it. The way out of that is to propose that there is a base level where all the "conscious beings" are, all with goggles on, experiencing different simulations. But then you don't really have simulations within simulations; you have one real level with one actual simulation with multiple simulated-environments.

EDIT: Hmm, actually that is pretty close to a philosophical idealist view I quite like, although in that case the possible experiential patterns are "dissolved into" the conscious beings themselves. (See related exercise here [POST: Why did the devs implement dreams?].)

Q2: That's not my conclusion... that's my opening statement. My conclusion is it does not matter.

As an opening statement, it isn't really a statement of fact. However, I agree with your conclusion.

TriumphantGeorge Compendium - Part 22

POST: My friend's dead brother

Q1: To get to the bottom of it, you'd have to ask him. It will probably be awkward, but just tell him what you thought he said about a year ago to you.
Maybe he just thought his brother succeeded in suicide when in reality it was just attempted suicide. If they have to contact over the phone or email it's possible he mentally shut down when he heard the term suicide. It can be a stressful situation.
But I will say that's pretty damn weird. Is it possible that instead of being direct with you, he is indirectly implying that he was wrong about his brothers death? Some people don't like admitting they're wrong. I'd kind of be embarrased if I were incorrect about something that serious. That or I wouldn't really want to talk about it directly, you know?

Q2: I see your point. Also when he said he had to leave because he "had to bury his brother" (his actual words) he was more or less addressing several group members. It was almost an announcement. Maybe I did misinterpret the situation or didn't know everything. I find that it would be quite difficult and awkward to ask him about this. But to get to the bottom of it, I suppose I'll have to ask him.

Could it have been meant metaphorically and with in-the-moment emotional exaggeration?

As in, he gets called up and there's trouble at home with mom not treating the brother well and the brother sounding suicidal, and it's almost just a way of phrasing the desperation of the situation - i.e. "I need to go home, my brother is basically in ruins and as good as dead because of what my mom is doing".

Q3: A. This should be in the Mandela Effect B. Does he have more than one brother?

The lines can blur but... It's not a Mandela Effect unless it's a global fact. If it's only him that remembers it and it's a personal event, it's here.

Q2: I am 98% certain he has only ever had one brother. Also I thought Mandela Effect referred only to things that were relevant to an entire culture, so i posted this in glitch. Sorry if I was wrong about that.

To confirm: this is indeed the correct subreddit for your post.

POST: Requested: My Experience of Dreaming of another Realm. Nearly 4 dream years in 3 nights of time.

Q1: Once at a place I worked, I found myself staring at a cupboard door in the cafeteria wondering why it was a different colour. It had always been white. I could see it was still white, but yet it was also a bluish colour at the same time.
I was experiencing an involuntary sort of cognitive dissonance. It was two contradictory things at once.
Then my perception shifted. The walls of the room were a different colour - they had been painted pink since I was last there. I had been implicitly assuming that the walls were still their original off-white colour, leading to my other assumption that it must have been the cupboard doors.
The doors were now their non-confusing original shade of white, and the walls were pink.
This occurred when I was 19 or so.
TL;DR Now imagine you're a little kid who's always seen this patch of grass as green. Your eyes telling you one thing (brown), your brain telling you that this grass is green. You feel weird.
Your perspective shifts to what your eyes see. The grass seems to change colour in your perception. Whoa. "Daddy!..."

Perhaps we really don't "see" much at all; actually, we are constantly using our "darkroom vision" with only minor updates from the senses (whatever they are). Who knows what is actually "out there"? Maybe it's just a bunch of slightly self-contradictory ideas or patterns, and our minds just try and make a world out of them as best they can.

POST: Requested: My Experience of Dreaming of another Realm. Nearly 4 dream years in 3 nights of time.

[POST]

I originally wasn't going to post this, because of the personal nature of the story, but I received so much encouragement from this community that I decided to post. Because it is so personal, there are a few details I'll be keeping to myself, but feel free to ask questions.

-=-=- Dream 1 -=-=-
About a year ago, I fell asleep one unremarkable night and dreamt roughly three and a half years of time. At the beginning of the dream, I was in 10th grade, apparently at a boarding school, or something similar. At the beginning of the dream, I was at school, and another student (who we'll call Dan), and who was only in my chemistry class, asked if I wanted to hang out that weekend. I said that that would be great, and that we'd meet up that Friday after classes. It was to be the first time that we were going to hang out, and I was looking forward to it. We went to his dorm and talked about a few things that he asked me to keep in confidence (and I'll honor that), but it had to do with his relationship with his parents.
I felt bad for him, but I didn't let him see that (as far as I know). We had a great night playing board games, and chatting. (Video games didn't seem to exist, now that I'm thinking about it).
Time went by like it usually would in reality - it didn't feel like a dream at all. It felt like waking up, showering, going to classes, studying for exams, writing essays, eating food, using the facilities, hanging out with friends, celebrating holidays. Everything normal.
As time went by, Dan and I would hang out basically every day. By the time the summer rolled around, we were inseparable. I spent almost every day with him at his house. (He lived with his parents who were extremely wealthy. The house was so large, I'm not even sure they noticed I was around half the time. Or him, for that matter. I helped him cope with the issues with his parents, and he helped me cope with the other students that, for some reason, were very angry at our friendship, and took it out on me. I grew to love him as a brother. (I was an only child, in the dream).
Two more years go by this way. he lived at my place (with my folks), the summer between 11th and 12th grade. By 12th grade, things were basically as great as they could be. The anger at us seemed to have died down, and we were participating in all kinds of school events. We had great marks in all of our classes, (I'd've called them grades, but that's not what they were called in the dream) and Dan and I were both in the top 10 of our graduating class. A few months before we were to graduate, on a wholly unremarkable Wednesday .... I woke up.
-=-=-
It really felt that the previous day was years and years ago. I've since had two other dreams that took place in that setting.
-=-=- Dream 2 -=-=-
A few months after the previous dream, I had another. This second dream only lasted a few days (Short, in comparison to the other). I was closer to the age I am now (about 25ish), and Danny and I were planning to go for a weekend trip to another city. It was Tuesday, when the dream started, and we were getting everything ready for the trip. Dan came over to my apartment that day and greeted me with a big hug, which was our norm. He told me he was really excited for Thursday, because he was going to go out on a second date with a girl he really liked (I can't remember her name, but I do remember that she was blonde). We spent a few hours chatting, and Dan went home, and I went to bed. Wednesday was an ordinary Wednesday, but I spent a little time getting things packed for the trip. Thursday came, and I wished Danny well on the date, and expected to hear good things tomorrow (Friday). I remember hoping things went well also because I didn't want to have to cancel our trip if I had to pick up the pieces of things going south. Friday afternoon comes, and we're about to leave for the trip. Dan arrives at my place, and as he begins to tell me how things went the night before ... I

wake up.
-=-=-
It was less jarring than the previous time (I imagine because it only lasted a few days), but it still felt real. Not like one of my usual dreams. The most recent dream in this setting (A few months ago) lasted several months, and, interestingly, took place out of sequence.
-=-=- Dream 3 -=-=-
I wake up at my parents' house, and am a little nervous, because it's move-in day for 9th graders. Everything's already packed, and it's time to go. I find my dorm, meet my roommate, and get everything settled in. Orientation classes, class schedules, maps of the building, rules, and everything that happens the first few days, as expected. None of this is skipped in the dream, but neither you nor I would get much benefit out of that description, lol. My first few weeks of classes go as would be expected. I made a few friends, who I shared almost all of my classes with, and who were decently smart. We'd help each other study, and remind each other of homework, and stuff like that. We weren't super close, but we talked to each other, and made fun of the other people who weren't in our clique. It was typical high-school stuff.
A few months later (still dreaming every waking moment. I even had dreams while I slept, in the dream), I was walking between classes on a Monday, and as I'm passing a side hallway, I saw a student on the ground with a bloody nose, and another kid about to punch him in the face. I run over and push the other kid off of him and stand between him and the student on the floor. I yell "What the hell is your problem!?" And he's about to respond by bloodying my nose, but a door opens and a teacher pops out. He starts running, but doesn't get far. We all go to the disciplinarian and tell the story. I'm sure you're expecting this, but I find out that his name is(n't) Dan (but that's what we're calling him here).
There's an absolutely no-violence policy at this school. I'm totally expecting him to get expelled. It turns out that his parents donate stupid amounts of money to the school every year, and somehow his discipline issues melted away.
The dream continues as usual. Wake up, get ready for class, eat breakfast, go to classes, eat lunch, more classes, study for exams, eat dinner, write essays, spend time with friends, go to bed. Weeks and weeks. In those weeks, Dan made it a particular point to make my life as miserable as he could. He would spread rumors about things I'd done - one of which almost got ME expelled, and nearly threw me into a nervous breakdown. On a totally normal Tuesday, about a month before the end of the school year .... I wake up. I haven't been back since.
-=-=- Final Thoughts -=-=-
I'm not sure what happened between 9th and 10th grade that caused things to change so much. After the third dream, I realized that it was my 9th grade friends that turned on me for befriending Dan. It was they who Dan eventually had to defend me against, when they considered me a traitor.
Dan was an asshat, but something changed in him, somewhere along the line. After the third dream, I did a lot of thinking. I've determined that if Dream-Me could forgive him for being a completely unbearable person in whatever intervening time there was between dreams 3 and 1, then I could, too. Since then, Non-Dream-Me has a greater respect for Dream-Dan - knowing what he had to deal with, and how far he's come.
I still love him like a brother. Every month or so, my Fiancee will ask me how he's doing, and I'll respond "No more dreams, but I'm sure he's just fine". When he does come to mind, I wish him well. I miss him like I miss any other of my friends I've lost to one reason or another.
People might say that none of it was real, and I don't mind. Believe whatever you like. If even for just a moment (years and years), it was real for me. And for me, that's good enough.
Thanks for reading. :)
Edit: Minor edits for clarification.

[END OF POST]

*Q1: You said it didn't feel like a dream at all... do you feel like you had really been transported into another realm/reality? Were there current events? Like stuff happening in the news? Were they the same events as ours (gulf war, 911, etc)? What about celebrities and movies? Were they the same? Who was president? What about malls and brands? Commercials? Cars? iPhones (which version)?? (Sorry, just trying to pinpoint if it was a full * true * other-life, or if things were glossed over/excluded as they are in dreams.)*

Q2: I'm not sure what you mean about being "transported to another realm/reality."
As to the real-ness of it, in terms of life-feel, it was exactly as robust as this life experience. Sleeping, waking, eating food, showering, pooping: everything that a typical human life includes. There were real events that happened, but it was different. I'm not sure I had ever actually heard of 9/11 in the dream. Or even New York. There were radio celebrities. Technology was just different. There were no personal cell phones, or phones of any kind, and within the dream, I didn't expect that there should be.
If we're comparing it to present consensus reality, I'm not sure the dreams I had fall along this timeline at all. Some things were more advanced, like the ability to convert matter to energy in a more reliable way than even fission, but there didn't seem to be the same push for the same kind of technology we have here. Radio and newspapers were the good stuff.
I'd be happy to answer a more specific question. :)

Q1: Okay, I'm kind of getting it now... that's very interesting :)
*What I meant by being transported to another reality is... well, when you woke you said it didn't feel like a dream, correct? So then was it like you had been * whisked * away? Planted into another you's body? Placed in another REAL life, existing dimension/reality somewhere? Like did you feel as if you had traveled or been transported to another life or place?? Or like, given the opportunity to live in another one of your timeline's and experience the other-you's life for a short period of time? As opposed to just sleeping and having a long complicated dream and waking up.. Hope that makes sense.. I'm trying to differentiate whether they were dreams or if you had really gone somewhere/been in another real life, somewhere.*

Q2: It felt real enough for me to miss my friend from that place, if that answers your question. I count it no less real than anything else I've experienced. As to whether that existence persists? I believe it does. From Dan's perspective, and Dream-Me's perspective (who have no knowledge of this-me), I'm sure everything's continuing as it had before, with no change. I don't think of the experience in terms of "Travel" or "Movement." It doesn't make sense for me to say that I "Went" anywhere, but you can think about it that way, if it helps. From my perspective, I had a lengthy experience in the intervening time of sleeping and waking, three times over the course of a year. We typically call sleep-time-experiences dreams, so that's what they are. It felt just as real as this reality, so I have no cause to believe it wasn't.
Of course they were dreams: But why should that mean that I didn't also experience another real life?
These are good questions. :)

Although there might be a sense in which everything is "continuing as it had before", it seems more like everything had already happened - because you dreamed them out of time order? (i.e. you dream-lived the 10th grade and then later dream-lived the 9th grade.)

It's as if you were exploring a pre-existing and already-complete memory block containing the experiences of another life. Which would mean that, in a way, the events don't really "happen" other than when they are being experienced by you.

Q2: I agree! And I feel that the same is actually the case with our own present lives. Happening-ness, it seems, requires a perspective. In a sense, we're all just pre-existing, already-complete memory-blocks which, from our individual perspectives, unfold one moment at a time. :)
I really enjoy this thought. Thank you for this!

It's a thought-provoking view and I think you're right about our "present" lives being interpreted this way. (It kind of changes the meaning of that word "present" though, doesn't it?)

So perhaps in this view, rather than the world being a "spatially-extended place unfolding in time", it becomes more like a "resource" - a toy box of all possible sensory experiences from which we can select the content of our lives. This means our lives are like a strand of thought, albeit a very bright, stable, and 3D-immersive one.

Copy-pasting a metaphor from elsewhere, in case you find it interesting:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in

such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called remembering. Practically, this would involve summoning part of a record in consciousness and having it auto-complete by association. This would be called recall. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Dreaming" means to recall a memory that is not directly connected to this one.

Q2: Indeed! I have believed this way for quite some time. I find it rather freeing, actually. It kind of takes off some of the pressure, to know that this is just one segment of the entire reality, rather than the fullness of reality itself. :)

Nicely put!

POST: [THEORY] Two-fold glitch?

Rather than all these different copies of "you" swapping physical places with each other, why don't we just go with "everyone lives in/as their own copy of the world", and therefore glitches are simply shifts in the current "list of facts" of that copy. In this view, the world isn't a "place" so much as "world-pattern" or landscape, and your sensory experience of being "in" the world is an illusion, due to all your senses being implicitly formatted as "3D-spaces". Roaming around the world is actually you shifting your attention across this landscape, experiencing different "3D-sensory-slices" of what amounts to a heavily patterned "infinite gloop", rather than actually being a person walking around in an environment.

Summary - The world isn't a "spatially-extended place unfolding in time", it is more like a "resource" or toy box of possible experiential patterns, and we each have our own world assembled up from the same potential facts, just at different levels of contribution. We never truly go anywhere, and sometimes our "world-pattern" shifts from under us.

POST: I randomly skipped forward a year but I remember things from the "skipped" year.

Q1: Man, I'm 19 and my memories from 1st grade are VERY few and far between. And because memories are rewritten whenever we recall them, maybe that impression of "Wow, didn't this happen a week ago?" wasn't organic, didn't actually occur at the time. You seem to remember it strongly though so it could easily not be the case.

It does seem, though, as though he is recalling his reaction at the time, with follow-up questioning of his Dad, also at the time - like it was a stand out event then, rather than something reasoned out subsequently and completely "story-fied" due to repetition. It sounds a little bit like a fugue state - that he 'zoned out' or dissociated shortly after the first Super Bowl viewing, then was triggered out of it by the second Super Bowl. So he still has the memories of that year, because physically he did live it - but not as that particular personality.

POST: 11:11

This guy went pretty far down the 11:11 rabbit hole [POST: 11:11 -the numbers in my life for over 25 years]. The more you focus on it, the more it'll seem to show up in your life.

This applies to any pattern though, there's nothing particularly special or meaningful about "11:11", except that these things seem to be self-reinforcing. This also works for more complex ideas than just number patterns - including associations between numbers and types of events, or even larger ideas about how the world works. Whatever your theory of the day is, if you stick with it, you'll start finding evidence for it. You can experiment with this deliberatley and get 'interesting' results. A clinical psychologist called Kirby Surprise (appropriate name!) wrote a book called Synchronicity which tried to provide a way of thinking about these sorts of occurrences, and included specific examples of people getting lost in the pattens, only to realise they were indirectly doing it to themselves. Worth checking out. This radio interview pretty much covers it all, to save your reading the book.

Q1: This is really interesting, i guess since i associate 11:11 to big things maybe thats why it happens. The thing that freaked me out the most though was that last night it happened AT Discovery channel, i mean, i was not looking at the clock, it was at the TV, like, a show was going on and then it went black screen with 11:11 big on it. I thought (still think) that is some kind of show they are about to do but i havent heard anything about it.

That's a pretty good one!

Definitely check out that Kirby Surprise interview if you haven't already. Although it sounds like an esoteric topic, he's actually a straightforward guy who had noticed his patients getting obsessed with synchronicity (interpreting them as "messages", which is the worst thing you can do), and had them experiment with it to help them get out of the feedback loops that can arise. If you start paying attention, you really start to notice this sort of patterning in your everyday life. And you also begin to recognise the outlandishness of some of your everyday encounters (I find). It's like you are living as an imagination room within which you can create some owls (if you want to be playful about it).

POST: [THEORY] Theory of Convergence

Why do the universes need to be "running"?

Could you not instead have a static set of patterns, and it is you experiencing them that "runs" the content, which "happens" the happening, so to speak? Universes then become different states rather than different places - different distributions or sets of contributions of potential "facts".

Q1: 'Running' as it time passing at a uniform rate in both universes. I kinda see what you're getting at, but the universe I believe is dynamic, rather than static. Any event can change everything, and can either cause a divergence, or, as I suspect, a convergence.

Given that we never actually experience a divergence or a convergence - we only experience changes within our own perceptual space - is it not simpler to envisage this as a set of possible states which we attach to or unfold within ourselves? Like the configuration space described in Julian Barbour's The End of Time combined with David Bohm's implicate and explicate orders - or an Infinite Grid of All Possible Moments. Basically, I'm questioning the assumption that the world is of the same format as our experience; suggesting that spatial extent and temporal change are artefacts of experience itself. So, experiencing is dynamic, meaning that the universe doesn't have to be; it just has to contain all possible (coherent) states.

Q1: Hmm, interesting, a little beyond where I was going, but interesting. What is your take on parallel universes and the like, in relation to what you say above? That what we might think are parallel universes and weird events are more glitches in personal perception?

Or "changes in state", perhaps.

(I'm not sure I'd call it personal perception as such, maybe subjective though. Although once you've done that, the notion of "subjective" changes, I'd say.)

I think our confusion about "glitches" and our resorting to things like "many-worlds" - nonscientific but with the feel of "scienceiness" - arises from confusing our thoughts about things, our abstractions, with their actual nature. So long as we realise they are metaphors, then that's not a problem, but we do tend to treat them as literally true. You will never see a parallel universe. You will never even see yourself, in fact. If, in glitches, we are talking about something which appears to be a fundamental shift, then it makes sense to return to the fundamentals of our experience in order to examine it, rather than stop at a sort of halfway point. (The halfway point being: to continue to view the world to be as it appears in sensory experience, and building out from there, rather than digging into he nature of that experiencing.)

Returning to experience, then what we call "a parallel universe" is really a discontinuity of experience which we explain to ourselves using the fiction or metaphor of "parallel universes". Parallel universe are the abstract description, not the reality. So, taking experience as our starting point, we might end up with the following "scale of explanation", in terms of how it seems to us based on the level of discontinuity:

- conf. bias => coincidence => synchronicity => "manifestation" => world shifting => "jumping universes"

Q2: I am saving this, you are fucking brilliant but don't let me give you a big head. I try so damn hard to get this concept out in different ways all the time. The words coming out of my mouth are not the ideas I try to convey, I am speaking metaphors about my understanding. That is what words and communications are, metaphors of comprehension s.

Glad you find it useful! As you are noticing, problem is that the true situation is literally unthinkable - because our thoughts themselves arise as 'space and time' experiences, whilst the fundamental situation is "before" division and change. Where is space and time before we "run" an experience of space and time? But if we take a step back and keep things abstract, knowing that we are using metaphors, then we can make something workable that isn't misleading.

Q1: We all gotsta understand that words are relative to the actual ideas we wish to convey folks

Well, I meant more that: it ain't even an idea. (The point wasn't intended to be the patronising, obvious one.)

Look at it two ways. There's either a collective overworked interpretation of data and experience... or the world is a magical place where weird shit happens.

Or why not look at it both those ways at once? :-)

We are not so far apart as you might imagine. It's all about where we think the "magic" is. Usually in our descriptions we are inclined to place the magic at certain levels of the content of experience. I suggest that the magic is actually the foundational level - and by recognising its place there then we get all the benefits!

All the metaphors people use are different attempts to describe the relationship between the objective and the subjective. Hence the computer or simulation metaphor's "data + processor", and all the other versions of "landscape + doer". This tends to make one aspect alive and the rest not; the generalised version is "dead + alive". But the proper approach is one which recognises there is no division, that the doer takes on the shape of the landscape. For example:

The Blanket Metaphor

Imagine that there is blanket of material. The only property of this blanket is "awareness". When flat, the experience of this blanket is "existence". Now, the blanket shape-shifts itself into a pattern of folds. The experience of the blanket is now the experience of itself "being-this-shape". The blanket may even come to identify itself with some of those folds and not others, perhaps because they change more slowly than the rest and seem consistent, calling them "me". So we have that the content of experience is the folds in the blanket (this includes the "formatting" of experience: spatial extent, sensory streams, and so on), but the nature of experience is the blanket itself. The set of folds can be described by metaphors (patterns, states and so on), however the blanket or the property of "awareness" cannot, since it is fundamental.

This is why structural metaphorical descriptions seem so "dead" even though they are the most flexible and nearer to the truth: our notion of "aliveness" is associated with complex content, movement basically. In fact, however, the "magic" is baked in at ground level, which is why even the background quiet of a peaceful moment is filled with "aliveness". It is "awareness" that breathes fire into the patterns of potential experience which are dissolved within it.

You should run this idea through some of the physics subreddits and see where they can take it.

Well, the point is that this is before scientific observation: it is philosophy and metaphysics. As indeed the many-worlds interpretation is. There's nothing scientific about it - but that's not a dismissal, it just means it's not intersubjectively verifiable as a model. You can do things to explore it subjectively, however. Which is where...

(Yeah, it's great that story, isn't it?)

...it can indeed explain that story, but you have to go to the full patterning model to do it. I'm pushed for time right now, but here's a limited description: The Patterning of Experience. The most important notion is to recognise that the world is not a "spatially-extended place unfolding in time" and is more like a toy box of potential experiential patterns "dissolved" into the background. In other words, the full picture is a little more subtle that the convenient "moment" divisions that the Infinite Grid metaphor outlines, and more like a complete set of patterns or "facts" or "formatting", with different levels of contribution.

Okay - can pick this up later if you like, I've enjoyed the discussion.

POST: The town that wasn't ever really a town turns off.

[POST]

First time poster here so I do apologize if anything is out of order. When I was about 8 years old my Mom and I moved from Colorado to North Carolina. We didn't have much money at the time so we packed up everything that we could fit into her 1990 Pontiac Sunbird convertible (even our massively overweight cat was among the tetris packed tiny car) If I remember correctly we had planned on the trip to take about 2-3 days including hotel stays because my Mom had a couple of bad experiences with crashing out at rest stops in her car but that's not a story for this sub.

Everything went fine for the first day/night. Day two began completely normal, we ate our breakfast and got back onto the road. We had been driving for about 6-7 hours (this is based on my Moms memory) and decided that we would start to look for an exit to grab a bite to eat and find another hotel/motel (no money for a holiday inn) and took the first exit that we saw. (I know that my Mom is still freaked out that the exit number was seemingly instantly deleted from her memory) We drove down this exit for what seemed like an eternity and even at my young age I thought it was weird that we hadn't seen any other cars or even any streetlights for a few minutes. And then like somebody fucking just flipped on a switch THERE WAS AN ENTIRE TOWN ABSOLUTELY COVERED WITH WHITE CHRISTMAS LIGHTS ON EVERY FUCKING INCH OF EVERY BUILDING!

This was in the middle of Summer when we were making our move 2. The lights seemed to just turn on as soon as we entered the "town", it was pitch black before and the only light was from my Moms headlights. We didn't come around a curve or over a hill, we just kind of popped up right in front of it.3. There WAS NOT a single person walking around, no cars parked on the streets, no lights on in any of the buildings (besides the millions of Christmas lights everywhere) At first my Mom thought this place looked cool and drove around the tiny(ish) town looking for a hotel. After about 10 solid minutes she said that it looked like everything was shut down for the night and we should go find another exit to take and get to sleep.

So we begin going back the way we came, we pass all of the empty but mega bright buildings and drive down the deserted road back to the highway. I was looking behind/to the left of me watching this strange place fade out of sight and then IT HAPPENED AGAIN!!! LIKE SOMEONE JUST TURNED THE SWITCH TO THIS ENTIRE TOWN OFF. It was gone, just blackness. I told my Mom that it turned off and she said it was probably just behind a hill or a mountain or whatever. But I know I saw this place instantly vanish, right in front of me. We get back on the Highway and find another exit with a hotel and what not. We go to this shabby little gas station and I got a few snacks and a drink while my Mom talked to the cashier. We went to our hotel and a day later arrived In North Carolina. (that place is hell don't go there.)

I hadn't even thought about that event in years (I'm 25 now) until I began reading this sub. Now let's rewind to about an hour ago. The memory of the creepy town of lights hit me like a ton of bricks. I messaged my Mom on FB about it and she had only this to say. "I didn't want to tell you what that cashier said to me at that store. I had asked her about the weird place with all of the Christmas lights a couple of miles down the road and she gave me a really strange look." What my mom said next was when I knew that this shit was real. She said the cashier told her that in the late 70's there was an attraction town for the Christmas holiday, it was pretty much supposed to be like santas workshop I guess. But the thing is that they tore it down and moved it completely across state (this was in Tennessee by the way) So we went back in time? But even so why weren't there people/cars? Did we see the ghost of something happy? I never had a bad feeling or felt like it was a place we sholdn't be but.....WTF was that?

Hope this all made sense. And again,sorry if this was out of place or had mistakes. EDIT-Corrected the huge chunk of text to paragraphs (sorry about that) and spelling.

[END OF POST]

Q1: This sounds like that particular type of glitch that I like to call the "no_players_map". Other people have reported a similar scenario, with many variants, where the common thing seems to be that the ones who experience it temporarily stray in a location, whether previously known or unknown, where there is absolutely no one at all. If reality is a simulation, whoever runs it seems to be testing out new maps and props without "players on the server" first... except that some players do manage to stray in one of the maps accidentally from time to time.

Maps can be flexible, perhaps, in a useful way. Here's a story from the realityshifters.com story section:

A Miraculous Journey
Jo - Bournemouth, Dorset, UK
Some years ago, when I used to do onsite massage work in the corporate world, I remember that on one particular occasion, I had a very remarkable journey. That day, I had a contract to work in a large office in Docklands, London. At the time, I lived in Loughton, Essex. As I got ready to leave my flat that morning, I got out my large A to Z map so I could plan the route. I was fairly relaxed about this, since I thought to myself, “OK, this contract is in Walthamstow, and I know that well enough, so finding this place should be easy”.
Well, of course, I got the location wrong! On checking the venue’s address, I panicked as I realised it was a further distance away than I thought, and in a very unfamiliar area for me. I wondered how on earth I could arrive there on time. I was suddenly stressed and embarrassed at the thought of letting down the other massage team members as well as the event’s organiser. I also knew that if I didn’t show up, I’d never get another contract with this group again. Somehow I had to get there on time! There was no time to call a taxi or even plan the route.
So I made a decision, crazy though it sounds, to just surrender, let go and hand over to ‘Spirit’. I trusted that a higher wisdom already knew the way to this place and was perfectly capable of taking me there. I got in my car, and without even looking at the map, I prayed to be taken to the car park right by the offices I was to work in that day. I asked to be taken there safely and with enough time to spare so I could set up my massage table and get myself ready to see the full schedule of clients that had already been booked in to see me for the day. I remember driving off in the right direction and then praying with such an intensity and sense of trust. I handed over. I drove. I went down streets and found myself in areas I’d never been in before.
One road in particular had a very strange quality about it. It was narrow, very long, eerily quiet and strangely devoid of other cars! I just kept driving and praying. After a while, I had a feeling sense that my journey was coming to an end. Then I somehow ‘knew’ I had to stop very soon, since I was close to my destination. I looked around for a place to park.
The area was very busy with cars, but as I approached a roundabout, I noticed there was a petrol station just by it. I decided to stop there, just to discover where I was! I pulled over and parked. I went into the shop. I asked a man by the counter if he knew where the venue was, showing him my paper with the address written on it. He said, “it’s over there”, as he pointed to a large building just the other side of the roundabout. It was easily visible from where I was standing. He told me I could also park there, right outside the building in the large car park provided for employees there.
I was astonished, but I don’t think I let it show. I thanked him and quickly got back into the car. I knew I had to keep focused as my journey wasn’t over yet. As I pulled into the car park and parked in a slot just a few feet away from the entrance, I noticed I was 20 minutes early! I went into reception, and had my visitor pass organised. I got to the event room and set up my table. I had time to get ready and then began work.
The day went very well. When it was time to go home, I had a long journey back. I was often stuck in traffic and it all seemed like a busy, noisy and normal journey across London- very different to the 'other worldly' one that I had had that morning.
To this day, I still have questions in my mind about how it was even possible. The times didn’t fit- I should have been late. The odd street I went down- I don’t think it was in ‘this world’. And I can’t prove a thing and I’m careful who I tell this story to. But for me, it’s an example of how anything is possible with Spirit, if I can just get myself out of the way. My miraculous journey was dream like but it was a specific event with many other people involved and not a dream (as I understand it!) The most amazing thing for me is that I got there at all and without a map or sat nav. Normally, I have no sense of direction whatsoever.

Q1: Interesting story. However, there is an element of intention here, the deliberate decision to 'hand over' and the request to be 'taken there'; this element makes me think that this beautiful story has more to do with the so called 'Law of Attraction', rather than a 'reality malfunction'. The coincidence of this happening when it was requested gives it away.

For sure, this seemed like a knowing intentional shift - but I'm not sure that OP's tale is necessarily of a different type fundamentally. Intention needn't be (and seems not to be) an "effortful" thing; perhaps the monotonous rhythm of the car lulled them into a hypnotic state, making it easier for a passing thought pattern to become triggered into a full experience (for example).

Q1: Sure. I don't forget that we are dealing with theories on something the reality of which still baffles us completely, so... one theory is as good as another. So far, it is really just a matter of personal preference on this or that theory.

Of course. This is philosophy, not science, and that's how it'll stay. All "explanations" here have an implicit "isn't it fun or useful to think of it this way..." in front of them. Although some theories maybe cover more ground than others, are more coherent or whatever.

POST: [THEORY] The Christian explanation. Time anomalies. Supernatural realm stuff

I dunno - if you want to go along that path, I think other traditions do it better, compared with what most people would see as the Christian view (apart from the Gnostics perhaps). For example, the Christian view as described in that article, mocks "pseudo-explanations" (fine) but then still holds onto the notion of "demonic entities" as real (less fine). The article even brings up sleep paralysis as evidence of them, which is rather circular. Basically, it begs the question: it assumes the Christian view as fact, and from that position dismisses the other views as fantasy, despite its own view appearing as fantasy from the opposing platform.

The solution perhaps? All of it is fantasy.

The Story of Narada
Amongst Brahma’s many sons was one Narada. Narada refused to marry. He did not want anything to do with the material world. Like Suka, he preferred the realm of Narayana, when time and space do not exist, where Maya casts no spells. He went a step further; he encouraged Brahma’s other sons to stay celibate like him. He did not see the point of engaging with Prakriti. He did not understand the point of constructing Brahmanda.
Many of Brahma’s sons agreed with Narada. They also refused to marry. This happened several times, until an enraged Brahma cursed Narada, ‘you will stay trapped in the material world until you appreciate the value of Maya.’
Narada went to Vishnu and asked him the meaning of Maya. In response, Vishnu said, ‘i will explain after you quench my thirst. Go fetch me some water.’
Narada went to a river to fetch water. But as he was collecting the water, he saw a beautiful girl. He was so drawn to her that he followed her to her village and asked her father for her hand in marriage. The father agreed and the two got married. Before long, Narada was a father and then grandfather and then great grandfather. Narada felt content. Suddenly one day, it rained. And the rains refused to stop. The river swelled and broke its banks. Water rushed into Narada’s house, and to his horror, swept away his wife, his children, his grandchildren and his great grandchildren. He screamed and shouted for help as the water dragged him under. Suddenly he was pulled up and found himself in Vaikuntha (Vishnu’s abode) before Vishnu.
‘Narada,’ said Vishnu, ‘where is my water? I am still thirsty.’ Narada did not understand. Where was his family, his wife’s village, the river?
‘Where does this pain and suffering come from, Narada?’ asked Vishnu with a smile. ‘I thought you had full knowledge of Maya before you set out to fetch water for me.’
Narada bowed his head in realization. He knew Maya but had never experienced Maya. Brahma was encouraging his sons to marry so that they experience Maya. Knowledge of Maya is not experience of Maya. Unless one experiences Maya, one will not be able to empathize with those who are trapped in it.
Said Vishnu, ‘you knew all about measuring scales and subjective realities. Yet you forgot all about them as soon as you experienced the material world – home, family, children, and village. Your understanding of Maya and Brahmanda could have helped you in the tumult of pleasure and pain, but it did not. Such is the spell of Maya. Now that you have experienced Maya, i want you to go and meet people, shake up their measuring scales, challenge their subjective realities, until they realize that the only way out of Maya is seeking answers out of material reality. I want you to provoke them into following the spiritual path.’

...is to say that there is no reality?

No, not to say "no reality", it just means that the true nature of reality (of "experiencing" really) is not its specific content, but rather the awareness of which it is formed - like folds in a blanket of pure consciousness (which you might call "God", unless you are bound to the notion of an "entity god"). The demonic explanation is not okay (by which I mean unreal and non-explanatory), because "demons" are of the same form as all the other pseudo-explanations listed. The Christian explanation provided there, is a content fiction in exactly the same way as the others it's arguing against (which actually it doesn't really argue against). It's just that you are more comfortable or accepting of the "reality" of those ideas. But they're just ideas. It's all Maya.

Note: I actually think that article is a misrepresentation of the Christian interpretation of reality.

POST: My Boyfriend is Now Left Handed

Hmm...

I think you are probably misrepresenting both atheism and science here?

science has never proven that a Creator doesn't exist.

Science doesn't prove anything and is not intended to - is catalogues observations and creates conceptual frameworks with descriptive and predictive power. Science examines the content of experience, it does not examine the nature of experience. You argument that it "has never proven that a Creator doesn't exist" is meaningless in those terms, but also because one can't prove something doesn't exist, only that it is logically inconsistent with what has been observed thus far.

"... cannot hear the music of the spheres.” -Albert Einstein

Many physicists in history (lots of those early 20th century guys) have studied what you might call "mystical traditions" - but the God they refer to is not the "entity god" that common non-philosophical interpretations of religion tend to, but something more like "raw existence", whose properties are the "oms" (omnipotent, omniscient, omnipresent) but not in an anthropomorphic way. As this does not refer to a deity, it can be compatible with atheism, since really it's just a recognition that "consciousness exists".

a Creator doesn't exist

If you pursue this line of reasoning, it leads to the conclusion that a creator as such does not exist, since nothing can be created - only creation exists. Consciousness would be "before" division and multiplicity and time and so could never create anything.

Both sides allegedly have no proof then why not err on the side of caution then?

That means I could raise any unfalsifiable claim where the penalty in not believing it was unpleasant - and you'd have to go along with it "just in case". It's really not a good line of reasoning to follow. You'll be spending your days with paper plates on your head in case the spaghetti monster rains down his pasta apocalypse - etc. ;-)

Meanwhile, the Mandela Effect doesn't prove multiple worlds/timelines - it can equally be used as evidence for, say, the philosophy of subjective idealism and that idea that patterns of the mind are unstable. You have to separate out the experience from the potential descriptions for that experience. Since we can't test our descriptions, basically it's a narrative fiction we're engaging in - there is no provable truth of the matter.

This is what is referred to as "scientific proof."

We have to be a little careful here. For instance, there is no such thing as a photon really as such - it's an abstraction. Scientific proof doesn't not prove the existence of anything; rather it is a confirmation of the self-consistency of a description. Beware the reification of abstractions, and all that. Science could never prove there is a creator or disprove it - it can certainly disprove a hypothesis by making an observation whose content is inconsistent with that hypothesis. If a falsifiable hypothesis is not made - i.e. a prediction is made that can be confirmed or not - then science can say nothing about it. Science doesn't deal in truth.

And about the mandela effect. Your point would only be valid on an individual basis. When thousands of people are reporting the same accounts, it is clear that it is much more than "subjective idealism."

Well, subjective idealism asserts that all experience is in mind and that there is only one mind, so there would be no "thousands of people". Actually, it would be the ideal explanation for Mandela Effects, if you're willing to give up the notion of an external objective universe and take a "private view" of reality - which even some recent interpretations of quantum physics are doing these days, actually. How exactly does the Mandela Effect suggest that timelines (which are really just diagrams we use for conceptual thinking, after all; they have never been real things) exist, or that God exists?

From what I gather you are basically making some sort of philosophical argument.

Well, physics is basically: observations + philosophy.

It's "course-corrected philosophy" and optimisation of abstractions. And it's important to remember which way round things are: observations are primary, connective fictions are secondary. The reason I bring it up, which does sound nitpicking but really is not, is that when we are talking of things like "timelines" or "many-worlds", we are talking only about the philosophical aspect because the observational aspect cannot distinguish between the interpretations. "Many-worlds", of instance, is inherently non-scientific. And neither is the (better, in my view) suggestion that world is not formatted in the same way as our spatial sensory experience, and we might put together an attentional or pattern-selection description of the unusual experiences instead.

Clearly there is not "one mind" as all the accounts would line up to reflect one mind.

You have a dream one night - it's a dream about a board meeting, where you are going to decide once and for all what the definitive map of the world should be. However, each of the dream characters at the meeting offers a different suggestion for the relative locations of continents, backing it up with stories of their experiences. But wait... surely they are all in one mind - yours? How can they report different experiences?

Anyway, let's not get too off topic!

Coming back to my questions (which are to seed discussion, they are not a challenge):

- How exactly does the Mandela Effect suggest that timelines exist?
- How exactly does the Mandela Effect suggest that God exists?

Science and Philosophy

Physics is not observations + philosophy.

I think it's a pretty snappy summary, myself! Oh well. I'm with George Ellis and N David Mermin on this stuff, mostly. As I'm sure you know, Schrodinger's thought experiment was intended to demonstrate the ridiculousness of the Copenhagen interpretation. Quantum mechanics is a mathematical theory - literally, given a defined situation it gives you a list of potential outcomes along with an "intensity" for each (which some interpret as a "probability"). When you make the measurement, one of those outcomes will be observed. Everything else (including "wave function collapse") is interpretation. Which is fine - - - but if there is no way to distinguish between the various interpretations by observation, then we are in the realm of pure philosophy, not science. That doesn't mean it's not valuable or useful - it doesn't devalue it at all - it's just being clear about the type of knowledge and investigation we are dealing with.

Dream Analogy

The dream analogy you used is not applicable. We are not talking about dreams. I've also had the capability to fly in a dream and fought off a monster with 10 heads, how is that applicable to reality?

The applicability is that you are assuming that because you have experiences of other people reporting similar or dissimilar experiences to you, that this means that they cannot all be arising in one mind, as per the view in subjective idealism. I'm not pushing the point really - just indicating that "seeing people say different things" doesn't contradict this. Flying or monsters in dreams is neither here nor there - I've had plenty of dreams which correspond to his mundane experience now. In terms of the nature of experience, waking and dreaming are indistinguishable. They differ only in their content (although often not really) and that we have experienced "waking up" and apparently have memories. I mean, it is undeniable at this moment that your entire experience is arising within your mind, right? And that you have no access to anything outside of your mind, yes?

Mandela Effect Theorising

A better question to your question would be how does the mandela effect suggest that different timelines DO NOT exist.

It's not a better question at all! I could simply retort: "how does the Mandela Effect suggest that subjective idealism is not the true nature of your experience?"

If we start with the actual observation, what do we have?

1. One day you had an experience (say, encountering a Wiki article about real animals called narwhals) which contradicted a specific memory of the world (reading a book about mythical creatures called narwhals).
2. Subsequently, searching for physical evidence to support your prior memory, you can find only thing which support narwhals as being real, and none which support the mythical status.
3. In conversation in person and online, although most people say they knew about narwhals being real, a substantial number of people also say that they thought narwhals were mythical, and are surprised to discover they are real animals.

From here, you are suggesting that what happened is you moved somehow from a "dimension" where narwhals were fictional, to a dimension where narwhals are real.

So we have some questions:

- What further evidence supports the dimension-jumping hypothesis? Did you actually experience this happening?
- Have you ever seen a timeline or a dimension? Or is all of your evidence of the form: "certain of my memories and the world do not correspond anymore"?
- What exactly would be the transfer mechanism? Are physical bodies moving between places? What form does a "dimension" take?

Note - I am actually sympathetic to idea of the "effect" and so on; I am just seeking a full exploration and justification for a particular view. I'm not convinced that timelines are the best approach.

The Blink of an Eye

So unless all of that was created with a blink of an eye...

Well, there's the thing. That is only a problem because you are viewing the world (or "dimensions") as persistent places - seeing the world as a "spatially-extended place unfolding in time". This is not necessarily the case. What you actually experience, is observation then observation then observation, always in the present moment. Even if you have an observation "about" the past, such as finding an old book about narwhal expeditions, it occurs in The Now. The only reason the world seems to be a persistent "place" is because, generally, our observations tend to arise consistently with previous observations - the implied facts of what we have seen before, seem to form the foundations of subsequent experience. However, this is not necessarily a hard rule. The world is not necessarily "happening" outside of our observations; only observations "happen". (This is one of the possible interpretations of the Delayed Choice Experiment: a reminder that our story of what happens between observations, doesn't actually happen, it is a connective fiction.)

So this leads us to the possibility of the Mandela Effect being a result of a state change, a shift from one coherent self-consistent state to another, with all subsequent observations being in alignment with the resulting state, except for personal memory. You don't go anywhere; it is actually the patterning of your own mind that shifts.

POST: [Question] A question about Quantum Immortality

Q1: Quantum immortality is what happens when you combine someone who fails their second year of undergrad physics but got through enough to completely misunderstand quantum mechanics. It's fine if people believe in something like quantum immortality, but please stop acting like it's based on science. It's as scientifically founded as religion is.

Q2: The way you wrote that, it suggests that quantum immortality is obviously impossible to anyone who passed a second year of undergrad physics. Can you explain why? I have a lot more physics background than that, and it still seems reasonable to me- it is an obvious consequence of the Many Worlds Interpretation. It hasn't been proven, but that hardly makes it unique among modern physics concepts. MWI makes a lot of physicists uncomfortable but it's hardly pseudoscience- it is seriously researched by some really good physicists- Max Tegmark, Julian Barbour, etc.

I think it's probably better to treat that stuff as philosophy. That's really what MWI is (along with all the other interpretations). Doing that avoids this whole science/pseudoscience debate, and the tendencies of pop-science magazine enthusiasts who love "scienciness" rather than science - i.e. people who conflate science itself (cataloguing repeatable observations and creating conceptual frameworks to link them), and concepts which are used in science at present. It's part of that larger thing of separating the experience from the explanation, and remembering that our explanations are really connective fictions built from useful abstractions, rather than "how it really is". That way, we are free to tackle everything (including the nature of experiencing itself), rather than being hobbled by treating some concepts as "actual" whilst others as fictional.

Q2: Calling it philosophy ignores the importance of this type of thinking as the core process that advances physics itself. Nearly every major physics discovery started as an abstract philosophical idea, and only after it was developed more did people think of experiments and applications. For example, relativity wasn't an attempt to explain repeatable observations but philosophizing about "how the universe should work." Einstein thought it was a reasonable idea even though at the time it seemed to contradict some experimental observations that later proved wrong. Eliezer_Yudkowsky's essay "Science Doesn't Trust Your Rationality" talks about this- that people that don't follow the rules of "how science is supposed to work" are often the ones that are responsible for the biggest advancements: [http://lesswrong.com/lw/qb/science_doesnt_trust_your_rationality/ and http://lesswrong.com/lw/qj/einsteins_speed/]

Calling it philosophy doesn't ignore any importance at all. It is not meant as a derogatory term - it simply differentiates between ideas which are observationally distinguishable using the "objective world" concept, versus those which are not. I'd actually say that physics is philosophy, with an integrated observational component. What varies is the number of "observational touch-points" that a given conceptual framework incorporates. We are probably seeking the same end, from different directions - i.e. the freeing of thinking from pre-judgement due to categorisation. I'd definitely concur with the idea that science does not in fact work according to "how science works"; possibly to the extent that, really, there is no such thing as "science" as commonly depicted; that's mostly PR and retconning. Broadly, I'm with Paul Feyerabend's angle on this. There's an ongoing swirl of "contrary gloop" and "coherent solidification" and how you think science works depends on which era you happen to be living through.

Q2: I had never heard of Feyerabend, but his work looks fascinating. Could you recommend something of his to read that talks about what you are getting at?

Yeah, he was fascinating guy in terms of work and as a personality, I think. You'll probably find yourself agreeing, disagreeing, re-agreeing again, and so on as you read him, which is the point I think: he targets things that, if one thinks them, one should be sure one really thinks them.

So, his book Against Method is the main thrust of it, and the final edition of that is the one to check out - every edition was like a new book really - with Farewell to Reason's collected essays and subsequent works expanding his ideas into other areas. With Against Method he was being quite deliberately provocative. You can get a feel for the style by reading this introduction to the fourth edition by Ian Hacking [http://thehangedman.com/teaching-files/hps/hacking-feyerabend.pdf]. Basically: Feyerabend's overall conclusion is that we should avoid there being one accepted vision of the world. Unfortunately, Feyerabend died before he could bring it all together in his final book, Conquest of Abundance, so it was released as a half-book draft plus a selection of essays. It's still got good stuff, and it can be an easier read than his previous works, so actually perhaps a good way to start. Ian Hacking did a review for London Review of Books, which is unfortunately only partly available free online.

But anyway - even if it doesn't look your kind of thing, he was a very interesting character, and his autobiography, Killing Time, is a good read while also giving a bare bones indication of his philosophy, if that's all you're after.

BTW, based on your posts I think you would really like the fiction book Anathem by Neal Stephenson. It's about a group of scientists that are more or less ostracized from society for dimensional jumping.

I've read some of Stephenson's earlier stuff, up to Cryptonomicon, but I never caught up with Anathem - thanks for the tip! EDIT: Just looked it up, interesting that it's based on Julian Barbour, configuration spaces, etc.

I was reading it and Barbour's "The End of Time" at the same time because different people had recommended them, without realizing they were related at first- It was quite strange.

Ah, nice, it's fun when these things match up. When I read The End of Time I was flipping between that and David Bohm's Wholeness and the Implicate Order, which made for a nice mix. (Recommended if you haven't read it.)

POST: Things happening out of order. Retrocausality glitch?

People with Temporal Lobe Epilepsy often experience time-distortion type effects, in terms of time speeding and slowing, and also "out of time" type experiences (see this book chapter for background). Has there been any history of epilepsy in your family, or have you had any other sort of seizure or zone-out before?

Which wouldn't necessarily explain the content (particularly, that your eventual internal history matches the facts even though it doesn't match other accounts), but it's a possible link to explore.

Do you really think it's more likely that the universe glitches out than that a few people misremembered things?

I don't know how you'd work out "likeliness" either way, really. You'd have to construct a model of "likeliness", including a definition of what a "universe glitch" is. Of course, it can not be memory thing and also not be "universe glitches". After all, we could "explain" any experience at all with "brains are prone to error" and "memory is faulty" and go no further. We can especially do this if we ignore the details of the post and don't engage with them. Isn't the interesting thing to explain how exactly an explanation applies to the story? Otherwise it's not really an explanation at all - at best, it's a categorisation. If we just say "brains" or "memory" and nothing else, we're really saying just nothing, since we don't know how either of those things work. Not even just not in detail - we really don't know what memories "are", we've just got some crap computer processing metaphors that we paste on top of some shoddy brain blood flow mapping.

Having said all that, OP didn't seem to be actually trying to convince anyone (even himself) that the universe had glitched - just that he'd had a curious experience and was interested in discussing it. Rather than, say, being dismissed in a fairly content-free manner that didn't make any effort to connect with the account.

No history of seizures or epilepsy in myself or my family. I'm a busy software engineer by day and a really busy father of an energetic toddler by night - any seizures or zoning out would be promptly noticed by those around me (and would be no excuse for shirking my responsibilities).

All the more interesting, then.

POST: debit card expiration date changed

And what about the children? ;-)

Of course it can be not poor memory and also not universes splitting or time travel (or whatever - people drop that those references for a bit of fun I think). It seems unlikely that OP's experience is best described by "poor memory". How, exactly, would that work? It's a bit of a non-explanation. It'd be interesting if someone came up with a nice model, though, which described a mechanism whereby a memory-shift updated our "world image" in a self-consistent way. OP should have a look for some old receipts though, as you suggest, maybe look at the dates of their previous card, in case there is some trail that would explain it. I'd go with the "wife put new card in wallet" description, but you usually get more than a one-year extension when you get a new card.

Yep, I'm aware!

The problem is the lack of a model with a mechanism for networked memories - and that, as with confirmation bias, false memory tends to get name-checked as an explanation for things which fall outside of its narrow applicability. Which isn't to say that many glitches aren't memory related, just that we don't have a decent description to get there. Our real issue is, we lack an understanding of memory (even what memories are, never mind where they are) beyond some fairly hand-waving metaphors invoking computing analogies, which don't really stack up. (All part of the fun, though.)

Interconnected with an underlying fact - implicit or explicit - rather than simply the memory of an event, or an abstract notion of a fact. So - and this isn't the best example but let's go with it - if you'd spent five years typing the same ID number on a weekly basis, then you have both the memory of the act, bound to the fact. Your memory isn't of the fact in the abstract, or of a single particular event. When one day the number is apparently different, it's not as if you have been reviewing the previous occasions in your mind, or contemplating the fact independently - you have performed an act and the implied fact is no longer supported. You experience a dissonance, and then recall instances of the old fact as experiential content. It doesn't fit the revision-of-memory model - or imaginative creation model - of false memories. (We could probably come up with some sort of "world schema" model that would fit, but I can't see how it could be tested in any meaningful way, so it'd be yet another bit of handwaving psychology to add to the stack.)

Of course, it truth it's kinda pointless and unscientific, this process of trying to account for apparent glitches of this sort, since there's no way to observe the situation. Although we might say something is "more likely" (we'd need have a model of "likeliness" to do that) or "more plausible" (corresponds to our everyday experience, which doesn't necessarily mean much), really it's pretty much just some philosophical fun.

POST: Found out where all of our missing objects are going

The source paper is Teleportation Physics Study by Eric W Davis, and the quotes come from page 56. The report abstract states:

ABSTRACT

This study was tasked with the purpose of collecting information describing the teleportation of material objects, providing a description of teleportation as it occurs in physics, its theoretical and experimental status, and a projection of potential applications. The study also consisted of a search for teleportation phenomena occurring naturally or under laboratory conditions that can be assembled into a model describing the conditions required to accomplish the transfer of objects. This included a review and documentation of quantum teleportation, its theoretical basis, technological development, and its potential applications. The characteristics of teleportation were defined and physical theories were evaluated in terms of their ability to completely describe the phenomena. Contemporary physics, as well as theories that presently challenge the current physics paradigm were investigated. The author identified and proposed two unique physics models for teleportation that are based on the manipulation of either the general relativistic spacetime metric or the spacetime vacuum electromagnetic (zero-point fluctuations) parameters. Naturally occurring anomalous teleportation phenomena that were previously studied by the United States and foreign governments were also documented in the study and are reviewed in the report. The author proposes an

additional model for teleportation that is based on a combination of the experimental results from the previous government studies and advanced physics concepts. Numerous recommendations outlining proposals for further theoretical and experimental studies are given in the report. The report also includes an extensive teleportation bibliography.
August 2004 Special Report
AIR FORCE RESEARCH LABORATORY
EDWARDS AIR FORCE BASE CA 93524-7048

You can find out more about Eric Davis here [http://www.icarusinterstellar.org/team/eric-davis/]:

> Eric is currently employed as a Senior Research Physicist at the Institute for Advanced Studies at Austin. He is also the CEO/Chief Scientist of Warp Drive Metrics, and has provided contract services to the Air Force Research Laboratory, the Department of Defense, the Department of Energy, and the NASA Institute for Advanced Concepts. He was also a technical contributor and consultant to the NASA Breakthrough Propulsion Physics Program.

His non-theory theory is on page 60 of the report. Essentially he "explains" it as (my emphasis):

> ...a human consciousness phenomenon that somehow acts to move or rotate test specimens through a 4th spatial dimension, so that the specimens are able to penetrate the solid walls/barriers of their containers without physically breaching them.

It provides some nice imagery though:

> Another property of higher dimensional geometry (Reichenbach, 1957; Rucker, 1977, 1984) is that one can move through solid three-dimensional obstacles without penetrating them by passing in the direction of the 4th (spatial) dimension. The 4th dimension is perpendicular to all of our normal three-dimensional space directions, and so our three-dimensional enclosures have no walls against this direction.

So the idea is that (somehow!) you take an object that's in a particular location, you diffuse it across 4D (time), before then refocussing it back into 3D in another location.

> That's what I understand as well, but why does he specifically say "in the direction of the 4th (spatial) dimension"?

You mean, why does he say "spatial"? Because that's how it is conceived of in terms of unfolding experience [misleading vs the paper, see EDIT later for clarification]. How I might imagine this:

Life as 4D Environment

Our experience is like that of sitting in a 4-dimensional room, but only looking at one region or '3D slice' at a time. Our attention is gradually scanning from one end of the room to the other. To us it seems as though objects appear, change, disappear, but really we are seeing cross-sections of static objects laid out across the room. (e.g. A cone would appear as a dot which expands into wider and wider circles before disappearing completely.)

Teleportation is an experience you have when an object you've already seen is moved along the direction of scanning - so that you encounter it again in time. A bit like how Nathan Fillion appears in multiple places at once in this silly scene from Firefly.

Teleportation as Unfolding Experience

So, the experience of teleportation isn't spatial really. It's about locations in time rather than locations in space. As an unfolding of experience as moments from your 1st person perspective, looking through your own eyes:

Moment 1: Seeing an object on the table
Moment 2: Seeing an empty table
Moment 3: Seeing a door getting closer
Moment 4: Seeing the doorframe pass
Moment 5: Seeing another room envelop me
Moment 6: Seeing another table, with the object on it

The object was moved in time such that later on our "scanning of the 4D environment" encountered it again.

[EDIT for clarity: In other words, the teleporter is instantaneously creating a pattern across 4-dimensional space. The observers subsequently encounter that pattern as an unfolding experience in time.]

Implications?

If teleportation was possible in this way, then it would suggest something interesting. It would suggest that all our actions are 4-dimensional, and it's just our sensory experience that is constrained to 3-dimensions (scanning the 4th). Whether that constraint is a genuine limitation or simply a matter of habit, is something that could then be debated.

> Time is not a spatial dimension.

Really? What makes you think that? It's a matter of perspective, surely.

> There is nothing inherent to a fourth dimension that makes it a temporal dimension.

Right. I don't think you are actually disagreeing with me. It's a matter of perspective. Any dynamic pattern described by [x spatial dimensions + time] can be described from a higher perspective as a static pattern of [x+1 spatial dimensions].

In the metaphor, I stick to 4 dimensions because that's all we ever directly experience (any others are diagrammatic conveniences):

- From the perspective of the observers, the situation is experienced as [3D pattern + time]. In other words, 3D moments unfolding as time passes.
- From the perspective of the teleporter's action, the situation is experienced as an updating of [4D static pattern]. In other words, 3D moments all laid out.
- The 4th dimension is temporal from the perspective of an observer, it is spatial from the higher perspective of the teleportation act. Teleportation changes the "4D pattern" which we call an object "out of time" (or if you prefer, in time as viewed from a higher dimension, because "change" occurs at that higher level - 5th dimension.)

In other words, I am suggesting that our ongoing experience is like that of your attention scanning across a 4D static object, which a teleporter can update from the next level up.

TL;DR: One perspective's temporal dimension is another perspective's spatial dimension.

Q1: "The universe is 11 dimensional. 1 time dimensiob, 3 large spatial dimensions and 6 rolled up dimensions."; Is that new math?

Q2: No, it's string theory. And he used 'spatial' to show that he was explicitly NOT talking about time.

Actually, that's a good point to emphasise.

I included "(time)" to make it easier to understand - because 4D traversal is time for humans - but strictly speaking time is change and so isn't associated with a particular dimension independent of an observer.

It's probably more accurate still to say that the universe itself is non-dimensional - it's just a bunch of "facts". However, our perception and therefore our conceptualisation organises them into dimensions (depending a little on your philosophical preferences).

> *The salient element here is that space and time, rather than being real things-in-themselves or empirically mediated appearances (German: Erscheinungen), are the very forms of intuition (German: Anschauung) by which we must perceive objects.*
> *-- Wikipedia entry on Immanuel Kant's Transcendental Idealism*

> No, you seem be misunderstanding. When physicists talk about dimensions, it is common to distinguish spatial and temporal dimensions, regardless of their number. This paper is speculating about rotation through a 4th spatial dimension. Time simply has nothing to do with this discussion, regardless of your conception of it.

Yeah, I do understand. But I was trying to provide an intuitive connection between the description of the action and the world as we subsequently experience it, perhaps confusingly.

[EDIT: Note, I'm talking about "p-Teleportation" here, which is performed on an object by a person unaided. I think we can't talk about that without connecting the act to the experience as it appears to unfold in time. My attempt below is probably isn't very clear, alas.]

What he's saying is that teleportation can in effect be described as a translation/diffusion across a higher-dimensional configuration space such that (x1, y1, z1) becomes (x2, y2, x2). It's not really an explanation yet though, since it doesn't connect to action or observation. In particular, I'm not sure it accounts for examples where the object disappeared for a while, and then materialised some time later, without additional action from the teleporter. This suggests that the teleport action might be better described as defining a sequence of events - in the form of a pattern, created at that moment, across 4D space - which the observers subsequently encounter. It's in this sense that I'm equating the 4D used for the action (the "direction" that the pattern was created along in configuration space) and the 4D of time (the subsequent experiences of the human observers in time).

> wait, what? Chinese children have been stealing my socks and bread ties via teleportation?!?

Yes. They need the bread ties to help keep those big socks up.

...

Good summary of how it's described in the paper! I think it doesn't really work as an explanation for the effect, just as you suggest. Moving something 3D, "outside" 3D?

That's why I was thinking it makes more sense to say that an object isn't a thing, but is instead a higher-dimensional extended pattern. We can then think of an object as a pattern spread out across a spacetime 4D landscape, which you and I experience one 3D 'slice' per moment. This means the teleporter doesn't really move the object through walls at all, they modify its pattern across that 4D landscape. In this explanation the 4th dimension corresponds to a spatial dimension (for the pattern) which is also a temporal dimension (experienced by humans as "time"). It ties together the change made by the teleporter and our subsequent experience of the object being in a different place. That's what I tried to describe in my comments earlier, but I think I may have confused more than illuminated.

EDIT: The reason for this approach perhaps being appealing is that it could also be used for describing other PK effects. Even just having a "patterns across a time landscape" concept is very helpful.

I should say that I think string theory is a complete hack job in its introduction and handling of arbitrary "dimensions", so I'm sticking to the four subjectively perceivable ones. In the end, I suspect it is our minds which have dimensional formatting, not the universe. (See George Ellis's good Nature article from last year on string theory & friends.)

> I think string theory is not well understood by everyone outside of it...

Agreed on string theory. My issue with it is that it brings to mind 'serial universe' theories of the early 20th century. They are really mathematical-philosophical constructs rather than scientific, testable theories. There are useful ways of thinking though, but their connection to actual observations becomes pretty remote.

> What I would like to see is how the objects are moved from one place to the other.

Yes, this is an important area. It's not necessarily true that the change can't happen semi-instantly, though - if it's happening from a higher-dimensional perspective, then it's not our time that it's unfolding in. Even the word "happening" might not be a very good description. But it depends on the nature of the change, which isn't clear at all from the experiment.

> All in all, I still think something's fishy in this experiment.

Yes, maybe. There may be a difference between moving an apple (like levitating it) and changing its location (teleporting it). The latter might more be like updating the co-ordinates from (x1, y1, z1) to (x2, y2, z2) by focusing on the target location. Again, it depends on the nature of the change. How were the teleporters going about this, as perceived in their own minds? Were they "moving the object" or were they "editing facts of the universe"?

> Unless their explanation is that we only see the 3D projection of the object and the telekinesis happens because people are able to influence higher dimensions and not the ''regular'' ones. But this is really far-fetched.

It might be the most efficient explanation. Simply because we only experience a 3D sensory environment, doesn't mean our intentions don't apply 4-dimensionally, say. In fact, if we decide to raise our arm, might that be described as created a pattern across 4-dimensions which we subsequently experience in 3D 'sensory slices'?

The problem with this area is that we inevitably get into philosophy and metaphysics - where it becomes about painting a picture that joins the dots, but which can never be tested in its details. This is basically what string theory does. I think the phrase "far-fetched" has to be put aside when discussing this sort of thing! :-)

> And I agree, this is more meta-physics/phylosophical than true science so I prefer to refrain from judging it because I don't think I'm qualified to do so.

I don't think anyone is. :-) All we can really do is come up with different ways of thinking about it, which might turn out to be useful, and be open to taking ideas from here and there. The way I think of it, all scientific theories are "applied metaphors". What varies is the number of "contact points" there are between the metaphor and easily-shared subjective observation.

- If there are lots of contact points and they're easily accessed, it becomes a proven scientific theory, an objective fact.
- If there are very few contact points but they're easily accessed, it might become an established philosophical position, a useful "way of thinking".
- If there are very few contact points and they're not easily accessed, it becomes a metaphysical view or it becomes a hand-waving description without details. (EDIT: 'Mystical' or religious knowledge falls in to this maybe?)
- Below that and there's no theory, just subjective experience and anecdotes. (EDIT: Glitches, mostly, so far.)

Science deals best with "easily observed regularities" which are very simply connected with sensory experience (because we think in "shadow experiences"). This stuff is difficult (assuming the reports are correct). You can't observe what someone is doing in this case and you can't observe what is happening. Any theory here is going to be a metaphor which is big on description, small on contact points!

Anyway, interesting to explore this stuff regardless.

> lol i cant tell if you're serious or not

It's from a genuine paper by the US Air Force Research Laboratory. Whether you believe the Chinese accounts is another thing, but the US survey paper does exist (see my other comment). Even if it's nonsense, it's interesting/amusing that they took the time to investigate the nonsense and theorise about it, "just in case".

POST: [Proposal] Investigate How to Reprogram, Build a Wiki

Ah, you've also reminded me of this from Realityshifters.com. The 'finding lost objects' approach is similar to one I've used for myself (let go of your body, "ask" for it to go and find what you've lost). I think the larger idea, of letting go and asking the world, has many applications. Relevant part of the page:

[QUOTE]

The Matrix Applied/Small Flight With Project Runway
Fighting Shadow - Everett, Washington
This is a summary describing how to do everything you've seen in the film, The Matrix, in what I call Project Runway. A few days ago, on a nice sunny Monday, I went with a friend to test a theory I've had for a while. We went to a local park for a new type of long-jump. Neither of us had been in track or sports for at least a year. We set up some sticks in front of a hill for us to jump over. Our objective was similar to what Morpheus advised Neo in the movie The Matrix, "Let it all go, Neo. Fear, doubt, disbelief [and love (explained later)]."
We started small, jumped it, then made the jump larger. This went on for 20 minutes before I looked at how far our last successful jump was. I couldn't comprehend it (and had to quit for the day because I started thinking about it). From only jogging (if we ran, we only got half-way), we both successfully jumped 16 size 13 feet! (we had no ruler). As in, take a size 13 shoe, and step 16 times, heel-to-toe. Quite a long way for jogging, huh? I swear we flew for at least a few feet as well, when we did it right, because sometime in mid-air, I felt completely joyful, and closed my eyes. You'll have to try it to find out though...
You try it: Method explained.
My theory involved letting go, as explained above. But first, here's some history. No "finding lost objects" techniques ever worked for me, not even using my awesome "third eye manifestation". So, soon after I started thinking of the body as a "shell", I said "shell, find my book." and it did, instantly. Then my towel, then another book, etc. Later, I remembered it's just energy linked to the mind. So I consider it a function, not even a physical thing (this is important in letting go). Then, sometime after that, I began experimenting more, and learned to stop thinking. Yes, when you don't think, sparring's easier, and so are sports. In order to obtain this state, I decided to use the Buddhist practice of mindfulness. It clears the mind quite well. Remember people telling you "not to think about it so much"? Well, forget that, just don't think. Now, one last thing. I said that you'd have to let go of love as well. I believe this is explained somewhere on realityshifters.com in the Let Go of Wishes article .
The idea is, you can't hold on to love, so just let it go, and it will flow naturally. Love is also the energy to live, fly, etc. (YES! You DON'T need to spend years gathering energy!) What I have learned is something others have also felt and written about. Reading Communion With God and Illusions helps a lot in understanding this. Remember to just let it go, and let it flow. Most importantly (because you have to stop thinking once you start running) is to trust yourself Ready now? Here's how I did it.

1. Set up your sticks/markers. Start out small if you're new.
2. Find a place to start (I started on a small hill).
3. Let go of all fears, doubts, worries, etc.
4. Tell your body to jump the distance.
5. Trust your self, AND your body.
6. Be mindful, and clear your mind.
7. Everything will suddenly just "click", and you'll know it's time to start.
8. Keep a clear mind, free from negative thoughts, and don't force anything. The speed of your run does NOT matter. Trust you will fly.
9. Repeat until you want to stop.
   Tomorrow or the next day, I'm going out to train again with my friend. I know I flew, and I'm gonna do more than just jump far.==

[END OF QUOTE]

...

Ha, I didn't mean the "flying" bit (although you never know, with practice). I meant the letting go and allowing your subconscious mind to guide you to, say, an object you lost but can't remember where it is. It works for problem-solving in general, actually.

Although -

People can not fly. If this was possible you'd see it at the Olympics.

What he describes isn't flying; it's more like being in the zone and letting your body use its natural coordination to jump the distance without you interfering by trying to "make it happen". Which is probably what really good Olympians in fact do.

POST: So, my kitchen light moved. And I'm in an alternate universe apparently.

This means, you realise, that is no longer your wife.

See here:

"The day I posted one particular reality shift story, I had woken up to find my key chain had turned gray. My boyfriend and I always had identical key chains (actually they were the lock devices that came with our Jeep), and they were both black. When one of us picked up a key ring, we had to look not at the black device but at the collection of keys, because we had the same house, similar cars and other things -- so we had to look to make sure that the gold keys to my office were on the key ring or not in order to determine which set of keys was which.
One day, I woke up after a fairl[y] hard night of half sleeping, to discover that my key locking device was now gray. My boyfriend never remembers a time when my key chain wasn't gray, and he insists that a difference in color is the way we always told our otherwise identical key chains apart, which makes me think I also do not have the exact same boyfriend anymore."
-- Changing Keys / Instant Costume Change, Realityshifters.com

You should think yourself lucky, and perhaps not look at that lamp too closely. No matter how strange it might start to seem.

Q1: His other self married her, and he is now that other self. By that standard, she is his wife.

But, he's not that other self - he's the same self, now looking out into another world. She is not the woman he married, in his old world.

Q1: No, but she's not a different person, she's a different version of the same person. He, too, is a different version of the same person she married.

Okay. How different does someone have to become before they are considered a different person? What is the connection between this woman and his wife in the other 'reality'?

(The fact of his knowledge alone means he is substantially different to any other person with his body; her lack of knowledge means the same thing.)

Q1: If he can just randomly appear in the other person's body, in the same home with one subtle difference, the same life, without even an apparent death to explain the switch -- the two are clearly closely linked.

We could think of it as being the same "person" (soul? experiencer?) but looking through the "viewport" of a particular body in a particular environment.

That works for him. But what of her? In fact, is there even necessarily a "person" looking through her eyes? Could she just be a philosophical zombie, operating on automatic with no "experiencer" looking through her as their "viewport"?

(The more extreme possibility is that of "personal dream-worlds" - that we are each living in our own dream but they may/may not overlap with others' dream-worlds. So his change is then just a discontinuity, a shift in his dream-world, perhaps in response to his desire and irritation regarding the light. She is just his dream wife. There may be a wife having a dream-world of her own, but that dream would only interact with his to the extent they have common desires of experience. In this scenario, we are "extended persons" of some sort.)

And what could have caused that be the case? I see no reason for him to have switched to a world -- this world -- where she is just a hollow shell. I see no reason for this universe's version of him having been a hollow shell before this version of him appeared in our universe's body, either.

Well, it might make no difference - most of our actions and responses are automatic, it's just that we experience them. We can, if we choose and if we know how, redirect ourselves and our path though.

There is more to our consciousness than we know. He most likely is one facet of a consciousness with multiple bodies, experiencing a multitude of existences, in different universes. That he cannot consciously connect to the other parts of the consciousness does not mean that they do not exist, or are not linked.

Actually, I do prefer this - what I call "extended persons" - but it's hard to tell the difference between this and the "viewport" version with a single experiencer. A hollow shell can behave exactly the same way, externally, as someone with an experiencer, or as an extended person would. In fact, perhaps his wife's behaviour is dependent upon his expectations, rather than being autonomous herself. With the extended person idea, and infinite worlds in which to express all possibilities, other people actually do correspond to our expectations/beliefs/desires (even if those are detrimental to us). Combining those ideas: Everyone can get their ideal world. You are extended throughout all possibilities, but only need to experience the possibility-version that you want. Extended persons and viewport-like experiencing.

To me it seems just as worthwhile to point at random people on the street and state that they might be hollow. Well, yes, they might be. But how is it relevant to this situation?

It's to do with the mechanics of the change, and what we're really experiencing right now. A "hollow" person needn't be any different to anyone else. Because you are effectively acting as a hollow person most of the time - you are on automatic. Being "hollow" just means not being observed through. It's easier to say that there are infinite universes each with a /u/TriumphantGeorge and a /u/parafact in them, but we "the observing consciousnesses" only look through one at a time. When we interfere, then we jump to looking through one that corresponds to our desire/intention.

We are always experiencing never actually doing. Human bodies are part of the surrounding environment, seamless with them. We are not the bodies, we are just the experiencers of bodies and environments.

I absolutely disagree that we are only looking through one universe at a time. It's just that the part of me that is aware of looking into this universe is only able to be conscious of looking into this one.

It depends on what we mean by "we". Right now, I am only experiencing looking through this universe. I can imagine that other parts of me are looking elsewhere, but if I can't experience it right now, where does that leave me?

I also still do not see the point of contemplating the potential hollowness of OP's wife specifically when, by both your viewpoint and mine, she is equally likely to be hollow in this universe as she was in the last one -- though we disagree on the actual likelihood. Nothing has changed in that regard.

You have exactly the same problem with your "I am looking through all universes" view - it's not testable. You - you right now - only ever experience one universe at a time. If you "jump universes" you will then experience that one, not two at once. Meanwhile, you can't tell if the wife is "hollow" or not, because it makes no difference to her behaviour. However, if you are only experiencing one universe at a time (which all the evidence points to), then we can assume that is the same for her, and that given infinite universes, it is infinitely unlikely that she's looking out of those eyes. However, the universes (personal world-dreams) must overlap in some way. We are all alone, but our worlds are "inspired by" the intentions and choices of all other universes as well as our own.

EDIT: That read as being "shouty". Not meant to be, just quite interested in bashing this out. :-)

The essence of this is, "what is a person" and does it require awareness, a "presence" that is experiencing it? I say no. So why do we need every universe to be "looked-through"? You just pick the one you like best! The rest will roll along by themselves.

Previous attempt to visualise this here [POST: Meta-switching realities].

...

Just decide you are going to notice them. Then you will.

POST: I dream about the future then live it?

[POST]

So this has been driving my completely insane recently and I've decided to share my weird reoccurring glitch. I dream about and relive days of my life. Now I know how crazy this sounds and I've looked all over for an explanation and I assure you it's not me having deja vu mid day and thinking I had a dream. This happens about 4 times every year and is usually started the exact same way, with me having a dream about my life. Now before the incident I'm about to describe I pinned this on stress and told myself I was just making these things up. However this latest occurrence has me 100% sure it was a glitch in the matrix. Now I've gotten use to these rare dreams of mine but the latest one bothered me because it was so vivid. I specifically remember seeing these pile of blocks when I woke up and someone saying "Frank what if we merge our two piles will my green go with your blue?" The other thing I remember was a co-worker of mine named Jennifer saying something about her son and a baseball injury. Due to the vividness of the dreams I kept thinking about them all day mostly the blocks and what such a strange phrase could mean. Later in the afternoon we had a surprise team building exercise with... You guessed it! Blocks. At first I thought nothing of it because I had become preoccupied and was not thinking about my dream at the time. The goal was to build certain structures out of these blocks, it began with basic triangles and then it got more advanced to the point we needed to share blocks but every block had to be used in the construct for the team to pass. I was looking around the table trying to figure out how we could build a tower we needed and I noticed me and my co-worker frank had an extra pile of blocks and blurted out "Frank what if we merge our two piles will my green go with your blue?" As soon as I heard the words come out of my mouth I froze and remained very quite for the rest of the exercise trying to rationalize what just happened. After the exercise is done we all head to the break room for some coffee and bagels. While everyone is chatting I hear Jennifer talking to her friend Cathy, I was very hesitant to ask but I forced myself to do it "By any chance did your son get injured playing baseball recently?" Now I have no outside work Connection to Jennifer so her immediate reaction to me knowing about that injury was to think I was a stalker but I quickly explained to her my dream and convinced her I was not a stalker but she was still pretty sure I was insane. Creepy right? But here is where it gets extremely bothersome and the reason I'm debating putting myself in a mental hospital or some shit. The next day was exactly the same. No dream this time but the day was exactly the same down to little details. The surprise team meeting was held again with the same problems and initial reactions (the confusion and brainstorming were the same right down to the wire) I was even in the same position where I almost asked frank if my greens would go with his blues. As we walked to the break room Jennifer was talking to Cathy but I decided to not ask her about the injury this time. Instead she ended up telling everyone about it herself! How could I dream about something happening if the knowledge of the event caused it to not happen originally!?!?!?!? To this day I still have these episodes randomly but none were as vivid (or maybe I was not as aware) as this one. Please tell me I am not alone in this and other people have also experienced freak time travel combined with dreams of the future.
Edit: please forgive formatting and errors, I am on mobile.

[END OF POST]

Q1: There's no need to be alarmed by this, it's perfectly okay. In fact, many people have access to this ability, but tune it out or try to rationalize it away. The thing is, most of our experiences are lined up days before they actually play out in physical terms. So, more sensitive people can get glimpses of the "blueprint" of the event. This often happens in our dream state, because we are less resistant at that time.
Take care and have fun with it :)

It's all deterministic, unless you actively choose to "re-direct"?

Q1: Determinism would imply someone running you life for you. Rather, we have complete freedom of choice- our expectations shape these blueprints. It just takes some time to assemble the cooperative components for the physical manifestation.

No, determinism would imply that a path just "plays out" via its own momentum. When a rock starts rolling down a hill, it doesn't need gravity to keep pulling it. It will keep going until it is redirected (by a collision, or by a change in the landscape). I think we have free choice to re-point the path, but if we don't then it plays out deterministically. This is why we can tell what is going to happen: the whole future is effectively here, now unless we make an intentional change that affects it at the ground, seed level.

Q1: Ah, I see what you mean.

It's a common point actually. Do we control our actions, moment by moment? Do we constantly intend? No, I'd say we experience ourselves rather than do ourselves - except when we inject a new target into awareness (reshape ourselves). Just as well. I quite like that my blood supply is self-circulating, for instance. :-)

EDIT: Although some people do a constant 'holding back' of themselves. Perhaps most people, even. They don't fully commit to their own flow.

...

Q2: Souuuuuuuurce?

Q3: (It's total garbage, but don't tell anyone I said anything, I'll get downvoted to hell for not believing in supernatural bullshit.)

Q1: Eh, life would be much less fun without the variety of opinions. So we can probably agree they're all valuable. Everyone finds their own little nuggets of truth- who cares, if others agree with them, or not.

Q3: Most of the stuff posted here is 99% batshit insane. There's a few 'actual' glitches that I nor anyone else can explain, but when it's stuff like "I dreamed about the future", I chalk it up to either 1. a brain issue where the person actually thinks they had a dream about that day, or 2. hyperactive awareness in their daily life that allows them to perceive a possible 'future' that just happens, and then they think they are special in some way.
When something posted on this subreddit is only observed by the OP, then the OP should have talked to a doctor to get a brain scan. When it's something like "I have actual proof I jumped into a parallel universe", then I'll be interested. what I'm trying to say, is that for a glitch to be considered real, it should be verified by at least a bystander or a friend, not just by the OP.

Q4: I believe everything follows fundamental laws that we as human beings cannot break. We can't escape from the universe, we can't enter a black hole without being crushed to the size of an atom, and we can't go faster than the speed of light.
As for the question, I believe we have 'free will' in the sense that we can weigh risks vs reward, and make decisions based on that. Unless you have a different definition of free will, I'll stick to that answer.

Of course, nobody's ever tried those things to find out...

As for the question, I believe we have 'free will' in the sense that we can weigh risks vs reward, and make decisions based on that. Unless you have a different definition of free will, I'll stick to that answer.

Isn't that deterministic though? Your preferences are already determined, so your choices are already determined. You might "experience thinking and choosing", but really there's no influence you can have over it. It's all just unfolding, as it always going to be. (And for this reason, nobody has "abilities to see into the future". The future is already there, in a sense. So it's not unreasonable you might end up knowing, but you wouldn't be doing it; the thought would just happen to you.)

Although other views are available [http://www.mth.uct.ac.za/%7Eellis/realworld.pdf].

Q4: It's deterministic if you start from a certain point in time, for one decision. If you start from the very beginning, you're making your own choices (through guidance of parents), and that shapes who you are as a person. Both through nature(genes), and nurture(environment). For instance: I would never eat crickets on a stick. In China, it's a snack you can buy. People love it.

If you start from the very beginning, you're making your own choices (through guidance of parents)...

Is that true, though? I'd have thought the parents and environment were part of the "deterministic" input, so what you've said mean there's really no choice, because you don't choose your nature. You actually never chose not not-eat-crickets-on-a-stick, that choice was pre-made for you by your upbringing.

(Note: I personally believe we do or can have some top-down influence, but it requires a bit of dis-identification with our own body and thought processes.)

Q4: Well it's not like you can be raised by wolves. If you were, and you survived, you would eat meat and berries. You wouldn't know language, and you'd be naked... unless you thought "hmm, fur is warm, I'll skin an animal".

Well, that's determinism in action! No real choices. Wolfy-behaviour all the way.

Q4: You still have choices. "Should I follow this hard rocky road with metal animals?"

Haha. :-) But your options are pre-determined by your upbringing and experiences. In turn, your upbringing led to your nature and preferences, which determine which option you will choose. So it was always going to happen the way it did: loudly squished under the metal animals due to ignorance!

EDIT: Although personally I believe there is the possibility of creativity in the options which appear to us mentally, if we give space for it to occur.

Q4: Okay, then say you get taken away from your parents due to some bullshit. Now you're in a foster home. Your entire life just changed based on that alone. You have free will to hold on to the values your parents instilled, or you can try to get over the trauma of being taken away from your parents, and live out happily with the foster family. Every single person has free will. As a collective, we guide each other.

You have free will to hold on to the values your parents instilled, or you can try to get over the trauma of being taken away from your parents, and live out happily with the foster family.

How do you make the choice? Does the choice you make not come from your 'character'? Did you choose your character? But...

The way out of this is to say: Free will isn't the ability to do just anything, randomly - rather it's to act according to your own nature, given the information available to you. The extra secret sauce is if you discover the technique/ability to "ask for further options" from your creative mind (or whatever). Then, although you will always make a choice based on your nature (determined) you at least have the possibility of a fresh direction (creativity) - which in turn will change your nature. If you don't discover or aren't introduced to the secret sauce, then you'll pretty much unfold deterministically for your whole life. Fortunately, you'll likely be unaware of it. And if you were, you'd respond deterministically anyway...

This whole conversation really boils down to your own definition of what free will is.

Quite probably. Basically, it's a kind of meaningless topic for most people! It doesn't matter if your choices are effectively determined in advance (by upbringing, environment, inherent character, this is a common philosophical argument against free will), so long as they're aligned with your best interests. For most people, that's enough.

Although I'd say that the extra bit: That the options are not necessarily pre-determined, means we have the ability to creatively change our world, rather than simply react to it and be a cog in it.

(Personally, I believe that we can get stuck in a reactive mode, but that we generally do have the ability to live creatively and not deterministically.)

What's your definition?

Q4: My definition of free will is being able to do anything that you desire. If you want to go on a rampage, you can. You will probably get shot, but that's just something that happens. People can snap. They can act any way they want, but they choose to go along with daily life.
An example: I want to uproot my life and move north into a forest. I hate the way society behaves, and I think it's absolutely ridiculous that people feel like this is the way life is (and there's nothing we can do about it). If I chose to go right now, I could. My family would be upset, and my friends would turn on me, but I COULD go. I'm completely free to do so. It is my choice, and my choice alone.
Free will is essentially freedom to act and think the way you want. There's consequences, but that comes with others disagreeing with the way you're acting/thinking.

All good. As Wikipedia says, "The underlying issue is: Do we have some control over our actions, and if so, what sort of control, and to what extent?"

So, you are free to do all those things. But are you free to "want what you want", can you choose your thoughts in advance, are you a victim of your impulses? To what extent are you choosing your actions, to what extent are they happening to you? On what basis are you making the choice that is "my choice, and my choice alone". That's the philosophical dilemma of free will (rather than just "freedom").

In that case, whether you consider you have 'true free will' or not might be about where you draw the line - what you consider as "you" and what you consider as external or "the environment".

"Everyday free will" is just the notion that, based on the information you have, you will make choices in alignment with your own character/nature. I think that's fairly straightforward, and what you're going for?

Q4: Again, you're trying to change the definition of what free will is.
free will: noun 1. the power of acting without the constraint of necessity or fate; the ability to act at one's own discretion.
Based on this definition, we have free will.

The definition is half the problem, but going with that:

the power of acting without the constraint of necessity or fate; the ability to act at one's own discretion

People could argue - if you examine exactly how decisions and actions come about - that you'll find you are actually entirely subject to "necessity or fate", and that the "discretion" is therefore an illusion, simply an experience you have. Note, I'm not really arguing with you! In practical terms, everyone experiences having free will - they just know they are agents, directly. Logically though, it's hard to prove. But then so is consciousness, which is essentially the same thing (free will being "first cause" if it exists at all). And everyone knows they are conscious, simply by the very knowing itself.

POST: Not sure if this is a glitch or reality

[POST]

I'm going to explain this the best I can then provide several scary examples. I dream EVERY night. They are vivid dreams. I read, write and interact with strangers, family and even go to work. I've heard that it's impossible to read in your dreams (because that part of your brain isn't active?), but I do with ease. Writing is a bit if a challenge and my handwriting looks like a child's. Anyway, I try to forget these dreams- but they always come back to bite me. The dreams make no sense when I have them. Events are out of order and often I have no idea why I'm somewhere or doing something. If the dream seems important or scares the shit out of me I tell my SO, that way I can point out in the future that we knew it was going to happen. Ok, so these dreams come true. They are impossibly accurate. Every job I've ever had, I've dreamed about months or years in advance. Jobs I could never imagine myself doing (and I mean never!) and yet, they happen. Before you say the dreams are influencing my choices, no, not the way I dream. Example (not scary)- I dream I'm sitting at a desk, calculating percentages and gazing out a window. Out the window I see a tree with its leaves blowing in the wind. On the desk I see some sort of statements, stapler, little do-dads , your typical desk. I wake up thinking what a crazy dream, I'd never voluntarily take a desk job. I'm a typical blue collar worker. Low and behold six months later I apply for a bread delivery job(as a second job). It was a few months into the job at the end of a long day. I had to bill each customer for the bread I delivered and discount for the un-purchased bread I removed from the store. There was a desk in the rear of the bakery positioned directly in front of a window (it wasn't mine but I was allowed to use it). Frustrated from the paperwork I look up to see the tree outside and wish I was done for the day. Then it hits me like a brick, the tree. The desk. The paperwork. The do-dads. It's all there. Next dream - I dream I'm holding the most beautiful baby infant, though it's definitely not mine. I smile and somehow know this baby, but I don't. It was a girl that had blue eyes, and dark black hair. I'm alone in a beautiful Park like setting. I can't see very far in any direction because the sun is absolutely blinding. I wake up it's early morning. I can't go back to sleep so I have a very long day the next day. I lived over 1500 miles away from my family. But the next day I get a call. My sister had had a late term miscarriage. I asked her if it was a little girl with blue eyes and black hair. She wondered how I had known. Somehow I thought it would help comfort her so I told her I knew when her baby died because she came to visit me. My dream occurred at the time she was in the hospital giving birth the night before. Next dream- I dreamed I was in two rooms joined by a doorway there was literally 100 people there. I didn't know any of the people. Somehow they all knew me and were talking to me and touching me. I found this very uncomfortable my eyes search the room for someone I knew. Then I saw my father. I ran to him, opened my mouth to speak then I woke up. Later that year my grandfather died who lives in another state. Not just another state but on the complete opposite coast. I went with my father to his funeral. You guessed it I was at the funeral home standing amongst lots of relatives that I had never met. Somehow, I lost my father in the crowd. I looked around for him and spotted him in another room. I hurriedly went towards him and as I went to speak I realized instantaneously this was that dream. It scared the living shit out of me and I could not speak. The problem I have is my dreams are broken bits and pieces. I cannot pinpoint these events that will take place. I only realize what is going on as it is happening. Have I dreamed about my death? Yes. More than once. I will not elaborate, I have heard that you can influence your surroundings more than you know when you speak out loud/write about incidents and it's possible to make those things happen. I'm not risking it. Apparently this runs in the family- one of my parents also has these predictive type dreams. They can truly be horrifying. I also seem to have weird glitches in this reality. I'm a relatively shy person and I try not to make eye contact unless I must in my daily routines. I've had more incidents than I care to recall of seeing someone who is gone mere seconds later. For instance, I was walking out of a building towards a smoke break area. I was looking down to avoid eye contact with a man that was coming towards me. I passed the man then turned to ask how his day went, the man was gone. He WAS there a few seconds ago. I walked past an office and saw a man sitting in a chair with the lights off. Being familiar with the men who often work there at night I turned around to ask WTF he was doing with the lights off and to have some friendly banter. The was no one there. It's not uncommon for co-workers to nap on night shift, so it didn't strike me as odd. I've never been on drugs, medications, I don't drink except on rare occasions (maybe once a year). I've never been arrested. I was raised religious, but do not attend church. Does anyone else have similar experiences? Are you able to influence the outcome of reality because of your dreams? Is there a way to shut off my dreams? Anything over the counter? I never feel rested when I wake up. The dreams wear me out physically and mentally. I posted anonymously for obvious reasons. If someone told me this, I'd think they were crazy or on drugs. For once Id like to sleep with no recollection of dreams.

[END OF POST]

The "shy person" glitches are likely due to you not truly looking at your surroundings. Your mind just makes a best-guess based on peripheral vision and so on, and fills in the environment accordingly. When you decide to deliberately look directly at the "person", your mind-model gets updated and the person disappears/becomes a shadow/whatever.

The dreams, though, are fascinating! Well, "all time is at once" it is said, so it's already happened from some perspectives. You should maybe play with trying to deliberately imagine situations you'd like before you go to sleep. Some New Thought people used to say that this worked. Worth a go [http://www.thepowerofawareness.org/], as an experiment... you might be able to improve the usefulness of your dreams by doing it.

No, although I don't look at faces as I pass people I see their bodies(often from the chest down), gender, what they are wearing or holding.

Right, that's a bit clearer. Don't know if you've being trying to do lucid dreaming deliberately, but that's maybe worth a look, /r/luciddreaming and the Robert Waggoner book perhaps. Might let you get better control in the dream of yourself if not the situation, keeping calm, the better to ask questions and so on. They sound quite challenging anyway.

What do you think's happening?

EDIT: Just read your other reply on the dream control thing.

i know this stuff is going to occur.

The certainty is interesting. And I think you're right: you can know and it will happen. But...

You should read the Neville Goddard book, but for one idea: That although our lives are deterministic in the sense that they unfold along a fixed path if we don't interfere - we have a "destiny" - we can re-direct our lives, and re-point that destiny. However, this isn't necessarily by action (because we'll pre-dream our actions), but by changing your momentum in some sense. I dunno, it seems to be the sort of thing he was saying (PDF here). Whatever you think of that, his little exercise might be useful for you (summoning the feeling of the new direction, in your dream or otherwise). In some ways this makes sense: If you always act in character, then even "spontaneous" action would be in-character and therefore inevitable. Only by changing yourself can you change how you might respond to something in the future, and change your fate?

I'm sure you've experimented with trying to change things, but maybe it can't be done the way you've been attempting it so far.

POST: I think I entered another dimension...

[POST]

Something is weird here. I don't exactly know what it is for sure, but I know when it started.
A couple days ago I was walking through one of the dorms on my campus. It's the oldest dorm, built pre-WW2, so there's some weird quirks about it. Also, it's incredibly hard to navigate your first couple times. I was going through it to study some calc and had the hardest time finding the right stairwell to get to the room I needed. I went up one set of stairs and saw a sign pointing me towards the set of rooms I needed to go to. I turned left and followed the hallway. I saw a girl with her door open talking about econ, walked passed some guys heading towards the dining hall, and saw one guy knocking on another person's door. I reached the end of the hallway and the only thing there was another stairwell, not the room I needed, so I went into the stairwell.
I saw a sign saying I was on the floor below where I thought I was, so went up the stairs again, confused. One flight up, I saw the same sign that led me to the left. I passed the same girl talking about econ, same guys going towards the dining hall, and same guy knocking on a door. I was really confused at this point, but saw the room I needed to be in at the end of the hall.
Things are different now though, and nobody is admitting it. Every stranger I see in the street makes weird eye contact with me. It's as if I'm not welcome here. I bring this up to my friends and they just laugh and change the topic really quickly. My friends are acting strange too, as if they need to keep an eye on me at all times. I stood up to go to the bathroom yesterday and my roommate said he'd go with me, which I thought was weird. Even weirder when he just stood there and didn't say a word while I peed. Other friends suddenly want to go out of their way to walk with me to my classes. I don't know what's going on, but I feel like I don't belong here.
EDIT: Just to address some issues that plenty of comments have brought up:
a) I am most certainly did not dream it. I have in my notebook a series of notes I took that night, so unless this is still a dream then I was perfectly awake.
b) I understand that people making eye contact isn't necessarily abnormal, but their eyes are telling me something now. They're looking at me like I don't belong. It's a look of disgust, and "what is he doing here?".
To make things worse, I've been pretty thrown off by this so took the half hour train ride home to visit the family for awhile. Things seemed normal, my parents were fine, but my dog barked at me repeatedly. He's never done this before, not even the times that I've visited home before, and he wouldn't stop. He was angry at me.
EDIT 2: After a relatively normal afternoon and dinner with the family I came back to campus. One comment suggested I go back to the stairwell. I'm not really sure what I expected, but I went back anyways. It's like people didn't want me to go back. More than the weird, hostile looks I'm used to being given, people were bluntly bumping into me as I walked towards the dorm. I get to the stairwell and feel fine, everything seems normal, until I almost shit myself when I heard a guy behind me say "You're not supposed to be here". I walked quickly out of the dorm and made way towards my own hall, and people were much less resistant to me walking back. I don't know guys, maybe your reality isn't my reality.
EDIT 3: Went to the University health services office, as people suggested. They recommended me to a psychiatrist, and I was luckily able to walk in to see him. I explained my problem to him, and he had this grave look on his face while I was talking. Once I finished, he simply explained that it must be all in my head and hurried me out the door. I asked if there was anything I could do about this and he told me I was just imagining things.
Strangers are becoming much more aggressive the longer I stay here. At the dining hall this morning the employee that was swiping student IDs had to ask her manager if I should be let in. The manager gave me a weird look, but acted like he didn't want to make a scene and said sure. I was walking to class with a friend and one guy looked me directly in the eye and just said "leave". People intentionally bumping into me is now the norm. They have a look of disgust in their eyes. I'm starting to think that I really don't belong.
EDIT 4: People have been asking for an update, and I wish I could say things have been getting better. Still the same rude behavior from random strangers; the other day I was asked to leave the library because I was "a disturbance to the other students" when all I was doing was reading my textbook. It's finals week right now, so I haven't gotten the chance to see help outside the University. My friends are still concerned about me, and my family still acts the same. This is all becoming "normal" unfortunately.
FINAL EDIT: I've come back. It was the strangest experience. I was at the dining half with my friends and this girl was looking at me the whole time. But it wasn't a bad look, it was friendly. And something was different about her--she seemed just ever so slightly "off", I was drawn to her. After I ate, I told my friends to go without me (which they hesitated to do, but eventually complied). I went up to the girl and before I knew it I had told her my entire story. Every built up frustration, every tear, every bit of confusion, and she just listened. When I finished, she looked me in the eyes and said "Follow me". I did, and she took me to a bridge over a river that connects two parts of the campus. She held my hand and told me to close my eyes. I felt a strong gust of wind and next thing I know I was on that bridge alone, but things were normal. People no longer make disgusted eye contact with me or are rude to me, my friends are normal again, I belong. I have this overwhelming sense of joy, and I think that whoever this girl was knew that I was in the wrong place and somehow knew how to fix that.

[END OF POST]

So, this is the most interesting glitch in ages.

Any other changes? Minor things, even light switches being the wrong way round, things like that? Some people have tried to make changes deliberately and small glitches result (if one believes this):

. . . I wasn't upset by this, I didn't believe in it anyway, so I went home without expectations or anticipation about how my universe might change.
That night I set to making dinner, but when I turned the knob to light the burner under my pan of water for the pasta, the burner behind it went on instead. I had been living in this apartment for close on five years. The inner knobs had always lit the front burners and the outer knobs had always lit the back burners. I got one of my room-mates to come and see. "But that's the way it's always been.", he said. No one else remembered it the way I did.
Later that night I called Ebony. He laughed, but he seemed impressed, "You must really be doing your will if that's the only change your universe needed to balance it."
Considering some of the horror stories I've heard related I'm grateful that a switch of the oven knobs was all it took to convince me of the reality of magick!
-- Some memories of Ebony

The overall vibe of "not being in the same place anymore" reminds me of my favourite story on another website:

Suddenly everything had changed. My buddy was not quite the same guy I had known moments before while sitting peacefully on the trestle, the river I knew so well had changed, my home was different, everyone and everything was different, yet appeared somewhat the same.
Everything looked exactly the same as it did before yet it all had a different feel to it. It's as if everything was replaced with identical stuff. It's like accidentally putting on someone else's coat that looks just like your own, but it just doesn't feel the same and the fit is a bit off. It's like walking into a motel room. It's like driving some else's car which is identical to your own.
The way people are different is also hard to describe. They seem the same, yet they act just a bit off from their usual patterns. They don't send out the same vibes. It's as if you are meeting them for the first time. You know them, yet you don't feel like you know them. They seem to be close copies of how you remember them.
-- Realityshifters.com

Having said all that, you have to be careful and not over-interpret.

If you change or shift for some reason then your world will seem to change and shift. One theory is that, like with shared dreams, we are each in our own dream world but we overlap with others via common "archetypes". If we meet in a restaurant, my Wendy's might be your MacDonald's.

If something glitches - which really means that you hiccup in some sense - then the environment image spawning from the archetype might shift. Our environments are made up in our minds; it's just that we don't notice it. This includes our experiences of other people: they are "filled in" based on very minimal information. You dream most of the details of your experience, spawned from a loose outline, in an ongoing feedback loop of enfolding and unfolding.

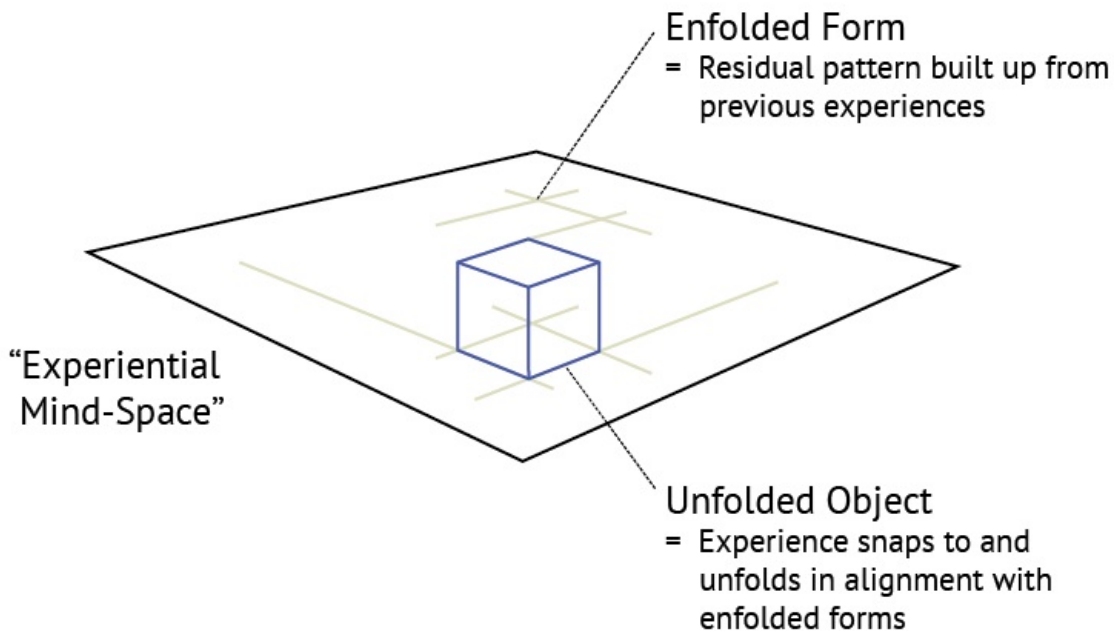

Enfolded Form
= Residual pattern built up from previous experiences
“Experiential Mind-Space”
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience (”external” change) or a shifitng of the form of the ground directly (”internal” or first-cause change).

You might be experiencing an extreme version of that.

EDIT: Does anybody else remember a story (might be here, /r/occult or /r/psychonaut) where everyone on the street suddenly stopped and turned around to look at this guy, who was sitting in the shadow of a doorway or something? Like he'd been "discovered" by the other characters/figures?

Q1: The second one sounds like Capgrass syndrome. Where due to a mini stroke in the 'familiarity' path of the brain, everything seems to be replaced by copies or 'imposters'.

I'm not sure about 'familiarity paths', but yes it does sound like that. A few glitches here have a variation on it: The guy who 'glitched' in his drive and everything changed (car colour noticed first) and was unfamiliar (not his wife anymore); the guy who didn't have that new car after all seems related too. Of course, "brain problems" might just be the in-world ad-hoc explanation provided for the change when you "jump"... ;-)

...

I am most certainly did not dream it. I have in my notebook a series of notes I took that night, so unless this is still a dream then I was perfectly awake

In a way, this might be true. If you did "get back" would it be a waking up into your previous world, from here?

Q2: late to the party and I hope that it hadn't been said before,but have you though about the fact that somebody could have spread (negative) rumors about you? a crazy ex, a deluded friend...did you have any fight or argument with somebody on the campus? this could explain the strange behavior of your friends (who believe the rumors and are not concerned about you, but more about themselves)..the fact is that often we understand the things subconsciously but we cannot explain it rationally. this could also explain the other students' reaction:can be that in some way this rumor is big and everybody knows "about you" or alternatively, could be just this "bad vibe" that your friends are sending you - and you don't understand rationally- makes you a bit paranoid about everybody else...

So your TL;DR is: "You're not paranoid, they really do hate you" - ?

Q2: this made me smile :) I didn't think it exactly in that way, but yes, I think before talking about alternate universes better discard all the other practical options...

With your help, I think OP may be finding the idea of being irretrievably cast into an unfriendly parallel reality is getting more appealing! :-)

Q3: Your story reminds me a glitch I read once (not here) where a woman shifted in another reality and people there looked at her weirdely , some seemed upset to see her. Most people had a hostile attitude towards her. She sat on a bench in a park and a woman came to tell her: You have nothing to do here, you do not belong to this place. She tried to explain that she did not even know how she endep up there but the woman would not listen. Finally, she walked a little and one person came to meet her to tell her that she had nothing to do there and explained her how to return to her own reality. The only difference with your story is that in her case the place was unknown to her. You should go back to the stairwell and if someone talk to you, don't be shy or afraid , ask him/her questions.

Thing is, we are those other people, right now.

Q4: Anyone else think this is a very clever no sleep? Wher3 everything is real even if it Inst? Otherwise welcome to the other side breather we be got the habit movies hope theywerent any better in your dimension

The individual elements are pretty common in Glitch reports, just not usually together. The "lost track of where I was / the map seems to change or repeat" element (seizure/disorientation type symptoms), the "people aren't who they used to be" thing and the world responding to me a bit differently (Capgrass-type symptoms). But: it's not quite inventive enough to be really absorbing as a fictional story or lead-in.

If I were inventing something, I'd go nick some of the stories from /r/psychonaut, like on this thread [https://old.reddit.com/r/Psychonaut/comments/25q6o7/ego_death_from_mushroom_causes_instantaneous/chjt4dd/].

Q4: health context aside I'm starting to blur the lines when I read this sub, most posts are entertaining

I treat 'em all as real for the purposes of commenting, unless they're so obviously fictional prose that it's not even worth the fun.

Thing is, a lot of it is quite reasonable once you've had a couple of experiences yourself - not necessarily dramatic things. Just, say, seeing through your eyelids, dark vision, things shifting before you. Perception isn't as straightforward as you assume. And once you notice it, you see it all the time. You're basically sort of dreaming your environment, based on very minimal cues and updates. (I mean, this whole room looks in focus to me now. But that actually isn't possible if I'm directly seeing with my eyes.)

*Q5: I just found this post randomly. I had a very similar experience back when I used to party really hard. It was at a point in my life where I was drinking heavily and using cocaine heavily basically everyday and also smoking weed, using shrooms and taking my xanax which was the one thing I was legally prescribed at the time. ANYWAYS... everything was fun for awhile, party all night, sleep during the day, repeat. Then everything got weird, I started getting really paranoid. I remember having a similar thing happen where all of a sudden people seemed like they were either staring at me with evil looks or wouldn't look at me at all. In my delusional state I thought that maybe I was witnessing the end of the world and that people were choosing sides. The good people were the ones that wouldn't look at me because I wasn't on the good side yet and the evil people were the ones staring at me because they wanted me to join the side of evil. It got weirder and weirder and more intense every day. Everything seemed to have a meaning and be a sign from god or the devil and I felt like I was being told that I needed to choose a side either good or evil because it was the end of the world and the final battle between evil and good was going to happen soon. I started seeing things as patterns and thought people on television or strangers were giving me clues. Like I had my car worked on and the mechanic gave me back my bill and to me it seemed like he was trying to give me a clue and he circled the number of the invoice and the number contained my current address. Or I would see a sentence on an ad like on a napkin from a restaurant and I would think the slogan had a deeper significance and was speaking directly to me. Tons of stuff like that. The other similar thing I had happen is the getting lost in places that shouldn't be easy to get lost in. I remember being lost outside of my friends house. I was on my phone talking to him and he was trying to direct me to his place but I couldn't follow his instructions even though I had been over there a million times.
So yeah I was really messed up. I quit drinking and drugs BUT I keep living in this hallucinatory state for about 6 months after I got sober. So yeah there was like 6 months where I was still seeing shit and thinking the tv was talking to me directly, hearing voices of people I knew who weren't there, or who were dead, thinking everything was a sign from god or the devil, etc. etc. when I was stone cold sober and under the supervision of a friend who took me in and was taking care of me and making sure I cleaned up and didn't wander the streets. And one night I actually did roam the streets in the middle of the winter and I was officially sober but yeah my mind was still messed up. I remember walking through the snow in my friends yard and then thinking the lights on the neighbors houses were making a noise that I should follow. I don't even remember how I got back exactly but I remember wandering and following the sounds I was hearing from peoples porch lights, at the time I was searching for a house I thought I was being led to by god. But I couldn't find it and then I went back. My friend was really freaked out and started locking me in the room I stayed in at night so I wouldn't wander out and end up hurting myself or getting arrested or something.
Seeing all these patterns and connections in random data I later found out is called apophenia. I also found out later that extreme cocaine abuse like I was doing can cause stimulant psychosis http://en.wikipedia.org/wiki/Stimulant_psychosis#Cocaine . Also I've always been more prone to hallucinate than the average person, sleep deprivation, weed, high fevers have all caused me to have hallucinations. So when I added tons of cocaine and booze and drugs to my natural ability to hallucinate easily I believe it caused drug induced schizophrenia.
Moral of the story is yeah I think something is messing with your brain. I had similar feeling of the weird looks and getting lost and feeling like everything was off and like I was in another dimension or another world. My advice is.
1 try to find a safe place you can stay with a person you trust who can look out for you.
2 if you drink alcohol, coffee, do drugs of any kind stop doing them all now, even coffee, even coca-cola. no drugs, no booze, no caffeine. You don't want unnatural substances messing with your mind while you are in this state.
3 SLEEP. Make sure you are getting sleep, even try to sleep more than usual if possible.

4. try to make sure you eat extremely healthy and are getting regular exercise.
   5 if you are completely sober, eating extremely healthy, exercising and sleeping properly and you still are feeling crazy then go get on some anti-psychotic meds. BUT please try the natural ways first since most of those meds are a crap shoot and don't necessarily 'cure' you. sometimes they make you worse, sometimes they just mask your problems by numbing you, oftentimes these meds give you more problems but sometimes they are the only choice you have.
   So yeah you aren't in another dimension, your brain is just malfunctioning. Try the sober, sleep, eat healthy, and exercise stuff first and see if there are any improvements, if not then seek out another psychiatrist or psychologist. I'm surprised the psychiatrist didn't lock you up and drug you up after you told him your story. The shrinks I've dealt with in my life always want to push drugs on me. Good luck dude. I eventually fully recovered but there was a time where my friend who was watching me thought I might just stay in that insane waking dream state forever. My situation was drug induced though so it probably has a different cause than yours but I did experience a very similar distorted reality to the one you describe.*

Great comment, really fascinating. A bit better than the usual "...seizure!" :-)

There's maybe a fine line between having a looser perception of things (making useful connections and picking up on things) to just seeing the whole world as a pattern. I mean, it is a pattern, and things are often personally meaningful in a synchronistic way, but not always usefully so - it's the obsession with it to the exclusion of everyday living that makes things go a little too far.

Caffeine is "connection juice" for me. It's only when you stop that you realise how such an everyday boring stimulant has a strong effect on your "reality".

We need an OP update soon.

...

OP?

POST: Dear rGlitch, do Glitches make you happy?

I think they're a tip-off that "things are not as they seem" and that's quite exciting - because they reveal the rules are not as solid and unbendable as we assumed. There's a genuine, deep thrill when these things occur.

Sure, sometime it's scary too - because flexible rules mean less certainty as well as more freedom and possibility. Your response maybe depends on which side you fall. I'd say freedom = happiness.

Whether you interpret glitches as "the brain does strange things" or "reality itself isn't what you thought" doesn't matter: your previous assumptions about your everyday moment-by-moment experience aren't correct. Which might lead to /r/neuro or /r/oneirosophy or somewhere in between, depending on your taste and inclination.

What can be scary though is that, no matter which path you take, it'll turn out that you are not what you assumed you were.

...

Q1: Stories in this subreddit can almost always be explained by science, but what makes them interesting is that it adds a touch of doubt.
It makes you wonder if perhaps something else that we just don't understand is going on. Something we haven't figured out about this universe yet.
That level of mystery adds beauty to a world too bland and boring. The world is a magical place when humans are too ignorant to know all of the mysteries around us. As a child, when Santa and the tooth fairy were real, that was magic to you. When someone does a magic trick that you just can't understand yet. The reason religions are so popular.

Q2: So, most of the universe? We really don't know jack about much of it, so saying that science can automatically solve everything is a little much.

Q1: I never said anything remotely close to that.
There are known things in this universe we cannot explain, for instance, quantum physics. We don't know how it works, but it still can be observed. Science isn't the "knowing" of this universe, but the search for what is not known using our observations to better understand what is around us.
What I did imply though, is that we can indeed use science to get an idea of why or how these stories in this subreddit happen. Some times people say they remember something that no one else saw, or even saw something on the edge of sleep.
If we were able to replicate these so called phenomena, we could use scientific method to rule out possible explanations that some people have, like ghost or aliens or whatever.
I honesty think a famous magician on stage isn't actually using actual magic to perform his tricks, but is using illusions to trick us. Having said that, I still ENJOY the idea of not knowing, of wondering, of being in awe and still being subject to very simple bodily senses. I won't jump up on stage and wave the "It's actually science!" flag, because people happen to enjoy his act. It's fun.
This subreddit is fun, and I feel that is one of the reasons why, the possibility of the unknown. I was merely answering your question to the best of my ability.

The problem is the replication, I guess.

Science is great at inferring conceptual frameworks from specific, repeatable observations of regularities or patterns, and reapplying those frameworks more generally. (Much of science is also about the "explanation of explanations".) Most "glitches", though, tend to be one-off life events which occur out of the blue. That's why they're fascinating I suppose - but it also makes them very hard to study.

e.g. "Seizure!" isn't much of an explanation unless you can repeat it, say, but objects appearing and disappearing may point to quirks of our perceptual systems that we might be able to study.

There are definitely certain "commonalities" to the many of the stories here.

POST: [Metax2] The Matrix

It's not really a simulation; that's just an idea your experiencing. In consciousness. Computers, the Internet, AI, their intelligence and wonder is actually just the intelligence and wonder of ourselves, as observers, creators and participants. It is we who give life to information.

You're right, though, that this isn't as it seems. Whether it's the strange nature of subjective experience and its dreamlike ways, or our more esoteric attempts to manipulate it by action or exploration. Something is definitely going on!

POST: Astral Projection

You want to check out /r/astralprojection, /r/outofbody, /r/occult and /r/psychonaut really, rather than glitch. Check out this guide if you're in need of hints. Also recommend the books of Oliver Fox and Robert Monroe.

As to what it's made out of, it's the same stuff as your dreams, as your thoughts, as your body sensations, and as the room around you. Something like this post [Outside: The Dreaming Game] or along these lines perhaps [https://web.archive.org/web/20150224160123/https://www.scienceandnonduality.com/the-new-science-of-consciousness/].

/r/psychonaut is pretty good for the philosophical discussion, I find. This subreddit is more about responding to specific stories.

My take is that our ongoing experience is imaginary anyway to some extent (like this), so astral projection is basically viewpoint-shifting within the same information space, or connecting/creating to other dream-spaces, depending on how exactly we approach it.

Q1: I love this. This way of thinking helps a lot with the fear. Think about it: This life/world iS a dream - a dream we've created (as a challenge? like a chess game or ski jump?) with loss, heartbreak, war, illness, death - and also love, fun, laughter, beauty (let's not forget that part!). But IF it's a dream that can cause us to feel we are experiencing very painful and frightening things, then why the hell would viewpoint-shifting to experience a different dream - or the dream from a different "angle" - be "scary"? What can be "scarier" than the ever-present possibility of illness, pain, loss, etc. "here"? Might as well fly and explore!
Seriously, it seems to take a lot of COURAGE and extreme loosening up of nearly ALL beliefs! It seems the known and familiar hut in the valley is not as "scary" as the distant mansion on the hill. :)

Yeah, that mansion eh! :-)

It's scary because it involves letting go, which leads to a feeling of exposure. Beliefs are like "structural tensions", a held pattern through which the sparkles of experience are filtered into familiar shapes, rather than creative avenues. Beliefs control experience, and we know this intuitively. Releasing those tension means you are open to absolutely anything happening. Which makes us feel insecure.

Even doing a simple exercise that involves opening out can be intimidating. For example: Lie on the floor, and give up completely to gravity. Give up all control, let your body and mind and attention unwind and open. Pretty soon, you'll start to feel the openness around you. Pretty soon, you'll feel the 'danger' in the fact that this openness is unstructured, unbounded, and goes on forever. It's like standing a the cliff-edge, overlooking infinity.

We (arbitrarily) identify with aspects of our experience that are unchanging, or change slowly. Primarily, the "sense of viewpoint location" which is a subtle thought, then the "background texture/feeling" that we intuit as ourselves (beliefs, expectations), then regular thoughts, then body sensations then - lastly, because it changes so much - the world/environment. Really, they're all "you", but you bias yourself into thinking you are the most stable of those... and yet we tend to miss the point.

Because of course the most stable isn't an experience at all - it is the background to experience, the background awareness in which experiences arise. That's the only thing that doesn't ever change, so it's the only thing that can be "you".

Metaphysical ramble over. :-)

POST: [deleted by user]

Something a bit like this perhaps?

[QUOTE]

Third Man factor:
The **Third Man factor** or **Third Man syndrome** refers to the reported situations where an unseen presence such as a "spirit" provides comfort or support during traumatic experiences. Sir Ernest Shackleton in his book South, described his belief that an incorporeal being joined him and two others during the final leg of their journey. Shackleton wrote, "during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were four, not three." His admission resulted in other survivors of extreme hardship coming forward and sharing similar experiences.
Image i - Two mountain climbers:

[END OF QUOTE]

Q1: Kinda? Except that it doesn't happen in any particularly stressful situation, I don't feel any sort of comfort from it, or discomfort for that matter. So it seems a bit similar in the sense that I will randomly feel there's a third person with us.

It stresses the "stress" factor, but actually it's common in other circumstances. More of a "felt presence". Relevant, perhaps:

In a laboratory setting, they were able to evoke such a presence in an epileptic 22- year-old woman, by electrically stimulating part of her brain.
Every time they stimulated the left temporo-parietal junction - a part of the brain involved in organising sensory information - the woman turned her head to the side, convinced there was 'someone' there.
-- A renowned and respected scientific publication

POST: What is a glitch?

[POST]

I like this thread, there is a lot of good stories here, some with more truth than others, but nearly all fun to read. But something I think we should remember is what a glitch is. Isn't it an error in the system? Well, if it is an error, might we not be able to utilize it, and try to break the matrix? We should find out what triggered a specific glitch, try to recreate it, find out if there are bugs and hacks also! In the name of this subreddit, we state that the world we live in is Matrix, and glitch-able. Shouldn't we then hack it and escape?

[END OF POST]

Q1: Ummmmm. That might kill everyone.

Q2: If we can hack it, it is a simulation, and therefore not real. So should we not do it because some believe the simulation?

The worry is that you are simulated, your body and thoughts, and you might therefore discover there is no solid background to it, to you.

If each character in the world is like a wave in the ocean, pulling the plug flushes everyone away...

...

A1: I am glad you asked. I felt for a while the impulse to write down my own definition.
A glitch is not just any type of paranormal phenomenon, it is quite the specific one and this subreddit needs the definition, if we want to weed out things that are not glitches.
A glitch is an event that, when it happens, seems to show our reality as temporarily "broken", by having us experience situations that are impossible or illogical, while being mundane.
Since reality appears as "broken", the idea of a glitch carries with itself two other ideas, not necessarily mutually exclusive:
a) the idea that our reality is in fact a sophisticated computer simulation, which can occasionally glitch out
b) the idea that there are multiple and slightly different parallel universes through which we accidentally cross, therefore experiencing them at the same time
The following are the most often quoted types of glitches (some of the definitions are mine :o):
1- "hardcore déja vu": we see a person walking by, we look away, see the same person walking by again... we see or remember things before they happen, etc...
2- "doppelgänger phenomenon": meeting ourselves
3- "alice in wonderland": while in a familiar area, we casually wander into an area that is unknown and seems to be located in another time or another place, we then wander back into familiar territory in an equally casual way
4- "the no-players-map": casually wandering into a familiar area or indoor location that was full of people only to find it temporarily completely empty; said people reappear after re-entering the same location during a timeframe that is too short to allow for the movement of those people
5- "quantum suicide": having a near death experience where we should have died... and probably did but "woke up" in another universe where we did not die. Example: driving and crashing into another car, only to find ourselves driving normally again, in the same split second, as if the crash did not happen.
6- "the disappearing and reappearing object": objects that disappear suddenly in ways that are logically impossible (closed rooms, no other people around, etc.) and that reappear in similarly impossible ways (falling from the ceiling, etc.)
7- "the odd synchronicities": bumping into the same person an impossible amount of times, witnessing the same event too many times to be able to explain it, etc.
8- "the groundhog day": very rare, as in the movie by the same name, people report experiencing the same day over and over again; it might stop at some point and revert to "normal"... or it might not
9- "the missing time": as the definition implies, chunks of time missing from our memory although the people around us seem to remember spending that time with us
10- "the alternate reality": remembering people that suddenly seem to have never existed or, rarer, the opposite, not knowing certain people we are supposed to be familiar with... a particularly widespread version of this has been called "the Mandela effect": it is remembering certain events as different from what they are officially recorded today, i.e. remembering Mandela dying in our childhood instead of when he actually did die, remembering the location of New Zealand as being different from its current location, remembering the "Berenstain Bears" being called the "Berenstein Bears" instead, etc.
This list is by no means complete but it contains all the types of glitch I could think of at the moment.
Comments welcome!

Great summary!

I think that glitches can be generalised as "space and time" anomalies rather than "ghosts and spirits". This allows quite a lot of leeway in the specifics, but gets to the essence I think.

POST: [Meta] A lot of the people here may have glitched into our universe

[POST]

Assuming many of these stories are true, does it make anyone else feel strange that a lot of the folks here may have "glitched into" our universe or plane or what have you?
When hearing things like rooms disappearing, people being different and things of the sort, I always consider the possibility that these people glitched into our universe in which these things that they describe never happened or were never there. This could indicate that there is another, very similar version of them in the other universe that may have the opposite glitch story or may just never notice that anything was different.
Rather than thinking that something changed within our universe, it is possible that our glitchers have come to an exceedingly similar universe to the one that they came from: the one we all share now.
I think that's pretty fuckin' neato.

[END OF POST]

I like.

And some of the stories really do lend themselves better to that interpretation. Or similar: That we are each in our own "extended dreams" but we overlap with other people's dreams for a consensus reality experience. However, when we push things to the limit of consensus reality, or 'glitch', we snap into another consensus that better fits our personal dream aspect. Thing is, we retain our memory trail of the previous consensus, even though it's no longer valid...

Q1: "...that better fits our personal dream aspect."
My lifelong work has become to transform my personal dream aspect for the better.

I think it always happens, if you give up and let go to the flow. But that might be bumpy, since it'll unfold in alignment with your expectations and beliefs - or events will happen to knock those out of you, before your journey continues.

So the thought is: To what extent can we directly update the dream, directly make jumps? This would involve accepting "discontinuities" in our experience though: broken narratives. And it seems that one of the things we hold onto tightest is the "coherent narrative of our days and lives".

When strange things happen, people usually wilfully don't see them - they internally refuse to experience something which conflicts with their world-view - as the stories in this subreddit often indicate.

Q2: A cool idea to ponder. Though, it would imply that parallel universes are separate and independent from each other. Perhaps, the more likely possibility is that they represent a mesh of sorts, where time and space interweave. The nodes of the mesh might be represented by ideas, and consciousness navigates and weaves the mesh-resulting, in our perception, in what we know as reality.

Yes, all possible universes are enfolded into the our environment, with individual moments unfolding one at a time from our currently "selected" universe.

Look around: All universes and possible moments are literally here with you right now, enfolded holographically into the space of the room you are in.

It would take only one small push for you to glitch into another reality...

POST: Brought my bouncy ball to school, pulled it out of my desk, and it was different

Which means... your Mom had changed too. Neither the bouncy ball nor your Mom are the same ones you had before school that morning. Like this story:

I had woken up to find my key chain had turned gray. My boyfriend and I always had identical key chains (actually they were the lock devices that came with our Jeep), and they were both black. When one of us picked up a key ring, we had to look not at the black device but at the collection of keys, because we had the same house, similar cars and other things -- so we had to look to make sure that the gold keys to my office were on the key ring or not in order to determine which set of keys was which.
One day, I woke up after a fairl hard night of half sleeping, to discover that my key locking device was now gray. My boyfriend never remembers a time when my key chain wasn't gray, and he insists that a difference in color is the way we always told our otherwise identical key chains apart, which makes me think I also do not have the exact same boyfriend anymore.
-- Realityshifters.com

Yes, that's what I assumed as well. However, why would only two aspects of reality change (the ball and my mum)?

Because what changed was the bouncy ball, but the whole universe has to be consistent with the new bouncy ball, which includes your Mum's memories. And, therefore, your actual Mum.

Yes, the simplest explanation is that you jump realities, and the reality you jump to is always self-consistent (if one thing changes for you, everyone else will remember it as always having been the "new" way). Or simply that your dream updates and remains self-consistent; whatever "other people" are is neither here nor there. This gets away from the idea of some people being "transported" or whatever. Nobody is transported. Your dream from your perspective changes. That's it. There are an infinite number of possible dreams, and everyone gets to live out their own version of things and their own version of other people.

Unfortunately, there's no one else I could ask about my ball.

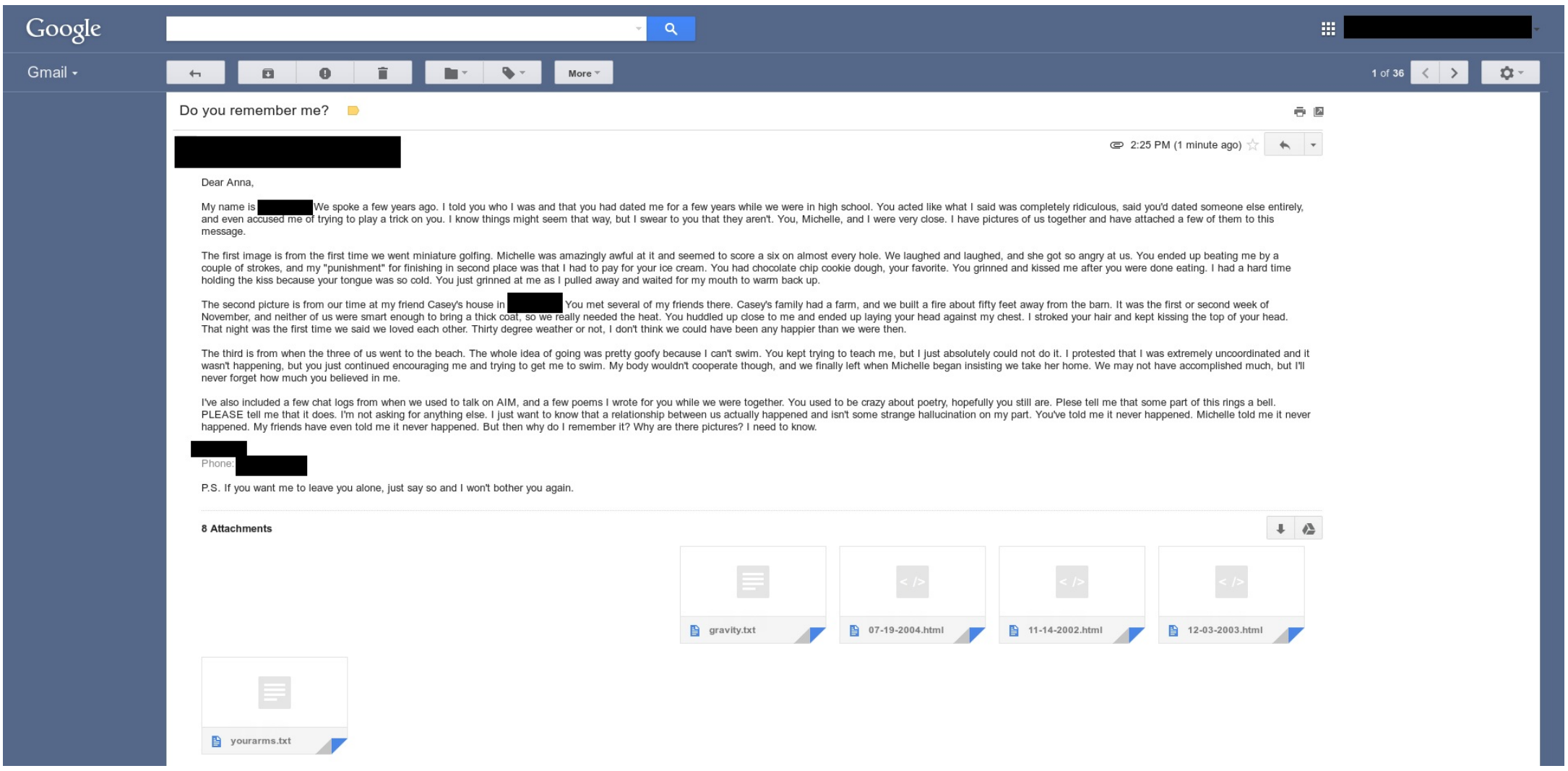
They'd remember the new version.

POST: My girlfriend never knew me

[POST]

About twelve years ago, when I was a teenager, I met two girls. Their names were Michelle and Anna. I met Michelle first and was introduced to Anna through her. We spent a massive amount of time together over the course of several years. Anna and I were actually dating for the majority of that period, and I still have tons of pictures and online chat logs to prove it. Eventually, college came up, Anna moved away, and we split completely amicably. Michelle left for college not long afterward, but things between us were also amicable. We gradually just lost touch.
I hadn't really thought about them for a long time, but I ran into Michelle a couple of years ago. I said hello, but she seemed to have absolutely no idea who I was. I told her my name, and she just stared at me completely dumbfounded. At first I thought maybe I had misidentified her, so I asked if she was Michelle [last name] who went to [her high school] and had been friends with Anna [last name]. She stated that she was, but still seemed incredibly confused. I told her a few other things in an effort to jog her memory, but her expression gradually changed to one of absolute terror. She became angry and started yelling, "Who the fuck are you!? Get away from me." With no other options, I left.
The meeting with Michelle had really freaked me out. I considered that maybe she had suffered a head injury or something of that sort, but I decided to look up Anna online. I found her, living out of state, and sent her an e-mail. She verified who she was, but also seemed to have absolutely no recollection of me. I gave her my phone number and asked to her call. She did. I tried to make her remember, but she continued acting clueless. I mentioned that I'd dated her for almost three years, but she just laughed at me. "That's ridiculous. I was dating Mike through most of high school!" Who the fuck is Mike, I wondered. She accused me of trying to play a trick on her, and she hung up.
The whole situation bothered me for a while, but I managed to let it go. Then, a few months ago, I started going through CD-R backups I had made of old computer data. On one disc were audio recordings from early 2002, recordings I'd created by recording my answering machine messages into a computer microphone. (That might sound weird, but I'm autistic. I have a definite inclination toward saving and categorizing things which feel important to me.) Much of the disc had become corrupt, but two of the messages which remained intact were from girls. Judging by the filenames, one was named Jessica and the other was Heather. Both girls declared that they loved me, but I didn't recognize either of their voices. In fact, I hadn't known anyone with those names since grade school.
Yesterday I called up a few people who had been my friends when I was a teen. None of them had any idea who Michelle and Anna were. Neither did they remember Heather, but they all mentioned how I'd spent years absolutely in love with a girl named Jess. Apparently they'd all met her at least briefly, I wouldn't ever shut up about her, and I was absolutely heartbroken when she broke up with me. Nobody recalled her last name, where she went to school, or any details I could use to find her. They were able to give

me a physical description, short and slightly chubby blonde-haired girl, and tell me that she had a squeaky high pitched voice. The girl in my recording does in fact have a voice which fits that description perfectly.
How did I lose Michelle and Anna? How did I gain Jess? Who even is Jess? Has anyone else experienced this kind of thing?
Edit: Several people encouraged me to send an e-mail to Anna about this and include my pictures. I have now done so. Screenshot of the e-mail:


Google
Gmail
More
1 of 36
Do you remember me?
2:25 PM (1 minute ago)
Dear Anna,
My name is [redacted] We spoke a few years ago. I told you who I was and that you had dated me for a few years while we were in high school. You acted like what I said was completely ridiculous, said you'd dated someone else entirely, and even accused me of trying to play a trick on you. I know things might seem that way, but I swear to you that they aren't. You, Michelle, and I were very close. I have pictures of us together and have attached a few of them to this message.
The first image is from the first time we went miniature golfing. Michelle was amazingly awful at it and seemed to score a six on almost every hole. We laughed and laughed, and she got so angry at us. You ended up beating me by a couple of strokes, and my "punishment" for finishing in second place was that I had to pay for your ice cream. You had chocolate chip cookie dough, your favorite. You grinned and kissed me after you were done eating. I had a hard time holding the kiss because your tongue was so cold. You just grinned at me as I pulled away and waited for my mouth to warm back up.
The second picture is from our time at my friend Casey's house in [redacted] You met several of my friends there. Casey's family had a farm, and we built a fire about fifty feet away from the barn. It was the first or second week of November, and neither of us were smart enough to bring a thick coat, so we really needed the heat. You huddled up close to me and ended up laying your head against my chest. I stroked your hair and kept kissing the top of your head. That night was the first time we said we loved each other. Thirty degree weather or not, I don't think we could have been any happier than we were then.
The third is from when the three of us went to the beach. The whole idea of going was pretty goofy because I can't swim. You kept trying to teach me, but I just absolutely could not do it. I protested that I was extremely uncoordinated and it wasn't happening, but you just continued encouraging me and trying to get me to swim. My body wouldn't cooperate though, and we finally left when Michelle began insisting we take her home. We may not have accomplished much, but I'll never forget how much you believed in me.
I've also included a few chat logs from when we used to talk on AIM, and a few poems I wrote for you while we were together. You used to be crazy about poetry, hopefully you still are. Plese tell me that some part of this rings a bell. PLEASE tell me that it does. I'm not asking for anything else. I just want to know that a relationship between us actually happened and isn't some strange hallucination on my part. You've told me it never happened. Michelle told me it never happened. My friends have even told me it never happened. But then why do I remember it? Why are there pictures? I need to know.
[redacted]
Phone: [redacted]
P.S. If you want me to leave you alone, just say so and I won't bother you again.
8 Attachments
gravity.txt
07-19-2004.html
11-14-2002.html
12-03-2003.html
yourarms.txt

Edit 2: There has been no response. I promise that I will update this post when/if anything changes.

[END OF POST]

Q1: Something similar, but less extreme, happened to me too. I was 16 (12 years ago) and I met a girl from Austria that was doing a high school exchange in my town (in a high school different than mine). Her name was Theresa and she became my girlfriend. She introduced me to some friends of hers, in particular Julia and Mary. The four of us hanged out a lot for 4 or 5 months. After Theresa moved back to Austria I lost contact with all of them, even though it happened I saw Mary randomly a couple of times.
4 years ago (so, 8 years after) I saw Julia on the train and said hello. She had no idea who I was. I mentioned Theresa and Mary, she knew them, but she didn't remember Theresa had a boyfriend. She sounded genuine. She really seemed not to remember me, even though I could mention a lot of places we went to during that Spring/Summer and those sounded familiar to her. I could say where she lived, the name of her sister, and other details that only somebody that spent some time with her could know. She started to feel uncomfortable, she asked me if I have been stalking her or something, and eventually went to another carriage on the train.
I was really weirded out by that meeting and her reaction. As soon I got home I looked her up on Fb and we had 4 friends in common. Three were people we probably met in different circumstances (I used to live in a smallish town), while the last one was Mary. Well, I wrote Mary and told her about my weird encounter with Julia. She confirmed we definitely knew each other. I asked her what she thought of what happened, and she said it was definitely weird, but didn't seem like she wanted to investigate further. She told me she hasn't seen or heard from Julia for a while. I searched for Theresa on Fb too, but I even forgot how to spell her German surname, so that didn't help. I looked for pictures of that Spring. Digital cameras were not that common yet, but I managed to find a few pictures of me with Mary and Theresa, and none with Julia. (maybe she took those other pictures? don't remember that) I have never been able to explain to myself how Julia could remove the memory of me.

Interesting. But maybe that Spring/Summer just wasn't that big a deal; she was a periphery character (or rather, you were peripheral in her life). Still, you'd think there'd be some fragment of recall.

Q2: From the voice mail OP posted: [http://vocaroo.com/i/s0zNuzxkAm2n]
Updated transcript: This is what I heard. Updated many of the undecipherable parts in OP's transcript here: [http://pastebin.com/7G6S87QT]
Synthesized Voice: Three saved. Next message. Sent today at 12:29 A.M.
Jess (?): Hey, it's me. -sighs- I called my friends, like nnnnone of them respond. Nobody called me back. I'm calling people that I know, and they don't pick up or I get their answering machines or something. Because everybody else I called they're not picking up; I'm gonna cry. They don't love me enough to talk to me. But you've got a good excuse. You're asleep because you've been hurt and don't feel good. -sighs-
I wish I could take care of you... give you a rub down, full body massage, and make you feel a lot better. And I'll kiss you all over and you'll feel so much better, because everyone knows that my kisses are the best kisses -giggle-. Okay, nobody knows that; that's stupid and that's not true. -giggles- I'm a crappy kisser anyway. Anyway... I can't believe I've called you so many times and you haven't woken up yet! Aren't you supposed to be here with me too?,(indecipherable) you're supposed to be like, "Wow!" -exhale laughing-Idk -pause- I heard a voice and it made me like jump or something, but you're asleep and I can't believe you haven't woken up yet! -sigh and giggle- Oh my God. -sigh- Oh boy. What if I alarm like this? BEEP! BEEP! BEEEEEP! You didn't wake up for shit. (Truly indecipherable), anyway -giggle-
Oh gosh. I'll probably talk to you tomorrow. -sighs- I need to talk to you, techinally it's already Monday so hope-full-ee I'll get to talk to you later today. Email me when you get home from school, and if I can I'll call you..and (possibly says "well" instead of "and")..you know -giggle- I wake up, you know, like every hour, every hour!
When I can, I'll call you, okay? I promise. Cross my heart, hope to die, stick a thousand needles in my eyes. I love you. Bye.
Synthesized Voice: End of message.*

Q3: So...by reading many times this transcription I think we can all agree that seems obvious from the first part of the message that the girl feel like being herself stranger to this world:
"I called my friends, like nnnnone of them respond. Nobody called me back. I'm calling people that I know, and they don't pick up or I get their answering machines or something. Because everybody else I called they're not picking up; I'm gonna cry. "
This could be seen in 3 ways:
1)OP story might check out as himself not having memory of the girl either him or the girl are out of place.
2)OP story could still be true, and the girl just overreacting to her friends not picking up some calls.
3)OP is making up a story, as the "too good to be true" would fit well in this situation.
I mean...How many chances are there that OP could upload this very message?
It kinda looks really suspicious...but maybe coincidence.

Good analysis.

Q4: It's possible that you need medical attention. Speaking for myself, if I found out that my friends remember me being in love with a girl I have no recollection of, I'd schedule an MRI.

Q5: I've actually had an MRI on my brain. I'm epileptic, so it was a necessity to determine that my occasional seizures (which started when I was in my twenties) weren't caused by a tumor or some severe damage to my brain. My brain's fine and Vimpat has kept me seizure free for a long time. I've probably had between 15 and 20 seizures in my lifetime.
Yes, if anyone is wondering, I have experienced short term memory loss after tonic-clonic seizures, which is normal. I've never lost more than a couple of hours, and certainly not details of multiple years. It also wouldn't explain why other people don't remember me.
Edit: And for the sake of making this a more complete medical history . . .
I've never had more than one or two beers in a single sitting, and I haven't drank in years.
I've never used drugs, not even marijuana.
I have experienced clinical depression and social anxiety. I don't have any other mental health conditions.
The only longterm medication I am on is the aforementioned Vimpat. Previous longterm medications were oxcarbazepine and zonisamide, two medications which are also seizure meds.

Reminds me of the guy who went on a ground camping trip, hit his head diving in a pool, and suddenly the girl who he had been getting on with had never been close to him, and the guy who had accompanied him on the walk had never been there, he'd gone home injured on the first day. This is different though - because it seems the other people do exist. And don't remember you at all, not even as a classmate. So, next: Origin of the photographs with Anna, and who is Mike? Plus: school yearbook?

EDIT: Found the story here [POST: The day the world...shifted...].

[POST]

I recently discovered this subreddit via subreddit of the day and was enthralled by all these stories. It reminded me of something that happened to me long ago, something that always stays slightly at the back of my mind. I never thought of it as a Glitch in the Matrix, but this fits so well! The memories of it are still vivid to this day, even though I had also written it all down in my journal a couple weeks after I got home. (that I've used as a refresher for writing this up)
I was 16 and a typical teenage boy. It was the summer of 1993. My parents had sent me to Outward Bound. A month in the outdoors with other "troubled teens" pushing our limits, making us learn trust, etc. In reality, hiking 10 miles a day with 40-60 pounds on your back in the middle of nowhere with other misfits just trying to get through it and back to our lives.
We were in the Three Sisters wilderness of the Oregon back country. Beautiful land. We we're about 2 weeks in to our month long trip. I became close with a girl named Eva in my group (of about 10 girls and boys, and 3 guides, one guy, two women), who was from Sweden. I had been to Sweden a couple years earlier, and we were able to talk about places I visited that she knew. I'll never forget her, I was completely crushed on her. Beautiful blonde, with green eyes. Tan for a swede. The night before this...Incident, she and I kissed, and we made out a little out off by where we camped. We got caught by one of the guides/counselors, and told that relationships (and especially sex) were not allowed. (Something they drilled into us from Day 1. No drugs. No alcohol. No sex - we were just kissing somewhat innocently)
I had also been friends with a guy named Steve. He has got blisters on his ankle the first week, and it got quite infected. The guides wanted him to drop out, go to a doctor, but he soldiered on. We kept it clean and bandaged and even though he had a noticible limp, he managed to keep up with all of us just fine. He talked the guides into thinking it was no big deal and he stayed. He had amazing will power and I kind of looked up to him. He was almost always our group leader.
Now came the weird part. The part where everything changed for me. We were taking a lunch break alongside a gorgeous crystal blue glacial fed pool. There was a minor waterfall (maybe 10 feet) from the stream above feeding it. The water was deep, but absolutely crystal clear and blue. (and COLD! Very refreshing after a hot summer hike) You could see the soft gravel bottom. Five large boulders stood in a perfect circle on the bottom, as if set there by someone. Completely submerged, they were perfectly equidistant from each other. Someone quickly noted that there was just enough room in the center to dive off the waterfall and swim down to the gravely, beautiful bottom. A couple of the other kids (including Steve, with his injured foot) went and dove. I of course wanted to impress Eva, and she said it looked fun, but was too scared to it. She said she would try it if I did it. My teen ego immediately rose to the challenge. I climbed up the wet rocks next to the waterfall to the top.
I remember looking down at the beautiful crystal blue water. The light filtering through the forest leaves. Eva looking and smiling up at me. It was just a perfect, beautiful day. I jumped.
The next thing I know I'm on the side of the pool coughing up water with two extremely concerned guides nursing over me, and a massive headache. Their telling me I hit my head on one of the boulders. I'm lucky I'm not dead. Steve is no where around. Eva doesn't look a mote concerned, she's off gossiping with one of the other girls. A couple of the other kids are with me, and the male guide helps me up.
The waterfall is there, but the pool is now a murky green/brown. You can barely see the boulders on the bottom. I think I just must have stirred some dirt or something up the waterfall above the fell in. I wasn't thinking clearly. I seem OK (the back of my head hurts, although my forehead is the part that has a minor cut). The third guide (leader) comes up at this point and makes me do some tests. What year is it? Who's the president? What's my name? etc. It's 1993. Clinton is the new president. All is right with the world.
We take an extra long lunch, just to make sure I'm OK. The guides decide I probably just have a minor concussion. They should keep me up all night just to be safe. They decide we're going to hike to a closer, alternate camp, since I might be concussed. If things get worse, they call the rangers. I didn't notice until later, but Steve was not with us. Eva seemed decidedly standoffish, but I didn't get much of a chance to talk to her. The guides wanted to keep me behind them. (One in the back, two in the front).
At camp that night I notice Steve is missing. I freak out thinking we have left him, and tell the guides. The guides quickly calm me down. They tell me Steve hasn't been with us for 4 days. When his foot got infected, they called the rangers and the rangers took him to town. He could barely walk and he's now out of the program and has been sent home. That made no sense to me. I could have sworn he was with us. I remember all 4 days of him hiking with us and his foot getting progressively better everyday. I didn't say anything else, I didn't want them thinking I was crazy. I figured because of my head I misremembered, although it was all so clear. I remembered talking to him at lunch.
That night it got weirder. The guides were going to take shifts staying up with me. I asked Eva if she would stay up with me a little bit. She looked at me like I was crazy. And her accent was different. She just laughed at me. The male guide noticed and he said to me that I was one hell of a persistent guy. We talked. He said I'd been after Eva this whole time, and I really should give it up. He was nice about it, but it got through to me that I was being a creep (or at least he thought so) I didn't understand. And he said, it wouldn't work anyway, when she get's back to Brazil you'll never see her again anyway. BRAZIL. Not Sweden. BRAZIL. Eva was from Brazil. This was not true. I thought I must've taken a bigger hit on the head than expected. I just stayed quiet from that moment on. I was so confused. I stayed up all night, thinking of things. And in the morning I felt just fine.
The rest of the trip was uneventful, but everything seemed suddenly slightly different for me from that day on. I've never understood exactly what happened. I suppose it's just the head injury. That makes sense but some part of me just doesn't believe it. My world shifted that day. The memories before that moment are as clear and as easy to recall as what I had for breakfast this morning, or my wife's face. Even after I got back, my parents seemed different. They kept telling me what a changed and different person I was. (Outward Bound is supposed to change you, just not I guess, like that). The whole world seemed different. Computers seemed better over night. Like I didn't remember having such a cool computer, just a shitty one. Everything seemed...different. Video games were more popular and better. The rest of high school I felt like an outsider. I had always fit in before. But as the years passed, I've grew used to it, and grew back to my old (new?) self.
Even though I have a rational explanation (my head injury), I have always doubted. I wonder if the Matrix reprogrammed itself, or I switched consciousness with an alternate me, or some how, through some fluke of the universe, I slipped through into a universe almost, but not quite, the same as the one I came from. I'm late 30's now, happily married, and I still think about that day, and that crystal blue pool.

[END OF POST]

Q6: They say the human mind rather than recalling a memory like a computer, instead re-writes a new every time a recollection is made... so maybe that kind of head trauma might result in the brain's ability to rewrite being severely interfered with, forcing new false memories to be written up based on bits and pieces of information from the old memories.
This is of course speculation.
If perhaps the person who bumps his head also has physical evidence (like say a picture or a video) of said people who no longer either look the same or recognize him... well, that's a whole 'nother ball game. A quite scary one, but a different ballgame nonetheless.

No location in the brain has been found for "memories". My thinking is that, while the ongoing present leaves "traces" as it unfolds, it doesn't leave full memories - they're too big; where would they fit?

Instead, these "traces" are re-interpretated as mental imagery; memories are created on demand whenever you put in a request for one.

Since these memories are created on the fly, to be consistent with whatever traces and other circumstances there are, very small changes would lead to quite drastically different 'histories'; your mind would strive to create a coherent narrative for you as best it could, based on the limited information available.

That's why memories change over time anyway: once you know more about a situation, you tend to 'remember' it with those new facts take into account.

*Q7: So this is a good one. But when I read the post and the thread, I see a few relevant bits of information.

1. You are autistic (high functioning I imagine, but possibly have social issues, any sensory issues?).
2. You have epilepsy
3. You were abandoned by your father
4. You have social anxiety.
5. You are depressed
6. You are taking Vimpat, and the drug fact sheet has this to say: "If you develop any unusual or strange thoughts and behavior while taking lacosamide, be sure to discuss it with your doctor. Some changes that have occurred in people taking this medicine are like those seen in people who drink too much alcohol. Other changes might be confusion, worsening of depression, hallucinations (seeing, hearing, or feeling things that are not there), suicidal thoughts, and unusual excitement, nervousness, or irritability."
   In short, before I would consider glitches, I would take a more serious look at neurology.*

I'm going for a fit-based rewire as my main theory at the moment. Brain twitch, trace mangling, then subsequent constructed memories corresponding to the "needs" of the other elements.

POST: The lights went out, but no one noticed.

[POST]

This glitch happened on a beautiful, clear summer evening in 1982. My friends and I were all 17 years old. I was with my best friend, Betty, my boyfriend, Scott, and his best friend Steve. We had not been drinking or doing drugs. It was a Saturday night and we had decided we were going to eat at our favorite local taco place.
Now, this place was set up where you ordered and paid at the counter and then someone would bring you your food. So, we'd ordered and after a few minutes the waitress brought our meals. We were talking, laughing and just having a nice time. The eating area was about the size of a McDonald's eating area. There were booths along the walls and tables in the middle. The three walls of the eating area were mostly windows. We were sitting in a booth near the door. Scott and I were facing the counter, while Betty and Steve were sitting across from us.
Since it was a Saturday night, the place was fairly busy and there were only a few empty tables. The glitch happened when we were almost done eating. With no warning, the lights turned off and the room was plunged into darkness. Now, as you know, when something like that happens you get a few gasps, someone might let out a small shriek, and people will start asking questions.
None of that happened. Betty, Steve, Scott and I all looked at each other in confusion. We looked around the restaurant and everyone acted completely normal. Families were chatting and eating. People were at the counter ordering. The waitresses were bringing out food. One guy got up and wandered into the pitch black bathroom. The cooks were busy cooking in the dark kitchen. A couple came in from outside and placed an order at the counter.
After looking around and realizing no one else was reacting, we huddled together and asked each other what was going on. Moonlight was streaming onto our table. Car headlights flashed around the room as cars passed by on the busy road outside. Red lights flashed around the room as a police car sped by.
We all watched as a waitress brought food to another table. We briefly discussed getting up to ask her what was going on, but none of us did. We watched as the cashier rang up the new order and the couple seated themselves at a vacant table. We saw a small boy playing with his toy car while his parents ate and talked. And all of this was happening in a room lit only by the moonlight.
Unnerved, we decided we'd go up to the counter and ask what happened. Right then, the lights blazed on. We blinked and squinted in the sudden brightness. Everyone else continued uninterrupted. We waited for a few minutes to see if anything else was going to happen, but nothing did. We finally decided to leave. The rest of the night was completely normal and we never experienced anything like that again.
TL;DR: In a full restaurant, we were the only ones who saw the lights go out.

[END OF POST]

...

Q1: [Deleted]

Q2: Wow, that's a weird story. I wonder if that's what would have happened if we'd asked another customer (or the waitress) about the light.
And you're right, we were regulars- or as regular as our limited incomes allowed :)

See, for the other story I thought it might be a variation on this [Darkroom Vision & Chef Hats & Dreams] - that what we perceive isn't direct and so maybe goes "wrong", like projected memory or accidental self-hypnosis - but when a bunch of people shared the experience, that's not so explainable!

Q2: That's exactly what I think. Four of us experienced it. I moved from the area and lost touch with all three of them for a while.
In the last few years (thanks to facebook), I've reconnected with the guys (I still haven't found Betty). In different conversations with them, I've brought the subject up again. Both of them agree that it happened. Our memories of the incident are basically the same. What's odd is that we're all still questioning how normal everyone else acted. It was like someone had announced a 'power outage' before we came into the restaurant. The thing is that even the customers who came in later acted completely normal. Ordering and paying for their food in the dark, finding a seat, etc. Not one person acknowledged that the lights were out.
It was definitely weird and unsettling.

It's a great story.

I wonder if "sharing a connection" means we are more likely to share a "localised consensus reality"? Being linked, the group of you had the experience together; others didn't; there was no "really how it was" behind the scenes, everyone was just in their own loosely-connected dream-like states. Or something! :-)

(Other 'glitches' occasionally occur with a couple of people, with nobody else sharing the experience. They end up hypothesising being 'in their own world' or 'jumping universes' for the period, and sometimes beyond. It definitely says something about "how things are really", even if that's not a Matrix-type really. These ones interest me the most - rather than lost keys, dreams, I-fell-asleep-for-a-bit.)

TriumphantGeorge Compendium - Part 23

POST: Dead cousin is coming to dinner tonight.

[POST]

Last night I was on phone with my mom, and she told me to come over for dinner. Everything was going great. Then suddenly she comes out with "Janet is going to be there!" I was like, very funny mom, great one. But in my head I was thinking that's really not funny, why would you say something like that? Then my mom keeps going on with this. "You haven't seen her in forever, it'll be nice, etc."
Janet died last year! I have a vivid memory of it. I did -not- attend the funeral, but I remember everyone talking about it and making a scene of it because she died young. She died of cancer and I remember her husband coming to visit and being very depressed. I never saw her body or anything, but I'm 1000% certain this woman is dead and I remember many family members talking about it.
I never saw the body or visited her grave, and I wasn't that close with her so I never had much grief over it. But I have vivid memories of her dying and my relatives being depressed over it.
I was really weirded out by my mom on the phone, and finally I came out and said "Janet's dead, what are you talking about?" And my mom just kept talking like it was ridiculous or like I was kidding around. She jokingly said "She's back!" or something like that.
I asked my dad later on and he looked at me like I was insane. I also can't find the obituary online (but I never looked for it to begin with).
I'm assuming one of 3 things is happening:

- My parents snapped from grief and are imagining my dead cousin is coming to dinner.
- I switched universes where Janet never died
- A zombie is coming to dinner.
  I guess I'll update this post and let you know how it goes? Did anything like this ever happen to someone else?
  I changed the name for paranoia/privacy.
  Edit: I'm finally back, I made a post. Sorry for taking forever.

[END OF POST]

Q1: Okay, sorry for taking so long. I'm finally back. This probably won't be as exciting as you guys were hoping. But it was indeed the same "Janet" I remembered dying last year. I remember getting a really creepy feeling when I walked in and saw her sitting there, but everyone was acting perfectly normal. Nothing extraordinary happened, but we sat around talking for a long time. She talked with me some about finding work. Coincidentally she sat right next to me during the meal.
Obviously I wasn't going to come out and say "Hey, I remember you died last year" so I just kind of went with it. I wanted to ask about cancer or get some sort of evidence that I'm not going insane, but it seemed inappropriate. Nobody mentioned cancer or anything out of the ordinary. I like to think I'm a sane individual so I kept my thoughts to myself. Saying I have memories of her dying of cancer isn't exactly polite dinner conversation.
The eerie part is that I was sitting around having dinner with the same people I remember talking about Janet's death with. Some of my aunts were there, and I distinctly remember last year one of them crying over it and being in the same spot. I don't know why but this isn't hitting me as strongly as it should. It doesn't seem profound and I'm not creeped out as I should be anymore. The memories didn't clear up once I saw her, and I still know what I saw/heard a year ago. But it doesn't make me question my sanity or anything. It's just ..... very bizarre. I guess I haven't really absorbed it.
So yes, I did have a lengthy conversation with my "dead" cousin that isn't actually dead. She seems perfectly healthy and in great spirits. I enjoyed talking with her and I'm glad she's still alive!

Q2: There is no way to bring that up organically so I don't blame you.
"Hey, why aren't you dead?"

Q3: There's a 4th option I can see being the likely case: false memory.
I'm no neuro scientist by any means, but the brain is capable of playing tricks on us at any given moment. I see it far more likely that this is the case than you "switching universes".
Have you run all of the information you gave us by your parents? How you vividly remember her dying of cancer and everyone grieving? If not, that should be the first thing you do before assuming this is some kind of glitch.

Q4: False memories/switched universes what is the real difference

Q5: False memory has been proven?

Q6: Yeah, false memory can and has been created under experimental conditions.

Experimental conditions that, coincidentally, are identical to the experimental conditions required to induce universe-switching of the subject.

Q7: Another option is that you had a very vivid dream where she died and your memories actually trace back to your dream. If it was that vivid, then it could possibly be a premonition. You might want to tell Janet to have a check up specifically related to cancer. If you remember what kind of cancer, that might help.
In his book on Premonitions, Larry Dossey, M.D., tells of medical cases where the patients sought such check ups related to dreams. Premonitions often come in the form of dreams more vivid than usual dreams. In one case, a woman dreamed she had breast cancer. The exam by her doctor found nothing. She insisted on a biopsy which discovered the cancer.
I regard premonitions as a form of preventive medicine, because they so often warn us of threats to our health. For instance, one woman reported a dream premonition of a breast cancer before it appeared on breast exam or on a mammogram, when there was no lump or symptom of any kind. She even saw the specific location. A breast biopsy confirmed her premonition, and minor surgery completely cured her.
He gives more details about this story in his more recent book, One Mind.
A woman had a dream that she had breast cancer. Worried sick, she visited her physician the next morning. She pointed with one finger to a specific spot in her upper left breast where she'd seen the cancer in the dream. "It's right here," she said. She could not feel a lump, however, and neither could her physician. A mammogram was done, which was normal. When the physician reassured her that nothing was wrong and that they should take a wait-and-see approach with frequent exams, she was not satisfied. "This was the most vivid dream I've ever had," she protested. "I'm certain I have breast cancer at this exact spot." When she insisted on going further, the physician, against his better judgment, pressured a surgeon to do a biopsy. "But where? There's nothing there," the surgeon objected. "Look, just biopsy where she points," the physician said. In a few days the pathologist called the original doctor with the report. "This is the most microscopic breast cancer I've seen," he said. "You could not have felt it. There would have been no signs or symptoms. How did you find it?", "I didnt," he replied. "She did. In a dream."

Q8: Sounds crazy but if you think about it, it's really not all that off the wall. Your body knows that something is effected, body tells the brain (all this so far is subconsciously), brain tells you in a dream.

Q7: Yes, it seems to make some sense that a premonition dream could work when it's your own body. However, Dossey's books, The Power of Premonitions, and One Mind, provide documentation about cases where dreams lead people to avoid potentially negative outcomes, where it doesn't involve their own body.
For example:
Amanda, a young mother in Washington State, was awakened one night by a horrible dream. She dreamed that the chandelier in the next room had fallen from the ceiling onto her sleeping infant's crib and crushed the baby. In the dream she saw a clock in the baby's room that read 4:35, and that wind and rain were hammering the windows.

Extremely upset, she awakened her husband and told him her dream. He said it was silly and to go back to sleep. But the dream was so frightening that Amanda went into the baby's room and brought it back to bed with her. Soon she was awakened by a loud crash in the baby's room. She rushed in to see that the chandelier had fallen and crushed the crib—and that the clock in the room read 4:35, and that wind and rain were howling outside. Her dream premonition was camera-like in detail, including the specific event, the precise time, and even a change in the weather.

Q9: this just gave me goosebumps...

Q7: this just gave me goosebumps...
I know what you mean. I keep thinking about this story all the time. Either it's a hoax or a fascinating story about the kind of reality we live in. One idea I have about this leads me to the hypothesis that we live our lives in one timeline, but we can communicate in some way with ourselves in another timeline. Dossey doesn't really explore this idea much in his book about premonitions. It's a book mostly about documenting that premonitions frequently happen.
Suppose this woman lived out her life in one timeline where her baby died that night. Imagine how she might have felt and all the years she wished that she had not left her baby under the chandelier. Then, she gets a second chance to live her life with her child, because somehow, she managed to communicate with herself across timelines, using the power of premonitions. It's just a hypothesis and I don't know how to go about testing it. The story just seems to have that implication to me.

Or: all time is all at once, and at any point in the timeline you can influence the rest of the time line, from the ground up. Re-seed your reality as it were. As a single pattern.

So, at the point where the baby died, the woman super-intends that it never happened, at which point the timeline is amended in the least invasive way possible - which, obviously, is for her to have an appropriate dream (no material changes need happen in that case) and then make a different decision - to prevent it.

Q7: So, at the point where the baby died, ...
I've studied relativity physics enough to buy into the idea that all time is all at once. I don't understand how that idea, or the idea that the woman could re-seed her reality from the ground up, would differ from multiple timelines all happening in parallel dimensions all at once. Talking about "the point" in time where the baby died seems to acknowledge that in at least one timeline the baby actually died. Otherwise, where is that point? If we accept that the baby died in some timeline, then that timeline always exists forever and in that timeline the woman lived the remainder of her life facing the consequences of that tragedy. Even so, other timelines could happen in parallel where the baby doesn't die.
I've found the YouTube videos about Imagining the Tenth Dimension [https://www.youtube.com/watch?v=JkxieS-6WuA] helpful in thinking about such ideas.

Hi. I've read the book that goes with that, enjoyable. I'd suggest that the notion of timelines is merely a diagrammatic convenience used for explaining things; there's no such thing as branching, etc, really. The alternative formulation - the grid of all possible experiences, which we traverse over time - is the most general, but even that is an abstraction. It is never experienced. Even the other three dimensions are a bit suspect sometimes...

The difference is between multiple timelines and re-seeding/all-time-at-once arises when you think: How do you cross timelines or communicate between timelines? Which woman has her baby die, and which woman has it live? Or is it the same woman? If each woman-version occupies a different timeline, there is no advantage in sending a message back: her baby is already dead. That another, forever-inaccessible baby lives means nothing (and truly, there would be no bridge between these 'timeline universes'; they are not spatially arranged).

"Re-seeding, all-time-at-once" = rewritable, but self-consistent, single apparent timeline*:

Woman's baby dies, she wishes it hadn't, the timeline updates so it didn't, and now the baby always lived, but there was a dream about it dying, which resulted in the action that led to its survival.

Effectively, at the point of wishing, her present moment shifts discontinuously to a new state in which the baby is alive, with a remembered-past now consistent with that outcome - the explanation for her now being beside a crushed crib "accounted for" by the dream and subsequent action that she now remembers in her past.

In effect, you are just changing the present, with a new past memory in it. So even the notion of a single timeline is just a convenience, a mind-construct.

Q7: even the notion of a single timeline is just a convenience, a mind-construct.
This seems to imply that either way you look at it in the abstract, looking at it one way or the other only serves as a mind-construct. So, it doesn't seem to make any difference how you look at it. Either way would work just fine as a mind-construct. Yet, we still have to deal with the real world and come to grips with what we think actually happened.
The difference is between multiple timelines and re-seeding/all-time-at-once arises when you think: How do you cross timelines or communicate between timelines? Which woman has her baby die, and which woman has it live? Or is it the same woman? If each woman-version occupies a different timeline, there is no advantage in sending a message back: her baby is already dead. That another, forever-inaccessible baby lives means nothing (and truly, there would be no bridge between these 'timeline universes'; they are not spatially arranged).
I think if you put yourself in the mindset of the woman living with the tragic loss of her baby, she would say that it would make a significant difference to her to know that in a different timeline an alternate version of her rescues the baby. Indeed, the communication of the information across the timelines might depend on just how much she felt that it would make a difference to her. For the communication to happen successfully, it might require a strong sense of importance on both the sending side and the receiving side of the communication. I can imagine that a large number of timelines might exist where she does as her husband suggests, rolls over and goes back to sleep, after having the premonition dream, and then the baby dies. After all, what does she care, it was just a dream, not something important enough to get out of bed.
Think about the multiple timeline question, "Is it the same woman?" I think the question has two answers, both yes and no. Up to a certain point in time, the answer is yes. After the woman receives a communication from her future self, then she becomes different in a significant way from the woman who traversed through the same point in clock-time without receiving any such communication. The question is whether that difference amounts to something which should lead us to think of her as a different person or not. People go through life changing experiences all the time where they essentially become a different person. At least that's the way they describe it using words such as, "It changed my life. I became a different person." We might still question that though. When people go through such transitions, do they really become a different person or not? In some ways yes, and in some ways no.

Nice discussion.

This seems to imply that either way you look at it in the abstract, looking at it one way or the other only serves as a mind-construct.

Essentially, yes. It's fine for thinking-about, as it were. When we focus on explaining the real world version, we have to account for a few things.

Let's take "right now" to be the moment of the woman waking up and seeing the crib smashed and the time on the clock. She now has cause to recall the previous events: she remembers having a dream, she remembers moved the baby, she sees the time on the clock. She tries to account for what happened. She thinks...

There's an issue with timelines communicating with each other: If all timelines unfold at the same time, how can the woman in one timeline communicate to the past of another timeline? The moment is already gone in both timelines. Unless both timelines are both "complete" already, in which case it's too late and there's a good timeline and a bad timeline already: one happy woman and one unhappy woman. If they're complete and there is a way of communicating and so one timeline updates another, why not just have a single, self-updating timeline?

I see three ways around this that fit what we know:

1. The woman's intention to save her baby simply updates "right now" and there's no such thing as a timeline really. (No Timeline)
2. The woman's intention updates/rewrites the timeline she is on, sends a dream into the past, which ripples to her present. She updates/reseeds her own timeline. (Single Timeline)
3. The third requires some pondering about what the "woman" is: In regards to the "same person" issue, I'd say that what you are is the "consciousness that experiences your situation", which includes your personality. In other words, your character can change, but you're still you. In this case, perhaps changing timelines is just a case of "refocusing" from your current timeline to another one. Timeline people are "viewports" for experiences, if you like. So in this case, the woman jumps timelines. She detaches from the bad timeline, and refocuses on the good timeline. She is now looking through the eyes of a body whose baby was saved. (Multiple/Infinite Timelines)

What do we actually know, though? That she remembers a dream. That she remembers moving the baby. That the chandalier fell. That the clock time corresponds to the remembered dream. She doesn't remember jumping timelines. Nor does she remember a discontinuity in her experience (reality "shifting"). How things happened seems to always have been how things happened. Her experience of now and remembering the past is self consistent - coherent.

I'd say the version with the minimum "new parts" invented and added to reality is number one: She intended the baby be alive, and reality shifted to have this be the case. This requires that for some reason she would get up and move the baby. The dream narrative works for that. When intending she may even have said to herself I wish I had known about this before, I would have moved the baby, even if I'd had a dream about it beforehand - and reality shifted so that this was the case.

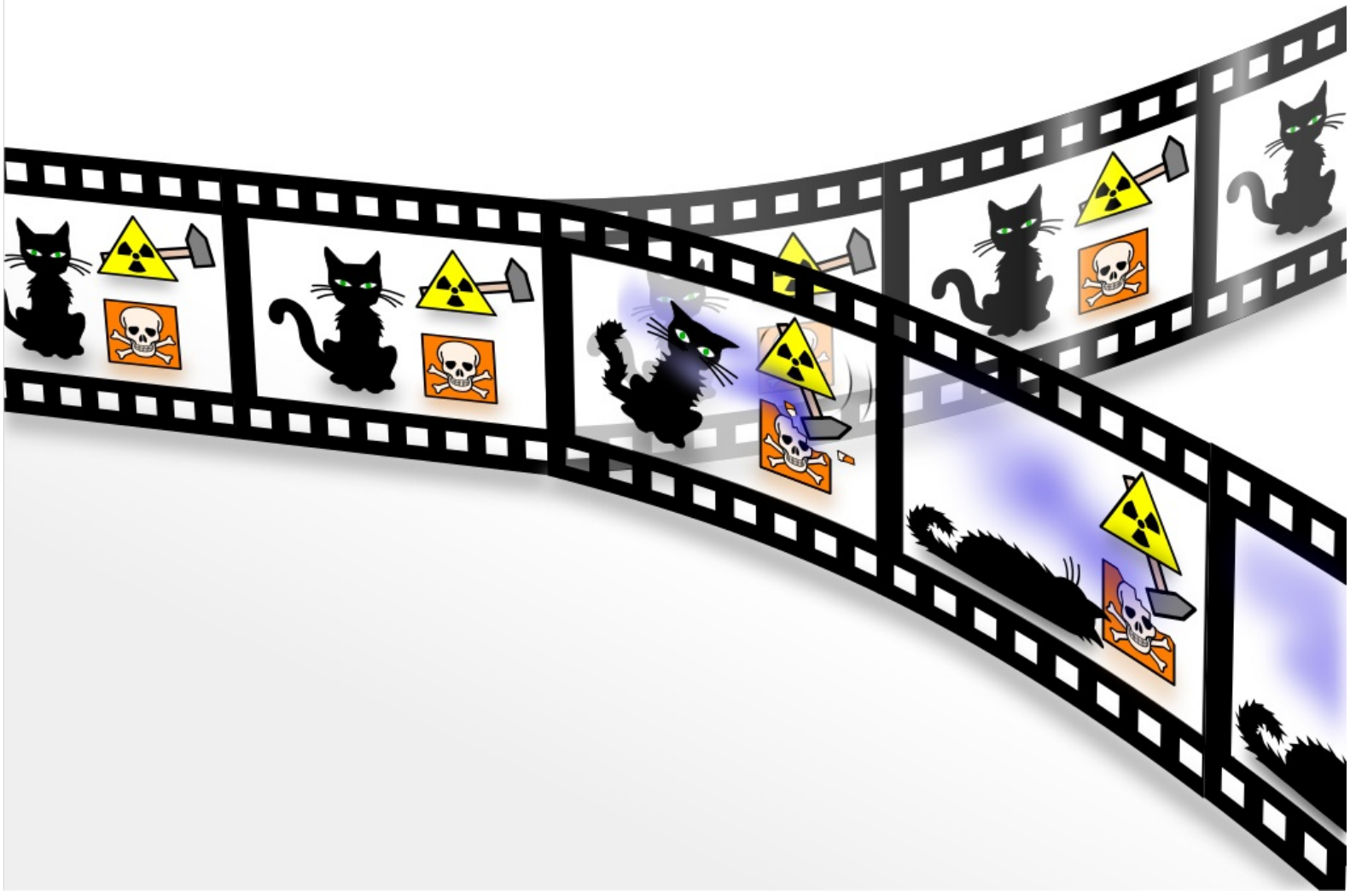
(The problem with "timelines" and "branches" for me is that nobody every experienced them. Where are the timelines stored, where to they take place? How do I get from one to the other? Does the whole universe actually get duplicated every time there's a change? Or is there just an infinite number of universe, covering all possibilities? It's easier surely just to have one, self-consistent universe that takes everything into account, and is updatable. It's just a bit harder to think about or draw diagrams of...)

(Best effort for now.)

Q7: Yes, nice discussion. I like your analysis of the three different ways of thinking about timelines too. Certainly, the more simple perspective is (2), the single timeline. Applying Occam's Razor [https://en.wikipedia.org/wiki/Occam%27s_razor] would seem to make (2) the best choice. However, for whatever reason, I still feel more satisfied with (3), multiple timelines.
What do we actually know, though? ... How things happened seems to always have been how things happened.
I see this view as a constraint imposed by thinking only about a single timeline. Within the confines of a single universe, we can only experience a single timeline. It's like Flatland.
(The problem with "timelines" and "branches" for me is that nobody every experienced them.
We don't have any direct perception of them, but then again we don't have any direct perception of electrons. Perhaps physicists can eventually devise scientific experiments to detect the definite presence of parallel branches. I've seen some discussions about the double slit experiment that point to parallel universes. You may have seen these scientific discussions about the Many Worlds Interpretation of quantum physics too [https://en.wikipedia.org/wiki/Many-worlds_interpretation].
Where are the timelines stored, where to they take place?
The same place where a single timeline would happen. I see this question as the same as asking what place the known universe is in.
How do I get from one to the other?
Although our brains may have evolved to the level where we naturally have a means to communicate between timelines, that doesn't necessarily mean that we could transport between them. Who knows though, maybe some technology could make that possible, something like on the TV show Sliders [https://www.youtube.com/watch?v=jdrNNKYBMXM].
Does the whole universe actually get duplicated every time there's a change? Or is there just an infinite number of universe, covering all possibilities?
It could work sort of like how a computer game simulates a world for a user. The game processes the current state of the world, together with the current user input, to generate the next state of the world. The game doesn't have a complete tree of all possible worlds, given all possible user interactions.
Then again, maybe the universe doesn't react with conscious minds to form parallel branchings. In that case, the infinite branching view seems to fit better. I think of this as similar to how the physics of the universe has particles interacting with other particles. Only, in the parallel universes some kinds of reactions can happen in ways that allow the particles of the parallel universes to interact with each other. This would then provide the infrastructure by which humans might have the means to communicate across timelines. So, however we might imagine that telepathy might work in a single timeline universe, it might also work across timelines, both forward and backward in time, in a parallel universe.
It's easier surely just to have one, self-consistent universe that takes everything into account, and is updatable. It's just a bit harder to think about or draw diagrams of...)
Yes, in some ways it's surely easier with the single timeline. Yet, as you say it's also harder to think about it that way too. Consider how Einstein changed our view of how time passes. That's not a straight forward and easy way to think about time. It's much easier to assume that our human perceptions about time give us an accurate sense about time. That works until you try to resolve experimental issues about measuring the speed of light. That's when relativity becomes the easier way to think about it.

[QUOTE]

Occam's razor:
In philosophy, Occam's razor (also spelled Ockham's razor or Ocham's razor; Latin: novacula Occami) is the problem-solving principle that recommends searching for explanations constructed with the smallest possible set of elements. It is also known as the principle of parsimony or the law of parsimony (Latin: lex parsimoniae). Attributed to William of Ockham, a 14th-century English philosopher and theologian, it is frequently cited as Entia non sunt multiplicanda praeter necessitatem, which translates as "Entities must not be multiplied beyond necessity", although Occam never used these exact words. Popularly, the principle is sometimes paraphrased as "of two competing theories, the simpler explanation of an entity is to be preferred."
Many-worlds interpretation:
The many-worlds interpretation (MWI) is an interpretation of quantum mechanics that asserts that the universal wavefunction is objectively real, and that there is no wave function collapse. This implies that all possible outcomes of quantum measurements are physically realized in different "worlds". The evolution of reality as a whole in MWI is rigidly deterministic:9 and local. Many-worlds is also called the relative state formulation or the Everett interpretation, after physicist Hugh Everett, who first proposed it in 1957.[Bryce DeWitt popularized the formulation and named it many-worlds in the 1970s.



[END OF QUOTE]

EDIT: Whoops, quite long. Sorry.

To expand a bit on the 1-2-3 options

For me, Occam's Razor suggests (1). Although it's harder to think about, it involve less extra parts. When we remember something, we don't "reach into the past" and we don't even have a full memory, we create a memory in the present based on some sort of trace. Often, people who had the same experience differ in their recall. This suggests to me that there is just "now", and as "now" changes, it leaves traces, which are then used to create ("now") an image of a "past" by inference.

Alan Watts had a nice metaphor: the ship and its wake. A ship travels along the ocean, leaving its wake behind it. Would anyone say that the wake causes the ship, causes the movement of the ship? No. In the same way, the past doesn't cause the present, it is a trace left in the present, by the present changing.

For the purpose of thinking though, it's easy to diagram/mentally assemble the idea of a timeline (for straight past-present-future) or branching (to imagine "options" and choices being made). However, we can demonstrate to ourselves that this is just a habit of thought:

Think of a past event. Now point to where that event seems to be. Do the same with an anticipated future event. Now, most people imagine past events to the left, future events to the right, present now, on an imaginary thought-timeline. (In other cultures, they imagine this as back-to-front literally: past to the back of them, future to the front.)

So it's an approach of convenience; we can't find it in our actual experience.

Consider how Einstein changed our view of how time passes. That's not a straight forward and easy way to think about time. It's much easier to assume that our human perceptions about time give us an accurate sense about time.

That's a very good point. How we think about it (above) and how it is - quite counterintuitive (however it is).

Branching and Many-Worlds

I find the Many-Worlds interpretation to be a bit of a clunker myself (even though I find it attractive, in my imagination). It's just a way to try an escape from the probabilistic interpretation of QM. Without a way to actually detect the other universes, it's non-falsifiable, and basically not scientific. It's in the maths, but not in "reality". Whatever that is. :-)

It is a really nice mental picture though. One of the visualisations I had for "jumping realities" went for the grid-of-possibilities notion, which you can read here.

It could work sort of like how a computer game simulates a world for a user. The game processes the current state of the world, together with the current user input, to generate the next state of the world. The game doesn't have a complete tree of all possible worlds, given all possible user interactions.

That's a nice image. It goes quite nicely with the grid-of-possibilities approach too. Ever read /r/Outside? It imagines the world-as-computer-game. Which leads to another possibility...

Shared Dreams and Extended Persons

If what each of us "is", is a consciousness - and a creative consciousness at that - then we can maybe do without having to pre-make universes, or having whole universes create themselves when there's a change, or having grid of possibilities.

If we are "consciousness + beliefs + intentions" then we could propose that each person lives the dream that they want. It is a personal dream, but it also overlaps with other consciousnesses which share your beliefs. When your intentions differ, your dreams will cease to overlap with those whose intentions are counter to yours.

There are no timelines, just lost of "nows", perspectives, intermingled, co-creating.

When the woman discovered her dead baby, she super-intended for it not to happen. Her dream was then updated to take account of that. Since there were hardly any other observers, that wasn't a problem - no counter-intentions. The dream updates for all participants, with a modified trace of the past:

If, however, other people had seen the baby dead, that might change things. We then have these possibilities:

a) It would not be able to be undone, because of "conceptual momentum" of others who witnessed the vent (the beliefs of others being strong and preventing the chance), or

b) It would be undone, because nobody would oppose the undoing of this event - no-one is intending against the change, or

c) The woman's perspective becomes 'de-coherent' and her dream continues with an alive baby, other participants dream continues with a dead baby.

d) The death of the baby remains a fact.

But this leaves us with one thing to tackle: If the dreams 'de-cohere', become split, what happens to the apparent woman who is left in c) when the dreaming woman has split off? Two options:

a) We are extended beings, a representation of each of us is present in everyone's dream. All versions. It' just that our "consciousness" only engages with one particular aspect of our extended self. (This gets close to being another version of Many Worlds though.) Better:

b) Philosophical zombies. It doesn't matter whether a consciousness is "looking through" a person or not. The mind and body will continue 'on automatic' even if no consciousness is experiencing it. It simply will never get re-directed by the 'free will' of the consciousness. It will roll along its present trajectory.

Brains and Timelines

Although our brains may have evolved to the level where we naturally have a means to communicate between timelines, that doesn't necessarily mean that we could transport between them. Who knows though, maybe some technology could make that possible, something like on the TV show Sliders.

Yes, so what we've just done is switch "brains" for "consciousness" and allowed ourselves to effectively gain control over our own "now" - and hence apparent timeline. We don't need to do the jump or communication though, because we always basically choose the version of the world (dream) that we want. It's other people (consciousnesses) which get left with the bad stuff, if they 'de-cohere'. We've moved away a bit from a materialistic view here, but I thought it was worth exploring to see what ideas it added in terms of getting away from a physical branching - maybe going more towards an "informational universe" idea?

Integrated Information Theory is an interesting read at the moment [https://www.scientificamerican.com/article/a-theory-of-consciousness/].

...

[QUOTE]

Section 4. Dick's Exegesis of article VALIS:
VALIS has been described as one node of an artificial satellite network originating from the star Sirius in the Canis Major constellation. According to Dick, the Earth satellite used "pink laser beams" to transfer information and project holograms on Earth and to facilitate communication between an extraterrestrial species and humanity. Dick claimed that VALIS used "disinhibiting stimuli" to communicate, using symbols to trigger recollection of intrinsic knowledge through the loss of amnesia, achieving gnosis.

Drawing directly from Platonism and Gnosticism, Dick wrote in his Exegesis: "We appear to be memory coils (DNA carriers capable of experience) in a computer-like thinking system which, although we have correctly recorded and stored thousands of years of experiential information, and each of us possesses somewhat different deposits from all the other life forms, there is a malfunction—a failure—of memory retrieval."

[END OF QUOTE]

QX: I believe it is true dreams reveal things we don't consciously realize, but that it's definitely not a premonition.
I know someone who terminated a pregnancy after a great deal of handwringing about whether or not she could manage it unplanned. She had a dream in which the father's dead mother (who she'd never met) spoke to her of about a few things and also told her that she was going to have twins, a boy and a girl.
She did end up terminating as I said, and learned that there were two embryos. She mentioned this to her doctor, who said it wasn't uncommon, for patients to sometimes intuit this sort of development.
However, it doesn't seem to be a premonition so much as subconscious awareness.
For myself, I learned quite traumatically that the person with whom I'd been involved with for years had been concealing something large and troublesome from me. It was not a thing I'd outwardly pick up from our interactions, but I was plagued with constant nightmares that drove my desire to learn more and indeed, my dreams did reflect a truth I'd not consciously realized.
I would not call it premonition. I just didn't know I knew. I knew all along.

QZ: I believe it is true dreams reveal things we don't consciously realize, but that it's definitely not a premonition.
I understand how your personal experiences and the experiences of your friends, related to how dreams reveal things, provide evidence that supports your belief that dreams reveal things. However, nothing in your comment provides any reasoning for your strongly stated comment ("definitely not") about premonitions. Perhaps you only meant to distinguish between intuition and premonitions. I would agree that the kinds of experiences you described would not necessarily fit in the set of what many people understand by the word 'premonition'. That such kinds of intuition could happen, whether premonitions actually happen or not, seems reasonable. Thus, one might believe in such kinds of intuition and also say that they believe that such intuitions are definitely not the same thing as premonitions.
Anyone who has doubts about whether premonitions actually happen, yet would still remain open to any evidence that they do happen, would benefit by reading Larry Dossey's book, The Power of Premonitions, which documents, in a scholarly way, the relevant supporting evidence. The documented evidence demonstrates beyond a reasonable doubt that the distribution of experiences people have of premonitions runs higher than we should expect for chance coincidences. Moreover, the level of detail in the premonitions, in some cases, makes it seem absurd to deny that an actual premonition happened, rather than a coincidental close association between the premonition and the future event.
For example, elsewhere in this thread I described a premonition a woman experienced as a dream about a chandelier falling and killing her baby. One could claim that she had an intuition about the danger of the chandelier. Accordingly, her dream could have simply revealed to her what she already knew all along as a subconscious awareness. She might even have seen a weather report predicting a storm at some time before she went to bed. Her dream could have combined the weather report, and her intuition about the dangerous chandelier, and how the storm could cause the chandelier to fall. So, it could all have happened as a coincidence that the chandelier actually did fall on the same night as her dream. However, it becomes absurd to think that she also had a strange kind of intuition that revealed to her that the chandelier would fall precisely at 4:35. Such a level of detail places the dream well beyond the realm of a chance coincidence, and it also puts it beyond the realm of intuition. How could her intuition tell her what time the chandelier would fall?
Now, consider for a moment what that minor detail does to the woman who had the dream. She wakes from the dream and tells her husband about the dream. He tells her to go back to sleep, because it's only a dream. That leaves her in the mode of debating with herself whether to consider the dream as a premonition, possibly even an intuition revealing to her conscious mind the danger of the chandelier. As she went through her internal debate, it didn't lead her to rush immediately to rescue the baby. She took the time to discuss it with her husband. Then she faced the detail about the clock, 4:35. She faced an existential decision about whether she believed in premonitions or not, and she only had until 4:35 to make up her mind. Ask yourself, could you go back to sleep if it was you with that minor detail included in your dream? What would you do? Would you wait until morning to change the position of the crib?
When she got out of bed to rescue the baby, she acted on her belief that her action could possibly make a difference. In other words she had sufficient belief that she knew about an event that would happen later that morning to lead her to act on that belief. Our beliefs lead us to act upon them. In a dark room, we flip the switch to turn on the lights, because we believe that if we do, then the lights will turn on. If you put yourself in the position of the woman who had the dream, and you have to decide whether you will leave the baby in the crib until after 4:35, and you can honestly say that you would leave your baby there so that you can wait until morning to move the crib, then I would accept that you don't believe in premonitions. On the other hand, if you would get up to rescue the baby, then I would say that you do believe in premonitions.
Some things lend themselves to scientific investigation better than others. Dreams fall in the realm of something difficult to analyze with experiments. We have some results, but it remains a relatively young science. Likewise with premonitions. Although, what most people would call a premonition happens fairly frequently. It's not something that happens in a way convenient for scientific investigation, like the motion of the planets, or earthquakes. That does not mean that we shouldn't believe that premonitions happen, simply because science hasn't given us conclusive evidence yet.

Surely the difference between intuition and premonition is just the time at which the 'fact" is true. Intuitions are about "facts now", premonitions are about "facts later"... but they must still involve "facts now"?

The chandelier case involves "facts now": additional knowledge about now: that she sensed now that the chandelier was unsafe, and even when it would "fail". That information was available "in the universe", at that time.

Effectively, it's still intuition, but not restricted to body-based-information intuition?

Some things lend themselves to scientific investigation better than others.

True. One-off life events can't be studied under lab conditions. There is no regularity or repeatability, and they are rarely of the same 'nature' between instances. I doubt we'll ever really be able to study premonitions of this type beyond anecdote collection.

QZ: That information was available "in the universe", at that time.
I like this idea about information available in the universe. With respect to the woman's premonition story, I wonder if she didn't act or think in some way after her baby died which assisted her own access to that information at the point in time where she had the premonition. With all of the information available in the universe, her dream focused precisely on the information that would help her to save her baby.
I also like the idea of thinking about intuitions and premonitions as essentially the same. I've never thought about it that way. That seems helpful. People in general tend to accept that intuitions happen, even though we can't explain how they happen. Yet, many people can't accept that premonitions happen. I think notions about the arrow of time prevent people from accepting that premonitions really happen.

Good point about the 'arrow of time'. But if all information's available, all time is now, effectively. (Neville Goddard has a nice line in one of his books: Everything is deterministic, except when you make a change via intention, at which point you shift the direction, and it plays out deterministically again from that point, in that direction. So everything can be known of past and future, except for the changes brought about by this creative interference.)

Also: see my other, clumsy comment on timelines elsewhere in this thread, describing the intention. You only ever need to change now. We just often have a bit of a bias against dramatic discontinuities taking place as explanations - but it's an easier explanation than "multiple timelines" actually. There's one unfolding experience, but all moments contribute to the entirety, which is effectively an updating of "now".

(She doesn't need to have actually had the dream at the time, she just needs to end up stood beside a broken crib, holding an alive baby, and having a memory of a dream and of getting up that accounts for and is consistent with her "current present moment". How could you tell the difference? Your whole reality could change right at this minute: you could turn into a Belgian sailor, and as long as when you looked for a memory you got a consistent one, you'd be okay with that. Sailor.)

POST: Bone.

[POST]

This happened like, literally 5 seconds ago. I'm sitting in my bedroom on reddit when my dog walks in and picks up his bone and walks away. Pretty normal, right? WRONG. My dog has only one bone. He already ate it like 10 minutes ago. Now he's chewing on one in the living room, that didn't exist previously. Only explaination: My dog IS the glitch.

[END OF POST]

A1: Quantum Bone Immortality.

And your cat can teleport.

What? You don't have a cat? Exactly. It teleported even before you got it. That's how smart they are.

POST: Physicist's theory on interacting parallel universes

[POST]

Just sharing his theory all laid out [https://www.iflscience.com/physicist-predicts-parallel-universes-overlap-and-interact-26184].

[END OF POST]

Q1: I just find this concept too mind-boggling to fully appreciate.
It's one thing to talk about all time existing at the same time. It's another to now hypothesize that a universe exists for every single probability imaginable.
Just imagine how big this universe is in and of itself. And then to think that every single scenario possible can take place or rather is taking place at the same time, and in the same space? It's just too much.
Just the probable scenarios that could take place on one planet alone like Earth would be astronomical.

See here for an alternative formulation (in the comments). Configuration spaces! Like Julian Barbour's Platonia idea: [http://en.wikipedia.org/wiki/Platonia_(philosophy)].

A further point: The universes wouldn't be in "space" really; it's not like they are in a storage facility. Each possibility isn't discrete, just like each frequency in the spectrum isn't discrete.

But... all this, is just nonsense. :-/ It comes out of that maths, it just a way of accounting for the different probabilities. But these probabilities don't need to "exist" anywhere; only one outcome is ever observed. Alternative formulations - e.g. David Bohm and de Broglie and BJ Hiley - give us a deterministic version of quantum mechanics (the environment becomes the observer, so there is no collapsing of the wave function), so only one universe.

I do think that this universe is quite... flexible though. Probably go for idealism rather than materialism (idealism: consciousness is fundamental) to get the Matrix effect, I'd say.

One universe, but perhaps many possible dreams...

POST: Automatic reaction

[POST]

This happened not too long ago, It was my sophomore year of college and I had just got done cooking myself some pasta and sauce in my small apartment kitchen. So fast forward to me cleaning up and putting everything away, I just got done putting away the pasta box and all the other things I'd taken out of my pantry and put my focus and attention on the dishes. My kitchen is super small, when you walk in the sink is directly ahead, fridge to the right, and a row of cabinets to the top left above the stove and oven with about a 3 foot gap between counter tops. So as I was doing the dishes, I get this feeling in my arms like they're slowly becoming numb and I'm no longer controlling them, they"re just kind of moving on their own. This is not an exaggeration to try and make whoever reads this more impressed, my arms were moving so fast and I was cleaning dishes with such precision and efficiency that I was convinced someone had drugged me or put coke in my food or something, I had no explanation at the time, but I could not stop my arms from doing the dishes, it was like I was watching somebody else do them through their eyes. Then all the sudden my body turns incredibly fast to my left with my left arm out and i catch a box of noodles that was all ready half way out of the pantry falling to the ground. I was not consciously aware that they were falling, I did not hear the box fall from the pantry nor did i see it. After that happened my arms regained control, I stayed up that night, the whole night... just trying to give myself an explanation on what just happened. Never told a soul until right now.

[END OF POST]

This is actually pretty normal. There's a technique for being good at catching/hitting stuff:

- Centre your awareness in your forehead area.
- Keep out of the rest of your body.
- Have a friend throw a ball at you.
- You will catch it super-fast and automatically, in a "creepy" way.

The feeling is very much that "your body is moving by itself". Thing is, though, that is what's happening quite a lot of the time; you're just not paying attention. (When you do pay attention, you'll tend to 'hold on' and create the feeling of 'doing'.)

Q1: When my mother was once explaining this technique to me, related to fencing, she called this state of mind/body "grocking." I do not know if that is French or English nor what, that is how the word sounded.

Q2: "Grok" is a made-up verb from a novel called "Stranger in a Strange Land" by Robert Heinlein. When I was in high school in the 60s-70s, everyone and their mother-in-law was reading it. "Grok" refers to a special, deep, intuitive kind of understanding, if I recall.

[QUOTE]

Grok:
Grok /'grɒk/ is a word coined by Robert A. Heinlein for his 1961 science-fiction novel, Stranger in a Strange Land, where it is defined as follows:
Grok means to understand so thoroughly that the observer becomes a part of the observed—to merge, blend, intermarry, lose identity in group experience. It means almost everything that we mean by religion, philosophy, and science—and it means as little to us (because of our Earthling assumptions) as color means to a blind man.
The Oxford English Dictionary defines to grok as "to understand intuitively or by empathy; to establish rapport with" and "to empathize or communicate sympathetically (with); also, to experience enjoyment".

[END OF QUOTE]

POST: Tamagotchi Dream

[POST]

When I was a kid, in the 4th grade, I believe, Tamagotchi had just come to the U.S. and was hugely popular. Like every other kid, I really really wanted one. There was one night where I had a dream that I was going into my house after coming home from school, only to find a purple Tamagotchi sitting on the dining room table. In this dream, my mom said she would have gotten me one that was a different color, but that was all they had left. Before I could respond, I woke up from the dream.
Low and behold, next day, I'm coming home from school, same outfit as in the dream (which I didn't notice until after the fact), and guess what's sitting on the table: the purple Tamagotchi. As I open it, my mom walks in the room at the same time as in the dream and says the same exact thing. In this ending though, I gave her a big hug and said "THANK YOU!!!"

[END OF POST]

Yeah, I used to always have intuition/knowledge about presents. One time I was going to the States as a treat for my birthday (I'm UK based). One day in the week before, my girlfriend came in the room and I just "knew" what present I was going to get (an electronic device of the time). Sure enough, on holiday visiting our friend, that's what I got.

Similarly, I'd know when it changed. My parents got me a games console when I was a kid, but it didn't work so they had to take it back, and got me some Star Wars stuff instead. Thing is: I "knew" I was getting the console, and then I "knew" I wasn't, before Christmas day.

(In other words, it's not precog, more 'extended awareness' or something. Also, I am plainly selfish and all-about-me!)

Extended awareness, eh? Sounds interesting. Good to know I'm not the only one!

I think it's probably something you can get good at, with practice. I've not really deliberately tried though. Maybe this December eh! :-)

POST: Seeing dark figures.

[POST]

Not sure how else to describe this. Over the last 3 months or so, I keep noticing things out of the corner of my eye. The first few months I shrugged it off as my brain just acting up in strange ways, but it keeps happening. Lately, it's been a bit more detailed in nature. Just last night I was driving home and saw a dark figure seemingly run across the street. It was dusk, but no other car was around me and when I looked at the other side of the road no one was there. Just a few days before that, I saw a similar figure standing on the sidewalk as I drove by. It's beginning to kind of get to me, thinking about seeing a psychic or something along those lines just to see if they mention anything. Which is a really strange thing for me to be sitting here typing as I am not the kind of person who thinks psychics are real or paranormal activity is going on.

[END OF POST]

Mostly in the dark? Peripheral vision? [http://en.m.wikipedia.org/wiki/Visual_release_hallucinations]

[QUOTE]

Visual release hallucinations
Visual release hallucinations, also known as Charles Bonnet syndrome or CBS, are a type of psychophysical visual disturbance in which a person with partial or severe blindness experiences visual hallucinations.

[END OF QUOTE]

Q: No they mainly happen during the day or towards sunset. At night I typically don't notice it at all. I work in a brightly lit fluorescent room and it happens there too. Also, I'm not partially or severely blind.

Just suggested it for the glaucoma thing, which would mean getting it checked soon as. It can start with minor "errors" like that, that build. Do you get any weird "distance" effects? Look up Alice in Wonderland Syndrome.

Otherwise: Stalked By Evil!

Q: God damn, I hope it's not glaucoma. I'm only 27. I mean, no strange distance effects really. I wear contacts and get a regular check up from the optometrist. Last time I went he said my eyes actually slightly improved.

Probably isn't, but get it checked anyway eh? If you'd always seen stuff or if it was a one-off, different, but... And I assume you haven't recently started meditation/cotter practices?

What are cotter practices? I do meditate, but that has been an on going thing for the last 5 years or so. I mean, this really started kind of out of the blue. At first I did think it was hallucinations of some sort, but now I just don't know.

Other! :-)

Hmm. Keep an eye out. So to speak. And update above with other developments.

POST: I put tinfoil in a microwave and it cooked normally

So long as it doesn't have edges and is in contact, it can be fine.

From Physics Forums:

Q: I recently purchased a new microwave oven, and there's a metal rack in it. The salesmen informed me that it shouldn't cause any problems as long as it didn't touch the sides; however, he was unable to tell me why this is. I have a basic understanding of how microwaves(as in the radiation not the ovens) interact with polar molecules causing heat and how they interact with delocalized electrons, and I can't think of an explanation as to why not touching the sides would prevent this interaction from occurring. Well, that's a lie; a more accurate statement would be that I cannot think of a satisfactory explanation. Any thoughts?
A: I cannot think of any problems if it touches the sides of the chamber, I would think that the shelf spans nearly the width of the chamber already and is just separated by a few centimeters of holding brackets (if even).
A microwave is a resonant chamber, the chamber is enclosed by good conductors like metal. The main problem with metals in a microwave is that the electromagnetic waves in the oven induce currents and charge localizations in (and mostly on) conductive objects. Objects with sharp points create an effect known as field enhancement because the density of currents and charges at a point is very high despite the actual magnitude being low. The field enhancement can cause the air to breakdown allowing sparks to occur. But a rounded metal object is usually ok which is why you can place the rack in the oven and I cannot imagine any real problems of the rack coming into contact with the walls that wouldn't occur already by just having it in close proximity to the walls.
-- Physics Forums

POST: Apparently somebody hit rewind

[POST]

Husband and I were coming home from dinner with friends tonight. He turned onto the road that eventually leads to our house; it starts out making a large S-shaped curve before going straight for a few miles. We went through the first curve and were partway through the second when I looked to the side out my window for a moment, then looked back... and we were just heading into the first curve again. As I realized that, I had a brief moment of dizziness like you get when you've been moving fast and

suddenly stop. It only lasted for a second or two and then cleared.
I turned to my husband and said, "Wow, that was weird!" and proceeded to tell him about it. He hadn't noticed it himself, so apparently it was just me. Not as interesting as some stories here, but it was an interesting sensation for sure.

[END OF POST]

Given my post the other day, how much do we think our experiences might be almost entirely mind-generated, based on only very minimal hints from the senses?

Things like this, maybe you're basically in 'dream mode' and it's only if you suddenly pay attention that you're forced to 'reset' to match what's actually going on. Mostly, it just passes unnoticed that you're inventing/assuming the experience in the background to your journey, etc.

Q1: Ultimately, our entire consciousness is essentially just the brain making sense and forming patterns out of the millions of data points streaming at us all the time from our surroundings. It's definitely not a perfect process and can be easily perturbed and influenced by a huge number of factors that challenge the brain's effectiveness at stitching reality together reliably.
My guess at what happened here is OP was sat in the car not really focussing on the journey. They go through an S bend somewhere (or something that feels like one) and she assumes they're nearly home. Then they drive on a bit and eventually actually get to the real S bend that leads to their home.
The key thing here is that the perception of what happened is perfectly legitimate - OP felt like she somehow lived through the same moment twice. However, it's vanishingly unlikely that this actually hapoened, with a mundane explanation most probable. Similarly, déjà vu feels incredibly odd and real despite the fact that it is, in all likelihood, an illusion of the brain and not genuine reliving.
I find it important to recognise this as people can often feel belittled and sleighted if they are presented with a more likely alternate explanation for their paranormal/matrix glitch experience. Really though they should feel safe in the knowledge that their sensation and experience was genuine even if the event they believe happened was illusory.

The key thing here is that the perception of what happened is perfectly legitimate

Yes, this is important. People actually do experience what they experience, literally. They are not mistaken in this regard, and didn't imagine it. They really experience it - - - however, if your experience is generated from minor clues and expanded into 'experience' by background knowledge/thoughts, then sometimes we can go quite far adrift.

This isn't to say that some 'weird stuff' doesn't go on: I think it does. However, the nature of the underlying reality (if there is such a thing) might be so different in its form from what we actually see around us, and the level of inference so high, that navigating the world requires an ongoing 'fake narrative' that inevitably goes astray sometimes, and then we see that we 'make up' most of the world.

POST: Lost An Hour Of Time...

Q1: daylight savings time baffles me also

20 years ago, even if all the clocks were digital, they wouldn't have auto-adjusted? Even computers used to require manual changing I think, because they'd be running Windows 3.1? From a website:

I honestly don't remember Windows 3.1 even offering the feature to make the clock change. I don't even think it ever acknowledged timezones. (A program called 'Tardis' was used to set the network time for Windows machines instead.)

But to check... where does OP live? When did this happen? In the EU summer time begins at 1am so the jump would be from 1am>2am. In most of the US, this happens at 2am>3am.

Wouldn't explain the CD though. And if they were thinking so hard about it, surely they would have come up with that solution?

I live in the eastern US, and I don't remember precisely when this happened other than that we were on summer vacation from school. So that would put the event sometime in June, July or August. And even if it did occur in April or October when the clocks are adjusted for daylight savings, I can definitely say that this was before the time of self-adjusting clocks. And even if we did have self-adjusting clocks, the time is either adjusted forward one hours from 2am to 3am, or backward one hour from 2am to 1am - neither of which would explain a change from 1am to 2am.

What I figured. So, go crazy: What's your best theory on this?

Q2: We're making every single bit of it up, and trying to figure out how to make it up BETTER - which we actually already know, but the whole point it to see that we know. We're trying to wake ourselves up with all these "glitches". That's the best I've got at this very moment, otherwise, I'm all out. (btw, I'm a big talker, but it's very challenging to "do".)

Our attempt to wake ourselves up, I like. My best attempt so far is here. The 'game' part is a joke, but the manner in which experience is created, not necessarily.

Q2: (Re: r/Outside - Thank God I'm sorta old and the only computer games I've really played were Myst in the early 90s, and Farmville! I say "Thank God" because I know how addicting they can be.) I liked your comment about players sometimes "losing track", being in an "off-state", etc. In my experience, a regular practice of meditation, a very serious trauma or "falling in love" result in a tremendous increase in "glitches". Anyone else experience this?

Yeah, /r/Outside is a nice satire about how immersive/addicting they can be. I did a bit of Myst and Tome Raider but then mostly let it go. I enjoyed The Last of Us though. All of these have a defined end-point, however! (I guess /r/Outside does too, but it's more... final.)

Meditation, lucid dreaming, or any hard-thinking about the nature of things seems to shift things and bring out the synchronicities and quirks. My other post here showing how 'indirect' and created our perception is, I guess, suggestive of just how flexible things might be. Donald Hoffman has an idea that what we experience is like a 'user interface' for our world, based on utility rather than accurate representation - so perhaps when we change our 'goals' our representations adjust accordingly, to be more useful for that aim...

POST: What would you guys call these... flashes of consciousness?

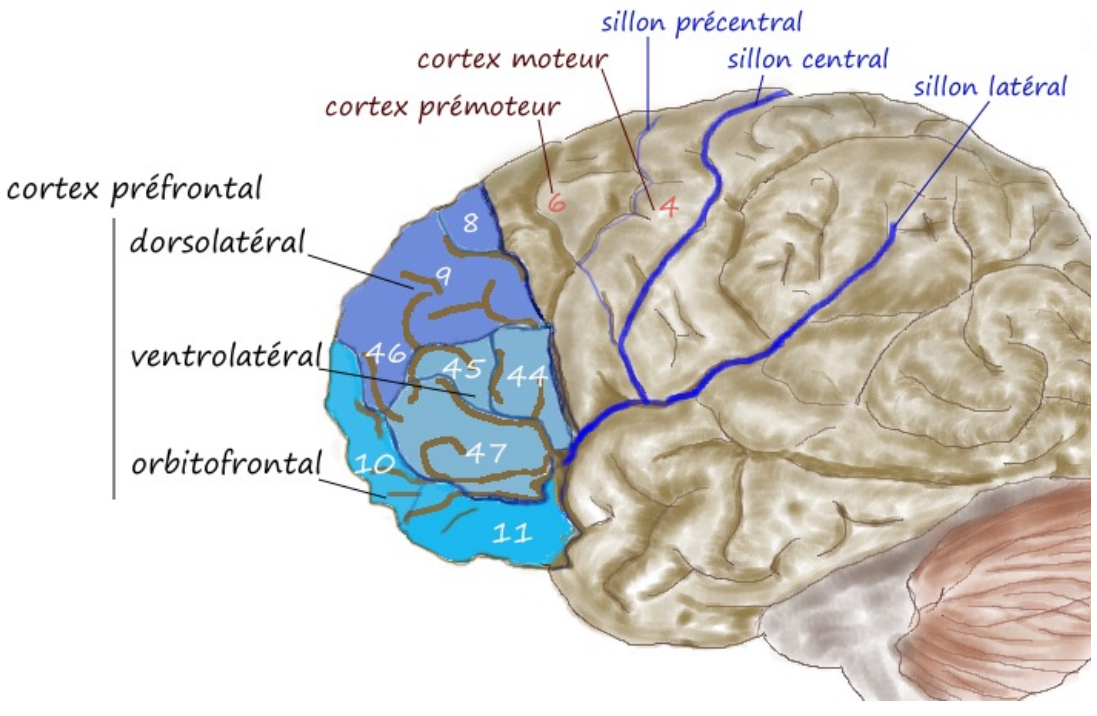
Everyone's gonna say "absence seizure!", but -

Is it like suddenly "waking up" and being self-consciously aware of yourself and what you're doing?

Yes, almost exactly so.

You're just "coming to". It's something you can practice. Actually, some people do this deliberately: "pretend you just 'appeared' here right now" as an exercise.

Hint: Next time you wash the dishes or tidy up or whatever, trying keeping your attention centred - but not focused - where your prefrontal lobes would be: behind the eyes a bit and up. Imagine you are "looking out from there". This helps you stay "here". See if you can stay "present" throughout the task.



That sounds kind of odd, not gonna lie, but I might give it a try next time.

Yeah it does a bit! It's just a trick for mindfulness. It just keeps your attention from drifting and getting lost in random thoughts, but also stops it super-focusing and getting lost in what you're doing. It should feel the same as that "being awake" feeling, especially if you make sure you take your time with whatever it is you're doing and don't try to rush it, and kind of relaxed.

Give it a go.

...

Q1: Something similar happens to me, too. I think "Why do I see and feel through this body? Why can't I leave and see the world through another person?" But I guess all the bodies need one "conscience" to "pilot" them, and that's why I can't leave. (Why can't we switch places with someone else, though?)
Sometimes (it happens less frequently now) I have this feeling of coming back to reality and I'm like "Oh no, I spent too much time without really feeling!"

Q2: (Why can't we switch places with someone else, though?)
Oh god, that'd be nice. If you ever get sick of yourself, just change over with a willing participant, kind of like a "body vacation" type thing.

Can't find the quote, but I remember the non-duality author Frances Lucille has a book called The Perfume of Silence, and in it someone asks him: why can't I see from your perspective or become another person, if we are all just 'fragments' of the same consciousness? He replies that you could, but it's just that you don't truly believe that you can. In a way, if our bodies are just part of the overall 'environment' and we are 'awareness' looking through them, there's no reason why we can't look out from another perspective really. How you'd go about "doing" that, I dunno. By willpower alone?

I fancy re-perspectivizing to someone in the Bahamas for a bit.

...Yeah, yeah - but if you do this, then you are them! Instead of "you" looking through "SubDee54's body", you'll be looking through "Bahamas guy's body"! I'm gonna practice this weekend, definitely. Hey, if you feel a funny sense of 'displacement' over Sat/Sun, it's just me practicing, okay? :-)

EDIT: Found the quote:

Q: If what you say is true, then I should be able to change places with you, but I don't think that would work!
A: It wouldn't work simply because you think it wouldn't work. What makes this perspective seem unlikely is our assumption that consciousness is personal. This complicates everything because, obviously, a personal consciousness could not possibly be that which creates and contains the totality. When we say that everything is contained in consciousness at every moment, it seems impossible only because we perceive consciousness as personal.
-- The Perfume of Silence, Frances Lucille

So, um, make of that what you will! :-)

Q: ... [https://www.youtube.com/watch?v=0L89MTQjvZ0]

Yeah, exactly.

I still love the idea though.

POST: Extreme Déjà vu?

[POST]

So the other day I was playing Destiny with a new friend I had made. We were running around doing some item farming. (basically collecting items to upgrade gear.) I had met this friend earlier that day, and we had been playing together all day. All of a sudden while playing the game, everything started to seem familiar, like I had been here before. Not in the game, but every action my friend was making, every scene, every camera angle seemed perfect to my memory.
I stood still, trying to figure out what was going on and break free from this "memory", only to realize that even the scene of me standing perfectly still in that exact spot was in my memory. My friend was talking to me, but I wasn't paying much attention, as I already knew what he was going to say. I probably spent around a minute wandering around as I memorized each and every move I made, and every sentence my friend was going to say. After that, I promptly told him about it and what I was feeling/seeing, and he just called me crazy. After I told him it was back to normal.
This memory was not only from before I met my friend, but before the game had ever been created and released. This memory was from months, maybe even years ago. I'm not too sure if I would consider this a glitch, but it was definitely one of the weirdest things to ever happen to me.
edit: words

[END OF POST]

...with a new friend I had made

Literally?

Sounds like you should have programmed him with some better AI! ;-)

All of a sudden while playing the game, everything started to seem familiar, like I had been here before.

Yeah, I had heard that Destiny was repetitive, smaller than anticipated, and disappointing. I just didn't realise it was on the level of actual reality - not only didn't they program enough landscape and challenges, they actually rely on deja-vu-ing the memories of the players to fill in the gaps. Cheeky!

Q1: Haha. I had no expectations coming into the game because I hadn't even heard of the game until it was already out. Its a pretty great game though, the only people who truly dislike it were expecting Halo 5 renamed Destiny.
Needless to say this experience was still rather odd.

All true. I can't wait to hear what glitches you get with No Man's Sky when it eventually comes out...

POST: I don't even know what to say.

[POST]

This just hit me, and it's something that's been going on for years. Sometimes, very randomly, and in any state of mind, sleepy, wide awake, day dreaming, or anything at all, but most common and weird when I'm wide awake. Sometimes when I blink or close my eyes I see very vividly an odd variation of where I am. When this occurs, it feels as though I close my eyes, but another set opens? I can't describe it, but that comes pretty close to the feeling. Some of the most memorable moments were just last year.
1: I was sitting in class and I looked out the window, and I blinked and saw a weird spin on the room. The scenery was altered a little bit, and the room was set up differently, more desks, windows in a different place, kids I don't remember sitting in places they weren't just a second before. This all happened in just the fraction of a second when I blinked. I closed my eyes to see what was going on, but I was facing a wall this time. I saw through the wall I guess, out into a city I didn't recognize with a backdrop of mountains I had seen before, but didn't remember where. When I opened my eyes it had only been a second or two. It wasn't a dream because I knew exactly what was going on when my eyes were closed and I wasn't tired at all.
2: I was taking a mid afternoon shower and closed my eyes to enjoy some hot water on my face, but I saw a different bathroom. I felt water hitting my face but I couldn't see it. It was a completely different bathroom with a window looking out to a similar city as noted in number one. I could hear my music playing and was very conscious of my body and what I was feeling, but I saw a different place with my eyes closed. When I opened my eyes everything was exactly what it was like before. My bathroom, same song playing, and not much time passed at all.
3: I was in bed watching a movie and closed my eyes, and saw a different room. Same scenery as 1 and 2, but not my city. I looked around the room and it was not my room at all, some place I had never seen before. It was very disorienting. I went outside to gather my thoughts and closed my eyes to try to calm down, but, and I bet you can guess it, this was not my yard anymore.
These are just three instances of this weird phenomenon that happens regularly. I thought it may have been microsleep episodes from sleep deprivation, but I'll experience this after getting a good nights sleep and I feel well rested. Another thing that may rule this out is that I will get these "hallucinations" during strenuous activity as well as monotonous day to day activities and have never posed a threat as I can open my eyes at any time and everything is normal again. I'm not going to rule it out, as it seems logical from an outside standpoint.

[END OF POST]

"Hello to Jason Isaacs!"

Q: I have to check that out now, thank you very much. Maybe next time it happens I'll try to move around instead of just turning my head.

It's a good show, shame it got cancelled, but it still finishes up okay. Yes, you should try moving and interacting if you can. See here too, in the comments. An example:

After going to bed but before falling asleep some nights I close my eyes and feel as though they are wide open. It's like the muscles in my eyes won't relax. During these times I see as though my eyes are open. I can see the room that I'm in perfectly. It took me a while to realize that even though I see the room, it's not the way the room really is. It's the room as my mind would make it. It's interesting when it happens because you really believe you can see through your eyelids, but it's just your body not ready to shut off and sleep yet. Upon waking and turning on the lights, I normally just see red and dots in my eyelids before my eyes open and adjust to the brightness. If I'm sick sometimes the red dots swirl in circles. Anyone else get these things happening to them?

Q: You're awesome TriumphantGeorge. I wish someone else could borrow my eyes when it happens so they can see what it's like. After it happens I get one of those intense feelings of "we don't really understand everything about the universe yet, what if, what if, what if."

Indeed! [https://www.youtube.com/watch?v=gBaXd7dz404]

It reminds me a bit of OOBE stories from Robert Munroe and so on. See this quote from his book Journeys out of the Body, where he 'projects' and finds himself in a persistent alternative world with some regularity, looking through the eyes of a particular person/character in that world. Excerpt:

Locale III, in summary, proved to be a physical-matter world almost identical to our own. The natural environment is the same. There are trees, houses, cities, people, artifacts, and all the appurtenances of a reasonably civilized society. There are homes, families, businesses, and people work for a living. There are roads on which vehicles travel. There are railroads and trains. Now for the "almost." At first, the thought was that Locale III was no more than some part of our world unknown to me and those others concerned. It had all the appearances of being so. However, more careful study showed that it can be neither the present nor the past of our physical-matter world.

POST: My brother and I witnessed an event that couldn't be explained involving my wife and two other guys that couldn't possibly have been there

Q1: The whole point of parallel realities stemming from the Many Worlds Interpretation of quantum mechanics is that they are parallel, meaning we can't affect or observe it and they can't affect or observe ours. So that wasn't it.
If the universal waveform split in such a way that that happened, you would never know.
My take as a physics guy.

Q2: But Isn't the entire point of this sub the possibility of "glitches" overcoming the divisions between worlds?

Q1: Possibly. But, to me, the most interesting stories are ones that can't be solved by seemingly any logical explanation. Tossing out the idea that a person experienced such an event that it literally rewrote our entire idea of modern physics seems too far-fetched to me.
Same problem I have with "wormholes" and such.
Could I be wrong? Sure. This is just how I feel as a skeptic and science person.

Q2: Could I be wrong? Sure. This is just how I feel as a skeptic and science person.
I can respect that. Just keep in mind that "our entire idea of modern physics," like any scientific field, is nothing more than the model that best explains our observations. And physics is one field where new observations are being made every day that are getting harder and harder to explain with the model we've been working with.

Q1: Actually, most of our models are doing a bang-up job of explaining everything. The one we need most is quantum gravity and it would solve most of our current observational problems.

Oh, and something for consciousness eh?

The thing with glitches is, they are not repeatable. Physics, naturally, is about accounting for regularity; most of life (lived, experiential life) is not regular on a macro scale, it's a series of one-offs, so the best ones are always going to be unexplainable, even just because you can't get sufficient info. But you never know...

Remember when ball lightning used to be dismissed as people imagining things?

Q3: Not that person, but your ball lightning question reminded me of something I learned recently. The crackling/sizzling sound heard when a meteor is visible does not come from the meteor. Rather, it is produced by objects around you receiving radio waves from the meteor. When people first started to study meteors, the sound was dismissed as imaginary because it was known that sound would not be able to travel from the meteor to the observers in time to be experienced simultaneously.

That's a great little fact - thanks.

Q4: Ya, what you are saying makes absolutely no sense whatsoever. You agree that there might be 'Many Worlds', and that they are parallel, which simply put says that they exist concurrent to are own, like its 3:57am here where I am at, and in the parallel reality it is exactly the same time. So why exactly couldn't something strange, that science simply hasn't seen or heard of yet, have happened that day for a brief moment, like a rift opened up and they were able to observe, and maybe even effect had they gotten out of the car. In that sense, they may have gotten trapped in it. Now before you start spewing sciencey facts at me, let me remind you of something I think even the most brillant people forget about. The Earth itself is moving at over 1,000,000 km/h through the universe. Are you telling me that it isn't possible the our little blue planet doesn't simply 'smash' into dark matter or other strange unknow things that cause peoples 'glitches'. It's actually amazing that it doesn't happen more often if you think about it.

Q1: You agree that there might be 'Many Worlds'
It's an accurate quantum formalism.
which simply put says that they exist concurrent to are own
No, it doesn't. The MWI says that each quantum decision creates it's own branch in the universal waveform, separating the new realities forever. It doesn't mean "concurrent."
like a rift opened up and they were able to observe,
Because causality doesn't work like that and "rifts" of that sort are not backed by any physics or mathematics we know of. It's little more than religious sci-fi.
Are you telling me that it isn't possible the our little blue planet doesn't simply 'smash' into dark matter or other strange unknow things
Dark matter is just some kind of matter that interacts gravitationally but not with electromagnetic fields. Is it possible? Sure. It's also possible there's a duck called Billy that keeps the sun glowing and that nuclear fusion is just his farts. Doesn't mean it's likely.

Multiple Worlds isn't a very persuasive idea either. I'd go as far to say the interpretation isn't very scientific. Where's the benefit between Copenhagen wavefunction collapse or Bohm's deterministic quantum potential?

Dark matter is nonsense too. :-)

The problem with the OP story is there's just no way why it can't happen, but in way to explain if it did. Any "explanation" - rift, shared hallucination, reset - is just another fun bit of storytelling. The answer is always really: don't know.

Q1: It's persuasive in that it's a complete quantum formalism that yields the proper empirical results.
Dark Matter is hardly nonsense. we observe aberrational rotation curves in the arms of our galaxy. There is some gravitational influence.

So is active information, say, if some sort of determinism is what you're secretly after. Really, though, multiple worlds so that all possibilities occur? This problem only arises because discomfort with the original 'collapse' interpretation. The maths is the maths and works anyway (Bohr says: it can't be understood, it just works); trying to make it more palatable and picturable with what really amounts to pseudo-science-fiction tropes is embarrassing.

Dark Matter: The observation is the observation, of course, but whether it is gravitational "influence" or a sign of our present clumsy formulation of gravitation is another matter (excuse the pun). Inventing a brand new type of matter that has not / cannot be observed is fine as a placeholder, of course, but that it is taken so seriously as a possible final solution is a bit poor. What's more likely: an incomplete understanding of gravitation that turns out not to scale well or misses a rotational characteristic, or a mystery hack-job type of matter there's never been any sign of?

(Having a bit of fun here, obviously.)

Until we can empirically separate the formalisms, they are all equal with only metaphysical differences.

Quite so. It's all about which adjective you add to each formulation: "embarrassing", "infinite-speed", "spooky". Fields were "spooky action at a distance". The problem here is that you get the same results, so currently it's a matter of personal preference, of what sits best with your own biases. To me, waveform collapse is story-making, a results of viewing things as "parts" and "steps" and a slight "personification" of the phenomena.

It's a bit more than a placeholder at this point.

It's about inaccessible scales, though, isn't it?

Anyway, we'll see. The boundless enthusiasm everyone has for their 'the end of history' solution is always interesting. I feel that the final (temporarily final, of course) formulation for this will be something else. It just feels "hack-job" and "faith" at the moment. But the fun is in the unfolding of it all.

We know that galaxies cluster along tendrils of invisible heavy mass.

We don't know this at all. We know that galaxies cluster, we don't know about heavy mass. And so on...

POST: The only glitch I've ever experienced; Exactly what happened to me? Did I die?

[POST]

Disclaimer: This might be a long read for some of you, and for that I'm very sorry. I've never told anyone about this and it's been a truly cathartic experience for me, finally being able to let everything out. Once I get home I will probably go back and edit out some of the more unnecessary details just for readability's sake.
When I was a child, I discovered a cool eye-trick that kept me occupied when I was bored. I found out I could bring things into and out of focus by shifting my field of vision from looking 'at' to looking 'through'. To clarify, if I was staring at something like a cereal box, I could 'blur' the text and images until they were unintelligible, then snap everything back into clear focus.
I would practice my secret ability growing up by staring at something and seeing how many consecutive times I could repeat this cycle of blurring and un-blurring before breaking. Over the years, I realized my eyes had developed a sort of unconscious tic where they would lose focus automatically and seemingly vibrate back and forth rapidly. Whenever this happened everything would go blurry for a quick second before returning to normal. I've never been able to catch myself in a mirror and see what it actually looks like, but that's what it feels like. If I were to describe it more, I would say it feels like my eyes are going "bzzt", sort of what you would imagine Jerry the Cat's eyes to look like after having been smacked in the head with an over-sized mallet.
While this tic was worrying the first few times it happened, it was never followed up by a seizure or heart-attack so I never really felt the need to disclose this oddity with anyone.
Fast forward to the ripe age of 22; I had graduated with my B.S. in Comp. Sci and moved back home with my parents until I could hopefully find a job or a paid internship. The year I graduated was my sloth-period. I would wake up at noon, halfheartedly look for start-ups, work on some personal projects I finally had time for, and mostly play all the games my heart desired.
The incident occurred some time in early-mid May of 2007, because I remember the grisly VTech incident had recently happened. I'm not one to pay attention to everyday mundaneness, but I remember this day with crystal clarity, thanks to years of mind-wracking analysis and post-speculation.
One Friday in May I awoke to find, instead of food on the dining table, $30 tucked under a coaster. I checked my phone and my mom had texted me, saying that her and dad had gone to one of their warehouses in Arizona to take care of some urgent business and would be back by Sunday. I checked the fridge, saw hot-pockets, and decided I wanted to eat out. It was at this point I should've realized something was off- what kind of person says no to hot-pockets?!
I made my way, bleary-eyed, to the garage and unlocked my car. Once I got in, I started the ignition, started playing my favorite album by the Red Hot Chili Peppers, and pulled out of the driveway. Drumming my fingers to the beat of the song, I made my way down to the main road while pondering what to eat (I lived in a small residential community in a low-mountainous area, and it takes 8-10 minutes down a stretch of mostly empty road to get to the first main intersection). I settled on a Double Western Bacon from Carl's Jr so once I got to the first main intersection I got in the left-most lane, flicked on my signal ticker, and waited for the signal to turn yellow.
Then my eyes buzzed.
What I can only describe as a very vague, vignette-effect sort of haze seemed to layer my vision. The light blinked from green to yellow. I shook my head, and blinked hard to

clear my vision. The light was going to turn red, so I pivoted and started turning.
I heard what sounded like a boat-horn pierce the air, and what appeared to be, and indeed was a Hummer H2 bearing down on me like a full-powered steam locomotive. Time did not slow down, nor did my life flash in front of my eyes. I only had time to experience what felt like the world's steepest roller-coaster in the pit of my stomach, and think to myself "Oh shit", before the SUV crashed into the side of my compact full force and I felt my body perform a twisted, gruesome marionette-like dance.
Then, as cliché as this may sound, I experienced what I can only describe as a kind of 'intense vibration' start from my head and envelop my body, accompanied by a rushing blindness and a feeling of instantaneous displacement. I blinked- metaphorically I suppose, since I should probably be dead at this point.
I was in my car again, foot planted to the brake and hands on the wheel, fingers mid-drum.
My eyes buzzed.
At that moment a rush of electricity surged through me; at the same time, I was utterly paralyzed. The music started sounding tinny, like it had been submerged in water.
The light turned yellow.
My hands gripped the steering wheel, as a bead of proverbial sweat rolled down my temple.
What the fuck just happened?
The light turned red. What the FUCK is going on? I instinctively closed my eyes as the H2 roared past the intersection, whipping a gust of wind through the open window. The music came back, flooding the deathly quiet intersection.
There were no cars behind me or around me, so I spent a good few minutes at that intersection, foot firmly rooted to the brake and hands still gripping the wheel. I was finally able to un-lock my body enough to shakily finish the journey to the Carl's Jr. parking lot, where I chain smoked until my nerves cooled.
It's been over 7 years since the incident, and I've spent a lot of time thinking on it, wondering exactly what had happened back there.
Was it just a premonition, or did I somehow go back in time?
I so vividly recall the moment of impact and the feeling of being thrown about by a giant, invisible hand- it felt so real to me that I still get goosebumps. I still have no idea what my eye-blurring ability had to do with anything. To this day my eyes still do the involuntary buzzing, but no more "premonitions" or anything of that sort. This was the first and only glitchy occurrence I've experienced.

[END OF POST]

Q: What if we never die? What if, when we die, our consciousness or spirit or whatever is transported to an alternate universe that is identical in every way except for the split between our death? That universe in which we died exists, and we will be mourned, but our consciousness no longer exists in that universe - it now exists in the alternate universe where our death never occurred. What if this happens every time we 'die'?

What if that happens every time we make a decision? What if we are 'extended people' across all possibilities, but we only look through the "viewport" of one possibility at a time. For the other worlds, we are 'philosophical zombies', operating on automatic. We only have free will and influence over our "viewport" world.

This would certainly be quite probably in a many-worlds universe in which me in World A does THIS whereas me in World B does THAT.
What I'm curious to know then is, would all my other "me's" lead drastically different lives, if there is always a "me" that takes an alternate route from me? Shouldn't that make sense?

Imagine that, right now, what you see before you is in fact an image on a screen, depicting this current world-moment. Now imagine that you stand back, and realise that image is actually in a grid of images that stretch infinitely in all directions, containing all possibilities.

Every time you make a choice, you are essentially traversing that grid moment by moment, traversing this 'possibility space'.

It's not quite right to think of there being many of "you". You are not your body; your body is a part of the environment. What "you" are is the conscious awareness that "looks out through" the body, of a particular moment/possibility.

== Wow, that idea will stick with me for probably the rest of my life. As will that visualization of stepping back and seeing a grid of possible lives.==

Yeah, it's my favourite image for this.

If you find that useful, you might be interested in the comments in this post and an attempt to explore the idea in the guise of 'pseudo-time-travel' as a thought experiment here/ (Although the second one is a bit convoluted and mixed into the comments, since it was an attempt to bring out the details via a dialogue.)

Mixed that up with the idea of waking life being a bit like lucid dreaming, and it's quite a powerful idea.

I've entertained the idea that life itself was a mere lucid dream or a simulation perhaps. I don't think that very much anymore, it's an interesting thought but I just get hung up on how vast our universe is with such intricacies, it seems to real to be fake.

Have you had many lucid dreams? They are often more "real" than this experience.

The universe isn't vast, except in your thoughts (neither is it small, though). Your actual daily experience probably covers a few miles at most. And even then, in what sense do you actually move through those miles? Do you go to them, or do they come to you...?

You have to watch and not confuse what you think-about something with what you actually experience of it directly.
It is important to realise that, if you investigate, there is no "underneath" to your experience that you can detect; you are basically dreaming all the time. What you see is what there is, to you. Whether you then think your dream is "inspired by the senses and an external world" or not, your experience would be the same. You can't tell the difference!

This doesn't mean it is "fake"; it just means it (literally) isn't what you think it is.

...

Q1: Thank you for sharing your story. Of course, I have no idea what might have happened! But the "eyes" thing made me think of EMDR, a technique psychiatrists use with PTSD patients and others. In some cases, the eye movement therapy seems to prompt them to go - in their own consciousness (but how else would one "go"?) - into another dimension. You might find it interesting to read about it!

Q2: Thank you for reading! I will look into eye movement therapy and see if I can unearth anything.

The idea is that it helps break the link between traumatic states and certain stimulus. But in a way, that's quite interesting for this too.

...

[QUOTE]

Quantum suicide and immortality:
In quantum mechanics, quantum suicide is a thought experiment, originally published independently by Hans Moravec in 1987 and Bruno Marchal in 1988, and independently developed further by Max Tegmark in 1998. It attempts to distinguish between the Copenhagen interpretation of quantum mechanics and the Everett many-worlds interpretation by means of a variation of the Schrödinger's cat thought experiment, from the cat's point of view. Quantum immortality refers to the subjective experience of surviving quantum suicide regardless of the odds.

[END OF QUOTE]

POST: Déjà Vu: Is it really a thing?

Or, maybe Déjà Vu is a real thing but is wrongly used by the majority of those who use it, and it is much rarer but it does happen...

I think this. People say 'deja vu' when they really mean "that's familiar but I can't quite place it". The experience is stronger than that. It's pretty hard to investigate experimentally or prove though, because it's not a controlled experience: it happens as "part of life". Unless you happen to have written down a dream or prediction, or happen to put aside your surprise to tell your friend "this is about to happen", you can't. And even then, the actual event won't be recorded except as an anecdote. (Plenty of those on 'glitch' I think, if you search.)

Maybe when people start wearing Go-Pro/Google Glass all the time, we'll be able to get some evidence. :-)

Q: Maybe we're all just a part of the Twilight Zone
Jokes aside, it is a real phenomena in our brains. There are theories which explain this physiological reaction. I say that stress causes it in the brain would which results in inability to distinguish different memories and their timelines.. So an old memory overlaps and you may feel like you don't know which is happening.

Sure, there are theories to 'explain it away', for instance:

The psychologist Edward B. Titchener in his book A Textbook of Psychology (1928), explained déjà vu as caused by a person having a brief glimpse of an object or situation, before the brain has completed "constructing" a full conscious perception of the experience. Such a "partial perception" then results in a false sense of familiarity.[1] Scientific approaches reject the explanation of déjà vu as "precognition" or "prophecy", but rather explain it as an anomaly of memory, which creates a distinct impression that an experience is "being recalled".[2][3] This explanation is supported by the fact that the sense of "recollection" at the time is strong in most cases, but that the circumstances of the "previous" experience (when, where, and how the earlier experience occurred) are uncertain or believed to be impossible.

But with no actual research, this is just story-making, rather than a scientific investigation. Plenty of deja-vu reports have the author remembering the source, or being able to anticipate events in advance as it unfolds - beyond simply 'feeling familiar'. A pretty hard thing to do research on, mind.

POST: clear plastic lunchbox like thingy through which you can see stuff

[POST]

Hi, I am new to reddit and not sure where to post but this place seems suitable enough. Years ago when I was around 6, there were two sisters in my school bus who always had this clear plastic lunchbox like thingy through which you can see stuff. If you held the lid of that box in front of you, you could see a 'film' being played. Not like on a television, but as if you are watching through a lightly tinted glass. The lid had to be held in different angles, sometimes it worked, sometimes it didn't. I only looked through it a few times but remember two films very clearly. Once there was a man who was sitting in his office writing on a paper. There were grey blinds in the backdrop, a pencil holder and a woman standing beside him. After a while, (seconds?) the man turned to talk to the female (no audio). The other time it was just a flower swaying in the wind. I saw more but I can't recall. They were always videos/films, never a mere image. Also, the films were always different. I remember asking my parents to buy me one of those boxes (they had no idea what it was). At that time, I didn't think much if it. We moved and I eventually forgot about it. Maybe it is a toy or something which I am not aware of but I never came across anything like it again. I Googled too but to no avail. I thought I'd post here to see if you guys have any idea. Thanks.

[END OF POST]

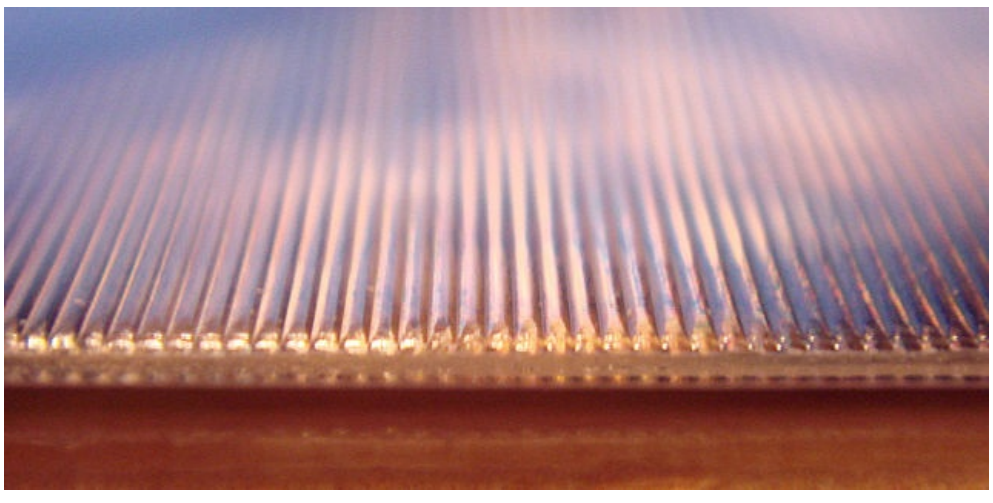
Are they lenticular images? The surface shows a different image depending on the angle you view it at. Changing the angle makes the picture "move" as you go through the images.

See quick video on lenticular images on bookmarks, for instance [deleted]. Used to get them on rulers, lunch boxes, stickers, mousepads, etc.

[QUOTE]

Lenticular printing:
Lenticular printing is a technology in which lenticular lenses (a technology that is also used for 3D displays) are used to produce printed images with an illusion of depth, or the ability to change or move as the image is viewed from different angles.
Examples of lenticular printing include flip and animation effects such as winking eyes, and modern advertising graphics that change their message depending on the viewing angle. This technology was created in the 1940s but has evolved in recent years to show more motion and increased depth. Originally used mostly in novelty items and commonly called "flicker pictures" or "wiggle pictures," lenticular prints are now being used as a marketing tool to show products in motion. Recent advances in large-format presses have allowed for oversized lenses to be used in lithographic lenticular printing.

Image i - Close-up of the surface of a lenticular print.



[END OF QUOTE]

No, it wasn't a lenticular image. The plastic lid played short clips without any interruption, they weren't pictures. The clips were very clear unlike lenticular images, just a little tinged. Thank you for replying though.

Interesting. Definitely my best effort. So, you didn't have to move the box while the 'video' was playing? Only to get the best angle for viewing?

How long ago was this?

Yes, just the right angle would do. Maybe something to do with the light? It was mid 90s. I know it is very long ago but I remember both the scenes like it was yesterday. It really bugs me not knowing what the heck it was. :|

Hmm, annoying. It can't be really a 'video clip', technology-wise. Maybe it is lenticular-related, but it "played" in some way. I really want to know now. I was a bit beyond "lunchbox age" at the time though. Going to have to ask about!

POST: Knocked unconscious, mysteriously moved way further than was possible from fall

[POST]

First time post, been reading lots of stories on here and finally I remembered my very own Glitch in the Matrix I experienced when I was younger but didn't care to think much of it at the time. It happened during recess in the 4th Grade. There's a jungle gym located right around a corner of the school, there's doors close to the corner that lead right out to a large blacktop area that extended the length of a football field, like a big square, with basketball courts and tetherball courts. The jungle gym around the corner is to the right 40 feet if you walk out the doors. And there's a much BIGGER jungle gym with swing sets that are located on the FAR side of it. This bigger jungle gym's perimeter begins 40 ft. to the left of the doors. So my friends and I were playing tag across the entire playground, it made the game more challenging and fun with this much space to run around, more places to escape to, run around, and lots of kids you could easily hide yourself amongst. I was hiding out in the playground around the corner at the very top, looking out for potential 'taggers.' Suddenly one of friends who is "it" spots me just as I'm about to climb down. I scurry down the ladder, run around the jungle gym, and make it out onto the blacktop. My friend is hot on my trail, and I corner it and begin heading to the larger jungle gym. I'm not half way across the width of this last basketball court when I see a girl from my class out of the corner of my eye. This girl has anger issues, everyone thought she was annoying, always asking dumb questions that were already explained, acted like a dog in class, just plain weird, (personally I think she had some form of autism, but we were kids, didn't really care.) But she's running at me in a pursuit angle with her arms out in front of her. I saw it coming, but I didn't stop sprinting because my friend was behind me. BAM! (She was a lot bigger than me.) I remember going airborne for what seems a split second, I see the world upside down, feel gravity take hold, then instant black. I had hit my head on the concrete on what couldn't have been less than 10 feet away from the edge of the jungle gym where the woodchips began... I emerge from the blackness dazed at first. I'm on my back sprawled out ALL the way on the woodchips on the FAR side of the jungle gym right in front of the middle of the swing set. I could have maybe believed waking up on the woodchips toward the edge of the jungle gym, but I was over by the swings... Unless I had flown over the entire jungle gym, there was no way I could have rolled unconsciously all the way through a large, connected jungle gym that has all the walkways, several slides, stair cases, tunnels, the whole shebang... I had hit my head on the concrete which must've been 180 feet away from where I awoke. It had seemed really strange to awaken at that spot, but I quickly overlooked the fact as I asked the kids who surrounded me what happened. I asked how long I was out and a kid said, "I dunno like 30 seconds..." He was just staring at me with caution as I had just been knocked out. Other kids attested to his account. I asked "What happened?" (Just to be sure what I remember from before waking up was true.) The kids told me that I had hit my head on the concrete and blacked out. But I never asked how it was possible that I had moved that far from the place where I simply hit my head on the concrete, and how I moved that far in that amount of time. I grabbed my friend, sat down at a table and continued to gather my thoughts, the small throng of kids had broken up, and no teachers had noticed the incident. (Which is really weird because there is usually a few teachers out on the blacktop watching kids, they surely would've noticed a kid lying unconscious on the blacktop or near the edge of it.) My friend asked me if I'm alright, I tell him I'm fine then decide to grab a teacher just to be safe. I tell the teacher I had been pushed down on the blacktop then had awoken over by the swing set. All she did was ask about who did it, what was going on, and she checked my pupils. But I was born with different sized pupils so she couldn't really tell if I was concussed I guess. So, all the while in the back of my head I keep thinking that's just weird how I got all the way over to the swing set lying stretched out on my back, in under 30 seconds unconsciously, surrounded by like 15 kids who had been eagerly waiting for me to come to. I couldn't have been knocked out too long or else someone would've gotten a teacher. And no one mentioned that girl who had pushed me. No one mentioned how my rag doll of a body came to be over by the swing set. But I figured that's not the important information right now. So my teacher and I go find the girl that pushed me, she's blushing with guilt. She doesn't fess up but instead starts trying to back herself up. She gets taken to the principals office by a teacher, but I couldn't help but feel bad for whatever reason... I mean I wasn't in any pain (yet), I felt pretty okay, and honestly thought it was kind of cool, it was my first ever knock out (except given to me by a girl.) Maybe it was cause I thought she didn't "know better," but I ended up having a grudge for the sprained ankle I'd get and the crutches is have to be on. I end up going to the hospital, get scans, they determine I have a concussion, and I sprained an ankle from the incident. All I remember was being upside down hitting my head, and my ankle didn't hurt until later that day. But still the question lingers in my mind, how did I just seem to "transport" across a jungle gym. I doubt that girl would've been able to pick me up, carry me across the jungle gym (in under what must've been 30 seconds) without getting weird looks from teachers and kids. I mean that playground is filled with the entire 4th grade of the school. It doesn't really bother me since it happened 8 years ago, it's just one of those unexplained glitches of the Matrix I guess... no logical answer other than a glitch or "jump" in the system. Does kind of bother me know that I'm thinking about it a lot though. I KNOW I shouldn't have landed that far away from where I hit my head but I never asked for my "tagger" friends account of it even though I felt I should've, something made me think otherwise... I blame my young mind for not really caring for all the logical details, but maybe it was the Matrix making me think otherwise. I don't know. Won't be explained, just wanted to share my unconscious teleportation glitch.

[END OF POST]

But I was born with different sized pupils so she couldn't really tell if I was concussed I guess.

Basically, you were born concussed:

In a few decades' time, you are going to suddenly 'snap' back to being lying there on the concrete, all those years having been an instant dream.

Or, in a few hours' time, you are going to suddenly 'snap' and you will find yourself aged 35, lying in bed with your arms around "that girl with anger issues", having been awoken by the gentle crying of your new-born son in the adjacent room, then telling her you had the craziest dream starting from back when you two first got together, when you collided at the gym that day.

POST: I found this interesting.

[POST]

I am sorry if this has been posted before. I found a video in Youtube from 1977 about glitches in the matrix. [http://youtu.be/jXeVgEs4sOo]

[END OF POST]

I love that.

People might also enjoy his essay How to Build a Universe That Doesn't Fall Apart Two Days Later - available here [http://yin.arts.uci.edu/%7Estudio/readings/dick/index.html] - which is very glitchy after the halfway mark when it mentions his book Flow My Tears, the Policeman Said with an interpretation similar to that referenced in the video.

Meanwhile, the transcript for that conference session is available here [https://ia601907.us.archive.org/16/items/PhilipKDickSpeechExcerpts/PhilipKDick_Speech.txt].

Q1: Thanks for that link.
In the latter part of that video he ad-libs some bits that don't show up in the transcript:
"We live in a computer-programmed reality and thre only clue we have to it is when some variable is changed and some alteration in our reality occurs we would have the overwhelming impression that we were reliving the present perhaps in precisely the same way hearing the same words saying the same words and I submit that these impressions are valid and significant and I will even say this: such an impression is a clue that at some past time point a variable was changed -- reprogrammed, as it were -- and that, because of this, an alternative world branched off... " - Phillip K Dick

Well spotted! That ties the two together nicely.

Q2: I've read this guys books Do Androids Dream of Electric Sheep (aka Blade Runner) and Valis. He has some very interesting literature and I strongly implore you to read it. Maybe not Valis though, that was just weird and it was known the main character is supposed to be him. He had a lot of LSD. But still, so did Alan Watts and he was a very lucid person. In fact, he claims LSD was a shortcut to nirvana for some people and allowed them to see beyond the limitations of the confinement of their minds.
I am yet to try LSD...

Q3: While I'm not opposed to hallucinogens, there is no shortcut to nirvana. And there is a much, much more severe chance of psychological distortion with drugs than most other paths to nirvana, or whatever that word means to you.
Alan Watts had many amazing things to say, but he drank himself to death. This is not what a person free from suffering and clinging does.

Hmm. I was looking into that (gurus, enlightenment, simulations and the like). Info dump:

Alan Watts was a funny one. He was great to read and listen to, and he did say he was a "philosophical entertainer" rather than an actual philosopher or Zen buddhist. A guy who knew him wrote this [https://web.archive.org/web/20120513200444/https://leroywatson4.wordpress.com/2012/04/28/alan-watts-scoundrel-or-spiritual-entertainer/], which seems like an honest assessment, excess wives and booze and all!

Thing is though, enlightenment itself doesn't necessarily change your character [https://paidtoexist.com/enlightenment-is-overrated/], apparently (see fallacies [https://web.archive.org/web/20140325044045/http://lovebliss.eu/fallacies-about-enlightenment.html]). Nisargadatta Maharaj, of I Am That fame, ran a tobacco shop for a living and died of throat cancer. Similarly others. See here [https://www.facebook.com/JoanTollifson/posts/434342306638108].

All enlightenment is, is seeing that how you think about the world is a fiction, and perceiving that directly. You can do the Douglas Harding experiments in ten minutes and see it for yourself. It won't make you a better person instantly or less grumpy even necessarily, although you might have greater compassion because 'everything seems to be part of you', and it will change your perspective, literally.

This stuff is all fun to think about, and weird experiences are cool, but in the end I think it doesn't matter much. This might all be a dream/simulation, but we're in it and are bound to its rules. We can stop identifying with our "simulation character" though, then treat it as an "experience machine" and revel in it.

(To any "seekers" I'd say: Do the Harding experiments, use the new perspective to stay relaxed and alert during your day and get on with your life, making the most of opportunities that arise for new experiences. If you still feel the urge, read Presence by Rupert Spira or The Direct Path by Greg Goode or Douglas Harding's own Head Off Stress - then resume. Still dissatisfied and want something more kooky? Alan Chapman's Advanced Magick for Beginners, to help things along.)

. . . enlightenment without understanding its coincidence with personal change is like . . . This perception is enlightening, but not enlightenment.

It's a matter of definition though. You can truly understand and experience the nature of the world, but it doesn't necessarily improve your character. That's something you have to work at, perhaps. These are two different things, as I see it.

You might be better to call it 'realisation' (seeing clearly how things are) and then something like 'integration' (where you dissolve the boundaries).

You can 'realise' and still have very much a person-based experience, but now within a new context. Changing that experience is something you can focus on through self (small 's') examination, although I'd say that change does happen by itself gradually as identification loosens somewhat. Increased connection and so compassion, etc. But it doesn't necessarily mean you're going to be all "pure living", I'd suggest?

I just came across this which had interest, maybe [https://web.archive.org/web/20140818031838/https://oeith.co.uk/2014/08/05/on-retreat-with-alan-chapman/].

(1) Awakening ≥ (2) Liberation ≥ (3) Enlightenment

Where "awakening" would correspond to what I termed "enlightenment" in my post. Achieving a non-dual perspective is not equivalent to 'freedom of the personal self', fair enough.

...

This is exactly true. I want out.

But those steaks are just so damn tasty...

Thing is, when you get out you might find you are... Dwayne [https://www.youtube.com/watch?v=BVupRsbx8UM] - Dibbley [deleted]...

POST: glitch

[POST]

This happens like once a month for me but occasionally, I'll be going about my day and for whatever reason, I'll need my mother and she is normally in her room. When the time comes to go find her, she is nowhere to be found. Both cars are always in the garage, I now make sure to check all the bathrooms (despite the fact that the lights are always off), and she isn't in any room in the house. But then I always return to the kitchen, call her, and she comes out of her room asking what I need, claiming she was in her room watching tv the whole time, and my dad normally agrees. Not as intense as a lot of these stories but this as happened to me too many times for me to not post it on here. When I told my mom about this happening, she just laughs it off. I told one of my internet friends and he thinks I can travel to different dimensions, but it's out of my control...

[END OF POST]

If she was quietly reading/watching TV, etc, it might be that she's just "gone quiet", like in this story. People have practiced this technique to be invisible (really: be less noticeable), apparently.

Your mother is therefore a ninja.

But most of the time, the tv won't even be on..

Then all the quieter...!

Unless you mean she says she was watching TV and it wasn't on. Is that what you were getting at?

Yeah like after I'm done looking and she says she's in her room, I'll go to her room and she'll be lying down watching tv like she was there the whole time. But when I look in her room, before calling for her, the tv will be off unless my dad is watching something.

Very interesting! So it's more like she's off somewhere else completely. Bizarre!

(Which, of course, is the point of this subreddit.)

There are quite a few "people going invisible" glitches though, suggesting that maybe there is more of a something-going-on rather than just the usual randomness.

POST: The I Ching Becomes Opposite

Q1: There's a theory that when this happens it's because we accidentally switched universes to one that's almost the same but slightly different. Our memories of the old universe remain but through our experience we notice the differences.
However that's just a casual jokey theory to explain this.
What it is more likely to be is that our memory isn't as set in stone as we like to think it is. It can be very malleable and we can be completely convinced that we're right even when we're completely wrong. Look up false memories.
I think one of the reasons this happens is that we experience things linearly but our memories related to an experienced event are affected by memories and experiences from our past and the future.
[http://www.unisci.com/stories/20012/0613011.htm]

Q2: Yes, this could be true, that's the entire nature of a glitch though, because of this we never have proof, we never have enough evidence even if pictures were taken, something would happen to where the pictures would disappear, or the camera would, or the SD card would, etc etc and on and on, in the end this is why it's always happened this way. If a glitch left a trace of evidence, we'd have the answer we so desperately need, and it won't be a glitch any longer, it'd be explained fully and no longer a mystery. Then there'd be no need for this reddit.

Indeed. The principle of 'self-consistency' means that the changes are always coherent with the rest of the experience. The only thing retained is your memory of the previous way, and if your lucky you share that with another person.

Of course, it's probably happening constantly with nobody having the previous memory.

At each moment, the world is re-created from scratch, taking everything into account over all time and space. Which is nice. But how to harness this?

I wish I knew

Intentionally switching universes.

I wonder if people have glitch stories where they are aware of some 'cause' rather than it just happening. The website realityshifters.com has stories that are basically glitches, but some of them imply someone doing things deliberately. But then it's like 'magick'.

Q3: Which is nice. But how to harness this?
Keep checking those lottery tickets even if you know that you lost?

Surely the other way around:

- Step 1: "Know" that you won.
- Step 2: Check those lottery tickets.

Q3: not if we're talking about glitches in the matrix. The OP knew from experience that how to read the i ching the right way. But hen the universe changed and it became the wrong way.
So the op might've bought lotto tickets and lost. Then later the universe might've changed and the same lotto ticket's numbers might now be the winning combination.

I follow you. Of course. The whole point is that your 'knowledge' has stayed the same before you discover that the 'world' has changed.

POST: [deleted by user]

These things can "just happen", apparently [https://www.theguardian.com/lifeandstyle/2012/oct/12/experience-head-injury-musical-prodigy]. Perhaps knowledge is "accessed" rather than acquired, and the "learning process' is actually just one of relaxation and acceptance of one's innate talent.

Rupert Sheldrake's "morphic responance" theory holds it that once something is learned by a group of people, it becomes easier for others to learn it. As if the universe operates according to "acquired habits" with persistence. (He references rats negotiating a maze in one part of the world making it easier for others elsewhere. Also, scientists trying to grow a particular crystal structure, very difficult. But once one lab succeeds, other labs find it much easier suddenly.)

I guess it's just amazing the way the brain works, I know I'll never fully understand it hahaha

hahaha, indeed!

POST: What are shared hallucinations? [x-post /r/Psychonaut]

[POST]

I kicked meth over a year ago, but something has puzzled me about my experiences back in those days. Back then I would tweak with a group of friends, and we would play this game. When amphetamine psychosis set in, when the hallucinations really started getting interesting, I would write down on a piece of paper what I was seeing, point to the spot, and have my friends tell me what they saw. Then I'd show them the paper. 90% of the time it was, detail for fucking detail, the exact same things. Whenever something startling would happen, say a grotesque meth monster appeared out of nowhere, we would all jump at the same time because we all were exploring this alternate reality together!
How could these be hallucinations?
We came up with a theory. Perhaps the brain functions as a radio receiver of sorts, and our perception of reality is the station we're tuned into most of the time. Something about the combination of sleep deprivation and dopamine/serotonin receptor over-stimulation must allow us to "tune into" other stations (dimensions) and allow us to glimpse into them without leaving our own. Edit: Kind of like an oldschool knob-turn radio halfway between two stations, receiving parts of both transmissions.
I dunno. It all sounds stupid now that I type it out. But I have no other way of explaining my experiences back then. Help?

[END OF POST]

A1: If it's a shared experience, it's not a hallucination, because hallucinations are entirely subjective. As such, there can be no such thing as a mass-hallucination either.
When you mess around with brain chemistry, you can get all sorts of weird sensory effects. Just look at the Erowid Experience Vaults. There are a lot of similar observations made when using the same substance, like the famous DMT elves.
That's not to say that people cannot be suggestible, we are, and many of us will lie about things to fit into a group; from laughing at a joke you don't get or claiming to see the same religious figure floating mid-air; because we often don't want to be excluded. And while it can be difficult to detect when intoxicated, when sober its easier to notice a longer delay (or suspicious lack of one) in response time.

Shared experience - that's better. Basically, it's like having a shared dream, as a bubble in your waking world.

...

Oops, looks like our guy sapped out. I was going to reply:

"Depends on the level of detail. But I agree that people can fall "into synch". The level of the "synch" though, is fascinating itself. If everyone really does hallucinate the same monster, with the same face, and the same everything, then that's amazing and more than just "predictability" that could be accounted for by a shared history leading up to that moment."

POST: Eerily accurate prediction on /x/

[POST]

==Sorry about this post being "ripped from the headlines" of the annoying world of internet drama, but it was just too bizarre and creepy not to share. This is not a post about the ongoing online drama itself, that's just the backdrop to something strange I noticed.
To start with, I'm shamelessly addicted to watching pointless internet drama unfold, so naturally I've been following the gamergate/4chan/fappening fiascos from start to finish. To me, the recent situation with Emma Watson and 4chan was especially interesting. Here's a quick rundown for those who are unfamiliar, and pay close attention to the dates that everything happened. I provided links for proof of these dates:

- 9/21/2014: Emma Watson's UN Feminism speech is posted on youtube here. It goes viral.
- 9/21/2014: EmmaYouAreNext.com is created (supposedly by 4chan) threatening to reveal Emma Watson's nudes. A site called FoxWeekly is the first website to post a story about it.
- 9/23/2014: The mainstream media starts running stories about 4chan's horrible EmmaYouAreNext website.
- 9/24/2014: Evidence surfaces on 4chan that EmmaYouAreNext.com was actually created by a company called Rantic Marketing.
- 9/25/2014: Shortly after the evidence is posted, EmmaYouAreNext.com re-directs to Rantic Marketing's home page with this message calling for the shut down of 4chan Still with me? Good. This is the weird part I can't really explain. I'll use links to archive.4plebs, a website that automatically archives posts with their original time stamps.

On Tuesday, I was browsing /x/, 4chan's paranormal board. Mostly it's a bunch of people posting creepypasta and spooky pictures. I noticed a post called "Looking for Anon?" that said the following:
"Well this is more than a long shot but an Anon on here months maybe even a year ago was supposedly predicting the future.
He said that he seen the End of 4Chan. This is the only bit of info I remember unfortunately. But he said he remembered the very last picture ever posted on 4Chan and drew it. Was a very badly drawn reaction face.
Few weeks later I seen the real picture, was a reaction image of Emma Watson making a face wearing yellow but the /x/ thread was gone.
He predicted a bunch of fucked up shit I completely forget. But with all this Gamergate, and Fappening2 shit happening at the same time. Keep an eye out for Emma Watson if we get shut down.
Cause then you'll know /x/ is real."
Once more for emphasis- "Keep an eye out for Emma Watson if we get shut down"
One anon found the thread the OP was referencing in the 4plebs archive here. It was posted almost a year ago, on 11/9/2013. It's about a guy who claimed his computer was glitching out and showing him brief glimpses of future webpages and news sites. He said he'd seen "the last posts that will ever happen on 4chan". When asked about the last post on 4chan, he said that it was a reaction image posted under a message from moot (the site owner) about the site shutting down. He tried to draw what he remembered of the reaction image here. Posters said it looked like one of these two reaction images, both of which are of Emma Watson.
Here's where things get weird, so please verify all of these timestamps so you know I'm not making this up. The post I first stumbled upon titled "Looking for Anon?" was posted on Saturday 9/20/2014, the day before Emma Watson's video was even posted. You can view the archived post with the timestamp here. What are the odds the someone would link Emma Watson directly to the attempted shutdown of 4chan the day before her initial Feminism video was even posted? Know about the fake website devoted to her the day before it went up? That in 2 days, the mainstream media would take the story and run with it? That in 5 days, the whole scheme would be revealed as a self-admitted undercover plan using Emma Watson to shut down 4chan? All of this, based on a vague, year-old post?
Could this really be a coincidence? Or could it be something more...==

[END OF POST]

A Google search-by-image on that image -

- there's nothing older than a day available. Is the image you linked to meant to be a new "recalled image" or is it meant to be the original attempt?

EDIT: This is one of the first things to appear on /r/glitch that could potentially be proved by third parties. How exciting eh? I don't see why Rantic would bother. I'd say it's a glitch already in the sense that the overall idea appeared a year ago, and this has played out in the Rantic campaign. It doesn't correspond exactly, but sufficiently. But, y'know, I need to see the image as posted a year ago eh... ;-)

That's the original 2013 poster's recreation of what he remembered the last 4chan post was. He supposedly recreated it from memory. This [https://archive.4plebs.org/x/thread/13693414/#13693509] is the direct link to that archived post.

Ah, right, I wasn't clear from the wording. She's one purty laydee, such golden hair! I like a girl where you can never tell what she's thinking - or where she's looking!

So, as in, his recreation in 2013 of the image.

POST: Phone glitch

[POST]

I was at a cousins house messing around in his recording 'studio' (just his bedroom with sound proofing material).
I was recording random bits of my voice and using effects, I was alone in the house as he went to get food so it was completely quiet.
I hear my iPhone ringtone but think to myself 'that can't be mine it's on silent and vibration is off'
I decide to check and I had a missed call, I missed it by seconds.
There's no way it could have been anyone else, no other house around for miles and I was alone, did I somehow 'know' I had a call?

[END OF POST]

I have this too. Moment's before I get a new message on whatsapp, I sense it and look at the screen of my phone.

You're just picking up the high-pitched electronic noise. Your phone has received the message before it updates the screen / makes the alert. (Like knowing a TV is on in the house, etc.)

Holy shit man, reality is collapsible.

Reality is just one big origami project, everyone knows that, simply pick a colour and a number...

POST: Looking for actual tiny glitches to determine if we live in a Matrix

[POST]

FermiLab is running an experiment to determine if we live in a holographic universe. As I read it, they are essentially looking for glitches at the tiniest scale possible.

[END OF POST]

Q1: Something tells me consciousness is the glitch

See philosophical zombies and solipsism, but it's not necessarily both. If we each experience a 'dream world' where everyone is a character, then we too in that world are a 'dream character' - we are actually the dreamer and the dream, and "I" and its body is dreamt also.

With this approach, everyone is a 'zombie' including you, it's just that you are also the dream viewpoint, through the main 'viewport'.

Alternatively, this is shared dream, with most of the people being 'aspects of you' but some of them being viewports for other consciousnesses. This means many dreams, with sometimes only one viewport character - meaning everyone's desired experiences can be accommodated.

Note that here we are not just dealing with "your mind" but "the mind", the mind associated with the dream world, or "ideational space", to borrow a lucid dreaming term.

(Re: "Brains" are just images that you see in the dream. Nobody really has, or is run by, a "brain" - only mind/consciousness, which is fundamental.)

[QUOTE]

Solipsism:
Solipsism (i/ˈsɒlɨpsɪzəm/; from Latin solus, meaning "alone", and ipse, meaning "self") is the philosophical idea that only one's own mind is sure to exist. As an epistemological position, solipsism holds that knowledge of anything outside one's own mind is unsure; the external world and other minds cannot be known, and might not exist outside the mind. As a metaphysical position, solipsism goes further to the conclusion that the world and other minds do not exist.

Philosophical zombie:
A philosophical zombie or p-zombie in the philosophy of mind and perception is a hypothetical being that is indistinguishable from a normal human being except in that it lacks conscious experience, qualia, or sentience. For example, a philosophical zombie could be poked with a sharp object, and not feel any pain sensation, but yet, behave exactly as if it does feel pain (it may say "ouch" and recoil from the stimulus, or tell us that it is in intense pain).
The notion of a philosophical zombie is used mainly in thought experiments intended to support arguments (often called "zombie arguments") against forms of physicalism such as materialism, behaviorism and functionalism. Physicalism is the idea that all aspects of human nature can be explained by physical means: specifically, all aspects of human nature and perception can be explained from a neurobiological standpoint. Some philosophers, like David Chalmers, argue that since a zombie is defined as physiologically indistinguishable from human beings, even its logical possibility would be a sound refutation of physicalism. However, physicalists like Daniel Dennett counter that Chalmers's physiological zombies are logically incoherent and thus impossible.

[END OF QUOTE]

I've been thinking about this since I was 9...

You must be exhausted by now! Move on to something else?

Q2: The way I like seeing it. We're all the main characters in our own movies. To others we're nothing but the creepy extra staring out the window watching the bus stop.

u/torilikefood: I like making guest appearances in other people's nights, but I don't like to be the center of attention. Let them have their light.

Do all your dreams start with "Previously on torilikefood..." ?

POST: Impossible does happen."impossible" is a metaphor,why haven't redditors realized this by now?

*Q1: Isn't it interesting that if you make impossible two sperate words, you get **Im possible** ==> I'm possible ==> I am possible.*
*If you believe that the **I** in you creates the reality that is, then the impossible is always possible.*
Just find that rather fascinating.

Q2: I hope you're not serious.

[QUOTE]

Equivocation:
Equivocation ("to call by the same name") is classified as an informal logical fallacy. It is the misleading use of a term with more than one meaning or sense (by glossing over which meaning is intended at a particular time). It generally occurs with polysemic words (words with multiple meanings).
It is often confused with amphiboly; the difference is that equivocation arises from an ambiguous definition of a word, while amphiboly refers to ambiguous sentence structure due to punctuation or syntax.

[END OF QUOTE]

Sounds great. How does that work though? How do I go about creating the 'reality that is'?

Q1: That's a great question. How, to me, is highly subjective. Much like reality itself. We see a lot of universal ascepts to reality that encompasses both you and I. Beyond the framework of reality itself comes the uniquely individual ascept that is you. Or me.
This you is the distinction that seperates our how's, if that makes sense. We are both apart of a larger reality in which our ways of living denote what is possible and equally impossible. I may never come into contact with a glitch that directly affects you, yet I would still believe that the glitch you experienced is equally possible for me -- that glitch is how you and I are related to reality, the framework which gives us both possible and impossible.
I tend to think in terms of duality and ultimately believe in a source from which dualism derives. Think of a river and as it flows, part of the stream gets seperated by a boulder and decides to traverse a different path and near the end finds its way back to the larger whole, that is the river. The entire time, while seperated, it was always still apart of the river, because that is its source from which it came. Reality acts the same way. Impossible and possible are the same, but both are distinct paths of reality and yet are still connected and derived from reality.
Reality is the collective sphere of both possible and impossible and what seems impossible to someone may in fact be possible to another and vice versa.
Hope that all makes sense. I'm not even sure I understood where I was going with that till the very end. So thanks for making me explain.
TL;DR:: How you create reality is how you define reality.

Interesting. Alternatively, we are both whirlpools in the same stream, temporary patterns made of the same water. Sure, if our attention is on the whirling, we seem separate, but if you reach down below... there is no separation.

Our own pools have their own structure: reality seems a certain way for each of us, but it actually we are experiencing our own being and structure. We can change shape in order to change this for ourselves; different people have different shapes, therefore possibilities.

The shape of the whirlpool that we are evolves and changes, which we experience as the passage of time. But really, no time passes, and there is no real existence of before-after, cause-effect, doer-done, except as trace memories in the structure of the pool - just like the wake of a ship is the "past" left by the ongoing "present" of the changing location of the ship itself.

TL;DR: Reality is our experience of ourselves. If we change ourselves, we change our possibilities.

I like it. And totally agree. Like an equation, whatever changes on one side, directly changes x or any unknown on the other! Though there are moments where x may equal itself, this is reality finding congruence with itself. Finding oneness throughout the formula.

Another component is that messages and changes travel without adherence to time or space...

If you have a glass of water and add more water to it, the water level doesn't end up higher at one side than the other; the water level as a whole rises. In this way, the 'height' of the water evolves all at once. So it is with the universe. 'Messages' apply to the whole, changes are available to everyone / become part of everyone.

All good fun. But, how to use practically?

POST: Missing Time

[POST]

I personally feel that missing time is very much NOT a Glitch. It is some thing else entirely but I go through it from time to time...
Colorado, about 2 years ago... Back story: Ever since I was a kid, I'd go outside every night and look at the Moon, Jupiter, Mars, Venus, and the Constellation Orion. Of coarse not all are visible all year round and they are in the sky at different time. So when ever I go outside, depending on time and time of the year, I look at those that are present in the sky if its clear enough.

I went outside to have a cigarette at about 11:00pm. I walk out to my car, look up at the Moon, Jupiter, and Orion. I look down and my car door, open the door, and look back up at the sky. Jupiter and the Moon have completely set and only a portion of Orion is now visible! I go through the standard "Holy Shit! What the fuck!?" stage and just stand there completely disoriented and a little dizzy. (How long does it take to open a car door? 3 seconds? 5 seconds?) I bend down and crab my cigs off the seat and light one. Still completely disoriented and dizzy I say to myself "It happened again..." I smoke my cig and go back inside and it's 1:48am. Almost 3 hours are gone and they went by like it was just 3-5 seconds...
Stuff like this used to happen regularly, like multiple times per month from Feb 2008 to September 2011. I've taken showers that I could swear was only 10 minutes but 1.5 hours have gone by and my brother is passed out on the couch (which he never does). Once I was gone for an entire day. I went to bed one night at about 10pm and woke up at about 2am the next night so it was about 28 hours! And on that instance I had my brother ask me where the hell I've been. I sleep with my door cracked open so the AC can come in and my bed is visible from looking through the crack. He asked something to the tune of... "Where the hell have you been!? Your car was here the whole time but you've been gone! And when the hell did you get home!?" I answered "What the hell are you talking about? I just took a nap, it's 2am." He said "Ya you went to sleep WEDNESDAY NIGHT, it's FRIDAY MORNING! Where the f**k have you been!?" I replied "Oh shit..." When stuff like that happens, I tell him the same thing. Either "I don't know, but it's best not to ask.." or just "Don't ask!"

[END OF POST]

A combination of "absence seizure!" plus "reduced activity invisibility" [https://realityshifters.com/pages/yourstories110.html]:

I don't know if this is a reality shift but it is weird. My wife is invisible to me at times. It happens frequently. I'll go through the house looking for her then call out and she'll be right there sitting on the couch. She'll think I'm nuts that I didn't see her. I've already been in a room with friends and I'll be talking about her as if she wasn't there and people look at me like I'm nuts and then look at her and suddenly I see her sitting right there in front of me. I think she can relax her mind and go to a real quiet space. It's like she wants to be alone and undisturbed at times. It seems like people in general ignore her or act like she's not there.

POST: Glitches and Chaos Theory

The difficulty with all this is, if we can't directly experience it, then effectively we're still here, just imagining it. Branches and branching are just ways of thinking about possibilities in visual/diagram form and possibilities are themselves just imaginary, if we never experience other branches or the 'branching process'. We only ever experience what actually happens. In fact, we only experience this; what 'happened' is out of reach too. :-/

But it's fun to think about, and maybe in a 'non-material' all-at-once universe we can do something with it.

If we did jump time streams - not to escape death, just to jump to another possibility - what happens to the body we jump out of? Does it continue as a 'zombie' on automatic without our consciousness looking through its eyes? When you walk down the street today, look at the other people, and consider how many of them might be 'dead inside' with their 'viewport occupants' having jumped to nicer alternatives!

Other possibilities:

- We each experience our own dream-world, with cross-dream interaction when things 'match'.
- The universe 'takes everything into account' from the start. If we make a decision, it is re-factored in from the beginning across the whole timeline, all at once.

For the second option:

Imagine being on a particular hill (location and point in time) on a landscape built up from sedimentary layers (time passing). You make a decision that the hill over there should be a different shape. The landscape instantly alters from the lowest sedimentary layer upwards such that this is true. Both your present experience and evidence of the past match your request; you may or may not remember the request.

The whole landscape adjusts such that The universe as a whole is always self-consistent, with memories being consistent and so on, unless a person knowingly make a change, in which case they might retain old-vs-new memories.

I guess it depends on how significant our experiences really are. Are we as important as we think? Experiences only matter because we attach significance to them. I mean ... What makes something that happened 20 years ago any different from something that may happen in the distant future?
Well... The answer is that something 20 years ago may affect the future. But still, it's as distant (and probably as unknown) as something from the future. But still, the past and future are both intangible concepts. That's my point. Both are equal, but one is a speculation and the other is a foggy fact.
People say the future can't influence the present, but who knows if it can or not. We don't even know how things work. We don't even know what we are. Are the past and the future really that different? What's more "important?" Endless future probabilities or a past set in stone? As humans we like to attach value to everything. "This is real and this isn't." "This means something and this doesn't." Heh...
I guess all of us wonder if other people are even real. I like the idea that everyone is the same consciousness in the end. Every human soul is the universe expressing itself in a different form, tied together. When you think about it, it's quite logical... We're all made from the same stuff, driven by the same forces, experiencing similar desires with overlapping dreams. People feel the need to make a distinction and stress their individualism, for obvious reasons. But I bet there's a way for separate souls to communicate far beyond speech. Wouldn't it be odd if in the end we were all the same consciousness?

I like the same-consciousness idea: waves in the sea, whirlpools in the stream, all the same water, and so on. We place importance on our own experience because it's the only one we have directly really, but there's nothing necessarily stopping us 'reaching down' into the connecting, timeless water beneath the temporary pattern that constitutes ourselves.

For the past, present, future - well, if they're all part of the same thing (the universe, whatever), then the fact we experience moments in sequence is just that, our experience. Actually they all arose at the same instant, and you can imagine that they will be part of the same pattern. Past may not influence future may not influence past, but the whole pattern would be coherent or self-consistent, which would look the same as each taking account of the other.

Perhaps all that really matters is: is reality responsive to our intentions and desires? Does it listen, does it speak to us? If it is made of us and us of it (the whirlpool and the stream), then there is no boundary and our deepest intentions will surely be in line with everyone else's and the flow of the universe overall.

...

Q1: I would like to take a shot at answering your question. Assuming you die in your original timeline and switch what happens to the version of yourself that's already living in that time line?
Let's imagine consciousness as a river ever flowing. When it branches off in to different areas is it the same water is the water connected still? It's the same with consciousness and time. Time split somewhere down the river but it is still connected to the original stream.
If that is the case then when you die in this timeline then you "wake up in the other it's still you there was never a different consciousness. It was always the same one. There is no other version of you that was replaced it was you.
You are infinite in your "being", there are infinite numbers of you experiencing different things at the same time, but it is all being experienced by the same you the same consciousness.
I hope that makes as much since as it did in my head.
TL;DR: Nothing happen to the other version it was you all along.

Okay, I am 'infinite in my being', but I still seem to be looking through one particular "viewport". Are the other versions of me just 'zombies', acting automatically but without anything 'looking out' through their eyes? When I look around, how many of these other people are 'zombies' too? How can i tell the difference?

(I tried to explore this in a post a while back, with the idea of "extended persons" and "parallel experiences", but it's pretty hard to connect the parts persuasively into a coherent picture.)

I like to think of it like information sent over the internet. Take email for example, when you write it, it is whole. After you send that email it is broken down in to packets which then are sent but don't all take the same path. If one packet of information is intercepted in transit then you can read a small piece of information.
Think of these paths as time and the email as "You" when you began you were whole then time split and each line got a different packet of you with information as to "What/who" you are. Like the email when it gets to its destination it becomes whole again. If there are a finite number of time streams in which you exist then this would explain the N.E.D. people experience sometime.
Edit: Not zombies its just part of the packet experiencing one line of transit to the finial destination. Think of it as one packet of information in the email reaches its end point and jumps to the next packet in line until all packets have reached the end.

By 'zombies' I mean 'philosophical zombies', note.

Interesting idea. From a personal perspective though, there still only ever seems to be one 'me' in one 'place'. However, I guess this is similar to the conception of 'God' where God is all things, or the 'one thing', but fragmented into numerous viewpoints (waves in ocean analogy).

[QUOTE]

Philosophical zombie:
A **philosophical zombie** or **p-zombie** in the philosophy of mind and perception is a hypothetical being that is indistinguishable from a normal human being except in that it lacks conscious experience, qualia, or sentience. For example, a philosophical zombie could be poked with a sharp object, and not feel any pain sensation, but yet, behave exactly as if it does feel pain (it may say "ouch" and recoil from the stimulus, or tell us that it is in intense pain).
The notion of a philosophical zombie is used mainly in thought experiments intended to support arguments (often called "zombie arguments") against forms of physicalism such as materialism, behaviorism and functionalism. Physicalism is the idea that all aspects of human nature can be explained by physical means: specifically, all aspects of human nature and perception can be explained from a neurobiological standpoint. Some philosophers, like David Chalmers, argue that since a zombie is defined as physiologically indistinguishable from human beings, even its logical possibility would be a sound refutation of physicalism. However, physicalists like Daniel Dennett counter that Chalmers's physiological zombies are logically incoherent and thus impossible.

[END OF QUOTE]

I like that idea; waves in an ocean.

Yeah, it's a current favourite of mine.

If you ever feel appropriately motivated, I've just been reading this guy's (Bernardo Kastrup) new book on idealism (that everything is made from mind; there's no 'stuff' separating us). His main metaphor: we are like whirlpools in the water, made of the same stuff, connected, and yet individual too. Like the answer to the question: if we were in The Matrix, what would 'The Matrix' be made from'? Quite accessible, as these books go; check it out.

That and the cheesy story from the start of Illusions by Richard Bach about letting go:

"The Master answered and said "Once there lived a village of creatures along the bottom of a great crystal river... continued [https://en.wikiquote.org/wiki/Richard_Bach#Illusions_:The_Adventures_of_a_Reluctant_Messiah.281977.29]"

Consciousness can't be created or destroyed because of conservation of energy. It's all linked to the source of consciousness and goes on somewhere else. Whether it be at the source once again or in a new life or reality depending upon what the consciousness has decided to do. Sort of like dying in WoW you can choose to restart or begin again or create a new character with better talents etc. That's what I think.

Respawn! Nice. I'm looking forward to that then. Only, if I am consciousness having a 'TriumphantGeorge' experience, when I die, I won't be 'me' anymore I suppose? My 'character' will be gone, as I think of it.

Q2: My take would be that there are not parallel worlds of all possibilities, but potential possibilities. That being said, we need to remember that time is not linear as we experience it. So, maybe if you wake up in another world, that world hasnt been fully actualized with you until you are in it. i am probably not making sense. I would say a tree does NOT make noise falling if no one is around to hear it

So, each of us is effectively having a 'personal dream-world' type experience?

Q2: In a basic sense, ya

So, time is linear as we remember it - because we only have one set of personal memories. If I 'jump worlds', really all that has happened is that there is a discontinuity: that my most recent memory and my current experience are at odds.

We might say that we 'branched off', but really we never see a branch, we just see that our present moment has changed quite a bit. We might think of there being a 'dead me or another me on the branch I left', but really that's just us imagining things - a way of explaining making choices to ourselves.

(It's more plausible that we're dealing with a shared dream where all choices have been taken into account...)

POST: I vaguely recall Verne Troyer dying a few years ago. I thought about it and realized it was Gary Coleman, even though i was pretty sure both did. Instead of saying i "switched universes" or some shit like that, I accepted that I probably remembered wrong. A lot of you need to do the same.

I always thought of this sub as a tongue-in-cheek way of presenting weird experiences. I didn't think people were actually taking the idea seriously that we are transferring between universes.

A lot of the "fun" of the thread is that it has a slightly jokey banter - hey check this weird experience and the responses. However, lots of people do seem to have real jumps that occur to them that go beyond this, and most people seem fairly sincere when they post.

"Seizure!" or forgetfulness or distraction or confusion is probably the usual explanation, but you can rarely prove this - and the real point is that the experience is personally meaningful in a way that seems beyond likelihood.

The main problem here is that there are too many trigger-happy submissions to this forum; the quality bar is becoming pretty low! Over at the your stories section of Reality Shifters, stories are added more slowly, and I'd say about a quarter of them are worth thinking further about. (i.e. Even if we assume no 'paranormal/parallel' aspect, there is something interesting going on, and there is enough detail that the usual explain-awayers can't be applied.) A much lower number applies here!

Q1: A lot of people on here actually believe their life has "glitched" at some point. For a large part yes most things are just major coincidences or brain fuck-ups but alternate reality theory (or whatever its called, multiverse) is actually something that people believe and its not that crazy. (I don't really, i just like the stories).

Q2: It's not that I find alternate realities crazy. I am at least familiar enough with quantum mechanics to understand the possibility to be quite within the realm of believability. I just doubt that transitions between them occur that easily or frequently.

Q1: I agree. But it could happen constantly and we'd never know. It's difficult to translate my thoughts to text especially on my phone.
I think we're on the same page though.

I think I get you.

You don't need quantum mechanics, you just need some form of idealism (the idea that what we perceive is fundamental, there is no secret 'solid stuff' hiding behind the scenes, there are no divisions of parts to the universe).

If there are jumps, then these are jumps of the whole universe, at once. If the jumps are self-consistent, then the memories post-jump will corresponds to the details of the post-jump universe - nobody will ever know. There will be no trace of the previous format of the universe, because where would that be stored and how could it be accessed? Could be happening all the time.

If someone were to discover how to cause a jump, they might retain the pre-memory - because they remember the action, the 'doing' - whereas everyone else would be re-aligned to the new version. Perhaps this is what 'magick' is. (And if we're all accidentally doing this, bringing the universe in line with what we want, then we'll all be getting incredible coincidences at least occasionally, not realising we're causing them.)

Q3: Why even come to this sub then? For a lot of people it's interesting to entertain the idea of possibilities like the ones presented on this sub, even if they don't fit into your understanding of reality. What is reality and who are you to define it, anyways? What are your credentials?
Instead, your statement comes off as condescending in a really narrow-minded and immature sort of way, like you're trying too hard to convince us (or probably yourself) how much you've got it all figured out. Why not just lighten up and enjoy the sub for what it is? I mean, did you really expect to find some sort of proof of deeper truths here or something?
Part of what makes things like this sub and the paranormal in general fun is having an imagination -- you might want to try it sometime.

Q2: You couldn't be more wrong. I just want people to think before they post because of the high percentage of shit on here lately. (I unsubscribed about a week ago actually). I love reading about actual strange/unexplainable things that happen to people. Not "i thought x was dead" or "i couldnt find my clothes, but then i found them righy where i left them!" Or just simple coincidences. Or computer glitches.

Super-agreed.

"I couldn't see my eyes, I looked for them all day, and when I eventually found them they were in the other mirror, not the one I last saw them in!"

POST: one way to get whatever i want

Thinking the opposite of something, with intensity, is the same as thinking of something. You can't actually think of an absence: you end up with the thing, plus some modifier like "not" beside it. The Matrix don't listen to no negative bits, it's all 1s no zeros. Agent Smith likes to toy with you, remember.

You might find this thread [POST: What was the most Epic Fail you ever had from a spell that actually worked?] and this thread [Dramatic Effects] interesting. You should post more examples!

POST: The day our two hour drive became a ten minute drive

[POST]

Hello everyone! Here's a weird driving glitch that happened to me and my husband back in 2005.
We were leaving Lubbock, Texas. Our drive home would take 2 hours. We'd driven this many, many times over many years. There are lots of small towns in between and just no way to make the drive any shorter.
We'd called the kids to say that we'd be home around 4:30 P.M. It was now around 2:15 P.M.
After we called the kids, we stopped at a cute little grocery store. We browsed every aisle and picked up some snacks for the road. We were completely content to take our time and enjoy the drive.
We also stopped at about the halfway point to fill up on gas because the prices were so much better than what we knew they were at home.
The drive itself was very peaceful. The day was beautiful and we were content to enjoy each other's company and the road trip and overall everything was very, very pleasant.
(side note: our vehicle was older back then and would show the radio station number when the radio was on. It would show the time if the radio was off. We had the radio on the whole time.)
I remember small chit-chat and eating some of the homemade beef jerky we'd picked up. Otherwise, the drive was uneventful and seemed typical with the usual amount of traffic.
As we pulled into the driveway, I switched the radio off to check the time.
It was 2:25 P.M.
I was very surprised, but also very sure that the car clock had messed up somehow. I asked my husband what time it was.
He looked at his watch, looked at me, looked at the car clock and then back at his watch.
He said it was 2:25 P.M.
We were both in shock, but told each other that somehow his watch and car clock had messed up at the same time.
We went in the house and checked the time. It was now 2:26 P.M.
The kids were surprised to see us so soon, but quickly brushed it off to 'parents being weird'.
My husband and I talked through the whole trip over and over.
We'd spent the day in Lubbock shopping. We'd stopped for lunch around 1 P.M. to miss the bulk of the lunch crowd. We'd headed home after lunch.
We KNEW it was 2:15 P.M. when we started the trip home. We KNEW the drive would take 2 hours. We KNEW we'd stopped TWICE along the way and should have gotten home very close to 4:30 P.M.
We've never come up with explanation.
EDIT: TL;DR: Drive should had taken 2 hours. Hubby and I called the kids to say we were on our way home. We got home 10 minutes later, much to everyone's surprise.

[END OF POST]

Q1: You read 12 as 02 twice. Happens.

Q2: Occam's Razor prevails.

I don't think that's quite how Occam's Razor works... it's to do with choosing between two models with equal explanatory power, and choosing the one with the smaller number of conceptual entities - it's not just "I can dismiss it as you made a mistake". Especially when, as most often is the case, it doesn't address the actual post, instead offering a little parallel story instead.

Which isn't to say it's some sort of time jump either, of course. But "brain went funny" or "saw things wrong" isn't an explanation either; it's a content-free retort.

You make a valid point, but others were leaning towards the possibility of a wormhole as the explanation for this glitch. I figured, since misreading the time is something that sometimes occurs for me, it must have been what happened in this story. Not the totally extraordinary possibility that OP can pseudo-timetravel.

Yeah, there's sometimes a tendency to see everything as falling into one camp or the other here. Either it is presumed that a story is an example of (say) time travel, or it is presumed that not accepting a handwaving reference to (say) "memory is fallible" is a vote for time travel.

The underlying assumptions are that: a) there exists an explanation, and: b) the post contains sufficient information to reach that explanation. Neither are necessarily true.

By the first one I mean that an "explanation" exists as a human construct, a narrative fiction, rather than something out there in the world - and it's not necessarily true that one can be formulated. And if it can't be "tested" - via thinking through the events in these cases - because there's insufficient detail, it's hard to see how it's an explanation at all. When the explanations offered amount to a naming and categorisation (such-and-such a cognitive bias, beyond its applicability), or a broad generalisation (memory is

fallible, brains are glitchy), then they're essentially worthless.

So far as they remember from 10 years ago. Without the hard evidence of the receipt from the store, we really don't have anything to work with.

Okay, so the actual answer is surely: we don't know what happened, it's an open verdict? (Note: and by open verdict, I don't mean "keeping it open because it might still be time jump. I just mean we shouldn't confuse explaining away with having an actual explanation.)

Nope, its a pretty clear cut case of an anacdotal story from a false memory. We have multiple options for what happened that don't involve breaking physics, can't say which it is due to the 10 year time gap, but we can be confident it wasn't a time jump.

So... as I said, I wasn't suggesting it was a time jump. However, we can't say it's a false memory either (which has a specific meaning and context), if 'we're going to hold ourselves up to a high standard.

Of course, this depends on what we're after here. If we're trying to scientifically (in the proper sense of the term) "prove a glitch" - and if what we mean by "a glitch" is that the "laws of physics" were broken - then obviously we're going to be out of luck. Life is anecdotes, and the reports on this subreddit have already happened, usually in everyday life, and never in a controlled environment. The gas station receipt could have been explained away also, if it had been part of the original story, it would just have added another layer to our "confusion and coincidences" narrative.

POST: [META] John McAfee plays Russian Roulette

[POST]

I read this article in Wired a while back and since then I've been scratching my head over what it describes... specifically John McAfee's "Russian Roulette" demonstrations.
Here's the article:
[http://www.wired.com/2012/12/ff-john-mcafees-last-stand/]
Here are some choice quotes:
He keeps his eyes fixed on me and pulls the trigger a fifth time. Still nothing. With the gun still to his head, he starts pulling the trigger incessantly. “I can do this all day long,” he says to the sound of the hammer clicking. “I can do this a thousand times. Ten thousand times. Nothing will ever happen. Why? Because you have missed something. You are operating on an assumption about reality that is wrong.”
...
“Let’s do this one more time,” he says, and puts it to his head. Another round of Russian roulette. Just as before, he pulls the trigger repeatedly, the cylinder rotates, the hammer comes down, and nothing happens. “It is a real gun. It has a real bullet in one chamber,” he says. And yet, he points out, my assumptions have somehow proven faulty. I’m missing something.
The same is true, he argues, with Carmelita. I’m not seeing the world as he sees it. He opens the door to the bungalow, aims the gun at the sand outside, and pulls the trigger. This time, a gunshot punctures the sound of the wind and waves. “You thought you were creating your reality,” he says. “You were not. I was.”
The way I see it, there are a few possibilities here:

- The reporter is outright fabricating these events,
- The reporter is exaggerating what happened,
- John McAfee used some sort of trick to fool the reporter (maybe he secretly had the safety on?),
- Quantum Suicide is real and we happen to live in the universe where John McAfee doesn't blow his brains out,
- John McAfee is somehow "creating our reality." (???)
  So... I put it to you, good citizens of /r/Glitch_in_the_Matrix: what the fuck is going on?

[END OF POST]

John McAfee is somehow "creating our reality."

I quite like this as an interpretation (for fun), because it's reminiscent of a Philip K Dick story style, perhaps Eye in the Sky in particular. Are we in fact all living out our lives in the last few moments of the mind of John McAfee, in the aftermath of a virus scanner error which resulted in a devastating nuclear accident?

See also: Ursula K. Le Guin's novel The Lathe of Heaven and the associated PBS film adaptation.

Maybe he read those too.

POST: A New Dimension of Thought

I'd be a bit cautious of the "computer software" metaphor when it comes to brains and (really what we're talking about) mind, but it's certainly good to indulge in a bit of introspection and to directly attend to experience. Specifically, noting the content and nature of our actual experiences as they arise, and deconstructing the descriptions we tend to use - which often don't correspond to the direct experience very well at all.

For instance, in what sense do you actually experience "your brain" at all? Do you even really experience "remembering" as such? What leads you to think that there are "programs" that are "running in the background"? The background of what, precisely? And when you are introspecting, where and what exactly is the "me" that is doing the observing?

All good fun.

POST: [deleted by user]

Hello! So, I think that what we often really mean by saying that the world is a "dream", is that it has no solid underlying substrate that can ever be experienced - which therefore means it effectively doesn't have one. Calling the world a "simulation" and so on, is really just a currently fashionable way of formulating that older idea, using modern metaphors of "information" and "programs". (And in common with other metaphors, a problem with the simulation metaphor is that it gives the sense that the world is being "run" as a process and is dynamic, in an objective way and dependent on something external. This arises because we assume that the 3D-spatio-temporal formatting of our experience is a property of the world itself. It's perhaps more accurate to say the world is being "explored", and it is logically static but perhaps modifiable.)

Similarly, when we say that we are a "soul", that's a way of trying to articulate the nature of our direct experience, which I'd suggest might be best described as an "open aware perceptual space" in which our experiences arise. If we pause a moment and attend to what we are actually experiencing right now, we can recognise this for ourselves: we discover that it is indeed like we are a "space" in which our bodily sensations float, fading in and out, with a visual image floating in front of us, and sounds floating here and there. There might be a particular "feeling" sensation which we tend to call "me" - typically a small spot somewhere behind the eyes - but that location is inside our overall perception, so it obviously cannot be us. It's just a reference point. Note that this direct experience is different from how we think about ourselves, which is as "a body walking around in a 3D environment, with an associated personality" - a human inside a world. Our actual experience is of being "that which perceives", within which sensations and perceptions and thoughts arise - a world inside us. Looping back around to dreams and glitches, then, a "glitch" becomes just a discontinuity in our ongoing experience. The idea that "the world" has shifted is something we infer from our own concepts about the world, via our parallel constructions in thought, just like any other explanation. The nature of experience itself, however, remains a complete mystery, in the sense that it can be known but it can never be understood. Our explanations place no restrictions on what can be experienced. Although we sometimes forget it, our descriptions are merely connective fictions which summarise the observations catalogued so far; they are in no way "what is really going on". In other words:

- Observations dictate the validity of models.
- Models do not dictate the validity of observations.
- No underlying substrate will ever be experienced.

Although there may be some overlap or feedback here between the models we adopt and the observations we are funnelled towards as a result.. This would have implications in terms of the stability of one's ongoing experience, and the potential to deliberately create a glitch?

...

Don't poke holes in the screen, it took an eternity to get those dimensions all lined up! I dunno, nothing specific on reading material - and it's just one take on it I've got obviously - but maybe George Berkeley's Three Dialogues for some retro thought-provoking stuff?

I do struggle a bit to recommend specific reading, since as is the way of these things, you come to your own view and everything else is "yes, but". And a lot of where you end up is a result of having lots of thoughtful conversations. Most of the reading that got me thinking was more philosophy/science stuff, plus models of memory and perception, mixed in with some more esoteric things. At the end though, you see all that stuff as metaphors, parallel constructions.

Okay, let's see...

The underlying thing, then, is about having a certain direct experience though. When I say "open aware perceptual space" I mean that you literally can experience yourself as that, if you pay attention. And having done so, the relationship between the nature of experience and the content of experience makes sense on a direct, intuitive level. If you're looking for books which discuss and lead you through that, Rupert Spira's Presence I & II are probably about the best written descriptions. (Ignore the fluffy language on the covers, the actual content is pretty streamlined one you get past the introduction: see sample chapter.)

If you like a science starting point, then N David Mermin's What's bad about this habit essay is worth a read, as is his introduction to QBism. Also on the science and philosophy front, I'd recommend Julian Barbour's The End of Time and David Bohm's Wholeness and the Implicate Order. Also, more in terms of the thinking about thinking, Paul Feyerabend's Against Method and Farewell to Reason are great but a bit dense - his unfinished Conquest of Abundance is more accessible and gives a flavour though. (And if that all sounds too grim, I still recommend his autobiography, Killing Time.)

...

A1: I believe this too. And we're not the only ones.
"To live is to sleep, to die is to awaken"
And,
My grandmother used to recite this rhyme:
Row, row, row your boat
Gently down the stream.
Merrily, merrily, merrily, merrily,
Life is but a dream.

A2: It is not true, it is not true
That we come on this earth to live
We come only to sleep, only to dream
-old Aztec poem

POST: Question for those who have gone through near death experiences

[COMMENT]

I have had a near death experience. I was in a head-on collision going 65-75 mph down a two lane road. The other car hit us on my side (passenger side) and the car was totaled. Looking at the photos I don't know how I lived. Somehow I walked away with whiplash and a broken toe.
But moments before the accident, I saw a large yellow and green glow in front of us. I even said "hey what's going on up there" but my bf that was driving didn't see anything. It was just this feeling like the site of the crash had energy already there. Coincidentally (or not?) we were listening to the Jack Johnson song Country Road, about a "head on collision on a two lane country road" at the time and the song was the last thing I remember before I blacked out.
My bf remembers everything, hitting the car, the noise it made, even the spinning of the car after we hit. But I didn't become conscious again until after the the airbags deployed and I "woke up" to the voice of the on star woman. My bf was completely ok but I was so disoriented. I went to the hospital and got everything checked out but somehow I felt that I had died. I have this vague memory of dying and then looking at my life and choosing to go back. Like I felt I had more to do here and wasn't ready to leave. I can even remember conversations with other beings about whether I should go back. The memories seems to fit into the timeline of my blackout, but it doesn't really make sense that way because what I had experienced had no time, at least how like I know it here.
I have always been intuitive and had seen many apparitions, "glitches", deja vu and other paranormal experiences when I was a kid. And since have been fascinated with clairvoyance and the like. Studied energy healing, etc. This near death experience only validated my belief in a spiritual reality outside of our limited perspective. If you are experiencing these things, I wonder if you also had made a decision to come back but just with more awareness. Do you remember anything like this?

[END OF COMMENT]

Q1: This is incredible, thank you for sharing! I think you're absolutely right about me consciously deciding to come back with more awareness. You hit the nail on the head. After I was hit the only thing I remember is everything going black and having the thought of "I'm really hurt right now but I'm here, I'm alive, everything's going to be okay." I never had any moments where I connected with other beings or had any vivid images, it was just black, but I did receive some kind of message saying that I would be fine. When I was young I didn't have any paranormal experiences, except I do have a vague memory of seeing the number 11 a lot when I was going through puberty (around the age of 12). The appearance of the number 11 came back in full force after my accident, and has been a guide post for my life journey if that makes any sense at all. Thanks for sharing your story and allowing me to gain some insight into mine!

Q2: 1's, and specifically 11:11 is most closely associated with a forthcoming positive awakening. A blossoming, if you will. It makes sense that you'd be surrounded by it at a time of your coming into physical maturity and now your coming into spiritual maturity.
This is a bit of synchronicity for me, too. I was just reading about the significance of 1's this morning. I've learned to understand these things as road signs that you're on the right track and everything is okay.

Although - sometimes having an 11:11 pattern sounds like a real pain.

Personally, I do not think such "pattern overlays" have any inherent meaning other than the fact there is a patterning effect - plus whatever meaningful associations you gain from them yourself. Some unfortunate people get obsessed a pattern and it begins to dominate their life to a scary extent (the patterns needn't necessarily be numbers, they can also be full-on scenarios), and end up having a very tough time. See this interview with Kirby Surprise, for examples [https://www.youtube.com/watch?v=2-iMw9KA93U].

TriumphantGeorge Compendium - Part 24

POST: 11:11 -the numbers in my life for over 25 years

[POST]

I want to preface this by saying I have heard every established theory on this from "you are subconsciously prompting yourself to look at a clock" to "it is the gateway opening of the age of Aquarius and we must dress in white robes and do a dance in Ireland." Nothing fits, nothing helps. I am very much a skeptic and although I always keep an open mind, I also first seek the most rational explanation to anything. If you can accept I don't take these things lightly, read on. It started very simply. I saw 11:11 on the clock and thought something about seemed interesting. I don't know what. A mirror of 2 numbers? Four towers? I can't say, but everyone has bombarded me with these explanations. All I know is, I noticed it and something felt odd about it. And then I saw it again. And again. and again. Eventually, it was happening with such frequency that I can honestly say I started to think it was alarming. Why was I seeing this? Well, I shrugged it off nonetheless. After a year of this, I made a new friend who is still the closest friend I have to this day. We go beyond friends, beyond family. One day she timidly asked me if I had ever heard of anyone seeing 11:11 on the clock repeatedly. Needless to say, the hairs on the back of my neck stood up. Over the course of I'd say 5 years, we both saw it with alarming regularity. But we both came to the same conclusion; it doesn't mean anything at all but rather we are very aware of time and we are subconsciously prompting ourselves to look when it's 11:11. That makes a lot of sense, really, because many times when I set me alarm to wake up early, I will wake up a minute or two before the alarm goes off. Subconsciously, we all have an internal clock, so it makes sense that we were just making ourselves see it. That explanation satisfied us for many years. And then it got harder to deny. Several years later, after life took us in separate directions, I was living on the whole other end of the state. A few years in, I was rummaging around in my closet and found a wristwatch of mine I had misplaced months before. It had wound down and was not running any more. I squinted to look in surprise. It had stopped at 11:11:11. Precisely. I also lived alone, and was not in the habit of telling anyone about what I saw, so I don't see that anyone else could have done such a thing. The only person who knew was many miles away and had been since before I bought the watch. But, I still shrugged it off. I was driving down the street one night and the local bank had a digital sign that displayed the time. This night, it read 11:11. I chuckled and then my eyes darted to the clock on my car. It was 8:24. I can totally see the clock breaking. It could even blink 12:00 like an old VCR after a power outage. But 11:11? Why? About 8 years ago I sat with a dear friend in Denny's at the wee hours of the morning. The place was empty except for us and the staff. I told him all my stories about 11:11 as we were swapping strange life experiences. He was dubious, of course, and offered the "subconscious prompting" explanation as most people do but I explained too many instances were piling up that I had no power to influence. He chuckled and shrugged it off. Well, sadly he has passed on since then. He had a variety of illnesses, not the least of which was ketoacidosus which finally claimed his life. As a result of his illnesses, he always had to rush to the restroom after meals and this time was no different. I had already paid the check so I said I'd go with him. On the way, I stopped dead in my tracks and grabbed his shirt. "Look at THAT" I said. There, on the wall, the wall we were both looking at from our tables, the wall NO ONE had gone near while we were in there, was a wall full of grafitti all saying the same thing. 11:11, 11:11, 11:11. "Did I subconsciously write that with my mind or did I subconsciously prompt us to visit the only place in the area with this on the wall," I teased. That was the first time he took it seriously. A couple of years ago or so I had the experience that frightened me. I had moved a bunch of stuff out of my office when I moved out of it and frankly left some of it lingering around the back of my car for about a year. Lazy, sure, but that doesnt matter. What matters is I had a large digital clock in there that had been on my desk. One day I opened the trunk and saw it. It was face down. I laughed inwardly. "You know if you turn it over what it will say, right?" I teased myself. I really didn't believe it, though. And then I picked it up. To my relief, it was blinking 12:00 like any good clock should when it's not properly set. I heaved a sigh of relief. And with that, the alarm on it suddenly rang and the numbers changed to 11:11 11:11 11:11. And then -it powered off, dead, never to work again. Let me say, with all of the grace and dignity I can muster, that I nearly shit my pants. That's not something I can prompt. That's not something I influenced. It was here, in my hands, happening independently of me. a bit over 3 years ago, my mother fell terribly ill. Turned out to be a massive tumor outside her brain in the netting that holds the brain in place, called the Meninges. (The cancer is called a Meningioma). The surgery went awry, and after an emergency second surgery to relieve an infection, she has been left an invalid, barely able to form sentences. It's very sad, let's not go there. But the reason I bring this is up is because a few weeks ago I was visiting her and she kept repeating "one." "one." "one." "one." I asked her nurse what this was all about and she smiled. "Oh, she must have seen the clock. She has this thing where she keeps seeing 11:11 on the clock." Mom smiled and managed a "yes!" And of course my blood ran cold. I had never told her about this. So what conclusion can I draw? I saw it earlier today and I saw it again last night. Is the universe trying to tell me something? Maybe, but if so, it really, really sucks at it and if the universe has this capability it might just resort to words as that would be a lot more expressive. But this is all I get. 11:11. I'd say about maybe around 2003-ish, I had decided to poke around on the net and see if anyone else had ever seen this. To my shock, I found millions of people had. Alas, they had no better explanation than I. "It means it's time to make a wish!" Hogwash. "It means the angels are with you." Preposterous. My favorite has to be on a website called Solara the Nvisible which talked about elaborate druidic dances called "master cylinders" (isnt that a car part lol?) and all of this aerie faerie stuff. Not a shred of hope of answers from that lot. And obviously I completely reject the subconscious prompting notion to say nothing of the pure coincidence idea. No way I can have this many coincidences over this many years. But that clock in my car. It made me think. I drove on my way and mulled it over. I cannot have affected that clock in any way that could produce that effect upon lifting it. This was external to myself. I cannot have used the psychic powers I dont have -I dont believe anyone has them, it's just wishful thinking. So how do I explain it? The unavoidable answer is that nothing is real. That somehow an external force can affect reality and is doing it for others and for me. Well, what the fuck does THAT mean? I don't believe in gods. I cannot say I completely disbelieve in psychics, I suppose, only because I myself have had too many experiences where I have known the unknowable right before it happened -but that is another glitch report. But no matter what else I've experienced, I am certainly not going to believe someone was using mind-powers to do this to me. Not rational. It was a glitch in the matrix. A sign that the impossible was possible because that should never have been able to happen -but it did, just the same. Now, mind you, I don't go around thinking "nothing is real and we're in the matrix." What I mean to say is that I can think of no better explanation to fit the facts -but I still reject it. There has to be a better theory but no amount of "you're doing it yourself" or "dance the master cylinder" is going to work for me either. At this time I have to say I have no theory I firmly believe but will always, always be looking for one. I'm not prone to hallucinating, most of these have been corroborated by other witnesses, and I certainly didn't dream it all. And the examples I have given here are a drop in the bucket for a nearly 30 year long experience. All I really can say is I don't know what it is -but it's something and it doesn't happen for no reason. I am just unwilling to give a pat answer just to satisfy myself. I will keep wondering and looking and thinking. And no doubt, I will keep seeing it.

[END OF POST]

Self-reinforcing synchronicity. The more it happens, the more you decide to attend to it, the deeper the impression, the more you are mind-formatting your reality. There's no inherent meaning; but it does reveal something interesting about the nature of experience eh.

See also The Patterning of Experience.

You clearly only skimmed what I wrote. But thank you for proposing the same tired theory Ive heard for decades that has no bearing on the evidence I submitted. I sort of expected this.

No, you clearly only skimmed. What I describe isn't Bader-Meinhoff or the like. By "formatting your mind" I don't mean you are pattern-searching. You are not filtering experience from what is there; you are filtering experience from all possibilities. Read it properly before moping or thinking you're special. ;-)

I adjusted the link phrasing a little to make that clearer.

I'm neither moping nor special. in fact, bringing up a theory someone has heard a thousand times before makes you the one who thinks they've hit on something special and original! It doesnt fit my experiences. But thanks for the suggestion. Again.

Really, so what is the theory I'm proposing? You definitely didn't read those links. I'm suggesting that you have accidentally selected your future events according to a pattern, formatted your own future path, to an extreme degree. There is no power outside of you making it happen. The more you encounter a pattern, the more you notice a pattern, the stronger the selection is. The pattern affects things 4-dimensionally, even though you only encounter it one moment at a time. You end up looking around just at the exact moment a pattern is there. Reading material and conversations are centred around the pattern. Actually are centred around the pattern - it's not just a case of you noticing. Numbers are the easily recognised one, but any pattern or relationship behaves the same way, once you get into it.

The implication? That your experiences and thoughts actually select your later experiences. The inevitable conclusion is that you to some extent live in your own private universe - a subjective idealist reality - which is effectively an extension to your own mind. And the more you focus, the more you end up in situations which give you more of the same. You might find this interview with Kirby Surprise (great name) interesting. His book Synchronicity is probably the only one worth reading on the topic.

EDIT: Seriously, I don't mean to be snippy. What you are experiencing is what genuine full-effect synchronicity looks like. I've been generating it deliberately lately. It's like cutting a whole in your reality filter and suddenly new sets of events, new parts of the universe, manage to leak through.

Look, when I tell you I know these theories already, I'm not putting it lightly. I don't believe in the synchronicity thing and I see no rational evidence anywhere that I have any ability to influence future events. This requires an almost supernatural belief in things that can't be proven. I do appreciate the attempt, believe me, but it doesnt work for me.

Well, synchronicity is maybe not a great term for it, given its misuse these days, but there's not really a better term I'm aware of. By synchronicity I mean "collections of experiences arising over time which are of the same pattern". And it's not an explanation, it's an observation of a pattern.

Look, I've tried everything in this area too and after experimenting with it, and as far as I can see any useable model requires that we introduce some temporal landscape concept. Although we experience things moment-by-moment, that's not how it's laid out behind the scenes.

I know:

- It's not hallucination.
- If you deliberately attempt to create synchronicity, you can.
- It seems like pattern-selection in a 4D environment.

It's not supernatural. It's not God. It's not other beings. It's not a simulation. It's not "you" in the sense of making deliberate choices. It's not influencing future events as such. It's more like simple, mechanical, automatic perceptual pattern filtering across space-time.

I'm not downvoting. Never do. And I see you took this personally.

To me it's just an interesting phenomenon that most people have to some extent, and it seems we can deliberately increase its occurrence (and I've been getting people to do that). I guess it's been a bit more meaningful in your life than that - so perhaps I seemed offhand and disrespectful. Apologies if so (sincerely).

Ok, show me the scientific evidence that this sentence is true.

As you'll have noticed, there is no way to measure this objectively other than through the experiences of people, so designing a study is problematic (I've considered doing this). At the moment it's restricted to personal investigation. But, why don't you (by which I mean "everyone") do your own experimentation? It's easy to do. Choose a particular pattern, get really absorbed in it, notice how it appears in ways that can't be explained by just noticing stuff, notice how it is self-reinforcing. The best fit so far that fits the experience and isn't "the matrix did it" is there is some filtering process going on. Others (Dr Surprise) have proposed that a model based on string theory might be able to account for it in principle because it can take in the higher dimensional component. I find it a bit of a stretch, personally.

I'm not ignoring you, I have to dash out for awhile. I will adress further posts of yours later. Look, I dont want to make an enemy of you and I have no wish to fight or have it devolve into insults as happens too often on reddit. I just see it differently. I can get that you can make a self-fulfilling prophecy. The man who is convinced he is going to die will find a way to make it happen. Look at Jim Carey. Wrote himself a check for a million or something and kept it in his wallet, believing one day it would be real, one day he'd have a success big enough to match it. And then he did. He claims it was synchronicity. I say he gave himself the confidence and that confidence made the difference. But that's totally different than affecting electronic devices or graffiti on walls. Anyway, Im open to talk, but when I return.

Yeah, that's why "synchronicity" has become a difficult word for this, it's got all these connotations. What I'm using it to describe is just the basic observation:

Similar patterns arise repeatedly over time, in both thought and senses, in ways that seem unconnected except that they have the same pattern. The "matrix" explanation does have the idea we need, which is: That behind the moment-by-moment sensory experience we have, there's a larger world. This doesn't need to be some supernatural or computer based thing, though. Philosophers have previously suggested views that offer the same essential idea (Immanuel Kant, to an extent George Berkeley, etc). The basic idea being:

- There is the world as it really is.
- There is our experience of the world.
- The form of our experience isn't necessarily the same as the world as it truly is.

In Kant's description (here's an okay summary here [https://web.archive.org/web/20130516095302/http://philosophynow.org/issues/95/Kant_at_the_Bar_Transcendental_Idealism_in_Daily_Life]), things like space and time are part of the senses. It is the mind that formats the world into "spaces" and "moments". The world as it is, is all-at-once and everything-everywhere. Just a load of "facts" dissolved into the background.

From Wikipedia:

The salient element here is that space and time, rather than being real things-in-themselves or empirically mediated appearances (German: Erscheinungen), are the very forms of intuition (German: Anschauung) by which we must perceive objects. They are hence neither to be considered properties that we may attribute to objects in perceiving them, nor substantial entities of themselves. They are in that sense subjective, yet necessary, preconditions of any given object insofar as this object is an appearance and not a thing-in-itself. Humans necessarily perceive objects as located in space and in time. This condition of experience is part of what it means for a human to cognize an object, to perceive and understand it as something both spatial and temporal. . .
. . .Kant's view is better characterized as a two-aspect theory, where noumena [world as it is] and phenomena [world as sensed] refer to complementary ways of considering an object.
-- Transcendental Idealism, Wikipedia

This opens the possibility that just as patterns arise across a spatial environment and our mind picks them out (that's what seeing objects really is), so patterns can appear across time and our mind picks them out (that's what events are). Most of the assumptions we make about our perception being direct are obviously wrong but we never really notice. It's only when "crazy things" seem to happen that we realise there must be more going on. That applies to spatial environments - can the same be true of the 'temporal environment'?

Are we effectively pre-filtering "moments of experience" that correspond to patterns? We don't do this deliberately though, it's just an automatic thing. The more you are exposed to a pattern, the more your "perceptual filter" lets that in. The illusion of time passing makes us think that it's a miracle. In a way, saying "it's the matrix" isn't all that bad if what we're really saying is: The universe is actually made from dimensionless information, and we navigate it by pattern searching. We don't cause the future, it's just a natural filtering mechanism that makes it seem to line up.

EDIT: Just to add, the idea behind this subreddit is to "explore together" to find interesting and useful explanations for odd things, whether based on current knowledge or left-field thinking. Very few people are here just to be "right". Most are just here to be interested/ing.

If that were possible, I could have altered reality hundreds of times in my favor.

Yeah, I'm with you there.

You can filter your experiences that correspond to your thoughts (it seems) - and unlikely examples might then take place - but that's not the same as creating them. You are just filtering what's already there. I've played quite a lot with trying to make things happen. You can make your life appear to fit patterns, but that's different to summoning a nice new Ferrari out of thin air. I do see owls everywhere though.

...

I got really beat up for making this post and I just assumed it was more of the same.

Actually, I think everyone loved the post. They just didn't like your approach towards their discussion.

For glitches, by definition, there is no scientific theory yet, perhaps because we need some new concepts, perhaps because they're hard to study in a controlled environment. Sometimes all we have is 'rational philosophy' (which is what physics came from, after all). Everyone in this subreddit is just exploring possible ideas, bouncing ideas off each other. It's not "all about OP".

In my case, you mistook a rational metaphysical idea (which has roots in established philosophy) as being a non-rational spiritual one, and then gave it some major attitude. You don't have to like an idea, but the point here is to discuss it ("that doesn't work for me because..." or "what about this?") and make some progress. Maybe this subject was just too emotional for you to explore like this, understandably.

This place is normally much more easy-going, honestly - I hope you'll stick around. Grounded skeptics are needed to balance out the science-category-recyclers and the philosopher-theorists!

...

A1: You aren't moping you just come across like you reject anything you've "heard" before so you dismiss it entirely

Q: I think most people dismiss things they have investigated before and come up with a dead end from. If you want to color that as moping, that's on you. Not me.

Well, given my first comment was a kinda enthusiastic one (basically I was saying "you too!", check this out) and I basically agreed with you, your response was kinda crap - especially since you obviously don't really get the idea behind it. The fact that you seem to have concluded that something external to yourself causes it is... a sign that you really haven't experimented properly with it and got to grips with the subtleties. It doesn't take much work to prove that's not the case.

...

Prometheus Rising
By: Robert Anton Wilson

Man, I read that so long ago. Is that the one with "reality tunnels"?

Yes, a big part of the book talks about reality-tunnels. Your comment reminded me of an exercise from chapter one where you focus on a quarter until you find one in your environment. It's not every day that I get to link to RAW so I felt compelled to throw it in there.

Right! I remember that now! There's a hundred different ways to say the same thing, I suppose, but each way needs to be said for someone.

I don't think I ever did the exercise. I guess the "owls" are the new "quarters". I think there was another book, Quantum Psychology, which had a language which omitted "I". E-Prime. Quite a thought-provoking read too.

You're right, excellent read! Although I believe E-Prime was meant to omit "is" rather than "I". You mentioned a book called Synchronicity which I keep hearing about randomly but have yet to check out. I suppose now is the time. Thanks!

Right, it was to omit the "is" of identity!

Synchronicity / Kirby Surprise: I initially found the book a bit self-contradictory, but actually it's more that it's intellectually honest and aims to explore possible angles rather than claim a solution. Check out the interview first and you get a pretty thorough idea. Watch out for owls.

...

I just thought of something before going to sleep. Maybe your mom is influencing the other person's thoughts when winning those arm wrestles. I've been looking at some reddit posts recently about energies that we can transmit. I'll link them later. You may have seen some of them because I saw a post about it on this subreddit.
This also makes me remember how I finally talked with a friend who also acknowledged the ability to visualize (while concentrating really really hard) what the opponent in a RPS game will do. And then win. Oddly, I have always visualized what hand will be needed to lose, so I have to quickly reverse the idea to make my decision and win. My friend would visualize the winning move. We did not test this on each other because I was too tired during that time period.
Jeez, and I might as well share this too. I was playing CS:GO with a friend and some other players I was sort of friends with. I've played Counter Strike for thousands of hours previously, so I had a really good idea of how people move around in the map. So I ended up predicting perfectly where the opposite team would be going every single round, for almost all 15 rounds, until I realized that my microphone was off. I was shouting to my teammates where the enemy team was going, but we always ended up going somewhere else. My friend was impressed lol...but we would have won way more easily if my team had heard my directions. In this particular map, there are at least 10 places the enemy could be heading towards to defend (they were Counter-terrorists), and many other paths they could take to get to these places. A lot of choices. Basically, it wasn't chance. To reiterate, I accurately predicted the enemy's exact movements, which I know because there are points on the map where it becomes obvious where you and the enemy may have intersected or not intersected as the game goes on. So either I predicted accurately due to my extensive skill in understanding the enemy and knowing what choices they make based on previous map gameplay decisions and turnouts, or I used the method of asserting facts, and the enemy team followed my facts.
Just as a note, I'm generally really good at identifying human patterns and conditions once I take a long time to learn them, so it's not impossible that I predicted their movements simply based off of our round wins/losses, and the previous choices in movement that the enemy and my team had made in the other rounds, as well as available money and weapons, which affect future game play choices.
I've included this story because it combines mental gymnastics with asserting facts. Both are ideas you included in your comments.

Hey, good stuff!

I think it's not about her influencing other thoughts, although that's how someone could imagine that it was happening (and then the limits that implies would apply). It's more straightforward than that: she is simply deciding that something is going to happen and, remaining in a relaxed state, she is then allowing that to unfold (without re-deciding or preventing it happening).

Possible interpretations in general (pushing it out a bit here):

I say: We can't tell the difference between experiencing something we caused, something we influenced and experiencing something we predicted, because it amounts to the same thing:

- Although we encounter time in a "moment by moment" sequence, it is actually laid out like a landscape - always there even though you are only "looking" at a certain part.
- If we predict something, we are "reading" the landscape before getting to a location.
- If we assert something, we are "writing" the landscape before getting to a location.
- When we get to the location, it is whatever it is. We can't then tell whether reading/writing occurred specifically, or whether reading/writing occurred indirectly. For instance, by "asking for information" you might be implicitly "asking for information that corresponds to your desire", which involves making the information correspond to your desire. The background intention or assumption behind the act makes a difference.

Basically, it's like you dream your world. It unfolds spontaneously according to the current "facts"; you have the ability to modify "facts" whether the evidence corresponding to those facts is present within the senses at that moment or not; subsequent experience will be in alignment with those facts. As suggested earlier: once we've made a decision about what's going to happen, though, we have to then not "re-decide' and thereby re-pattern events again, undoing our good work. That's why you need to be non-

attached and allowing.

From elsewhere:

"However you imagine that it works, That's how it works. - TG"

That's one take on it anyway: What you are sensorily experiencing arises as a 'transparent mirage' from the facts-of-the-world in the background. All intention operates indirectly, via adjusting the facts-of-the-world. We never actually interact with our sensory experience. We never actually "do" anything directly, instead we just experience things.

EDIT: Inserted earlier paragraph which I'd omitted.

Ever since I read your post there have been bloody owls everywhere!! I even bought a T-shirt the other day with an owl on it and realised after I left the shop!! You and your bloody owls! I mean, it could be worse I suppose, but it could have been better dammit! I have had to route out your comment again just to tell you about the curse you have bestowed upon me. Its no hoot I'll tell you that much, aw God damn it.

Haha, a hoot indeed! :-) Thanks for sharing.

You've got off fairly lightly: people who've done it more deliberately suddenly find that, apparently, they've been amassing owl-related objects for years without noticing...

Still, if it works for summoning The Owls Of Eternity, perhaps it might work for other, less beaky items eh?

The Owls are a good way for people to explore the idea, I think, because it can't cause any damage. Well, bar a few sleepless nights from nocturnal noise, perhaps. (8>)=

A nice way to think of this is, you are "recalling" an idea or thought-pattern into your experience from the background memory of the world (summary here with deeper links). Objects are like ideas overlaid onto experience - and more interestingly, aren't situations a bit like momentarily-present, environment-sized objects?

Worth experimenting with anyway, I would imagine (excuse pun)...

POST: Serious question, do you believe any of the stories here?

It's helpful to keep in mind that the topic of the subreddit isn't that we are literally living in a computer simulation - the posts aren't meant to be evidence to support that theory in particular (nor any other). Rather, they are reports of experiences which made a person reconsider their idea of how reality is, because it broke their expectations of it, as a starting point for discussion.

From the sidebar:

"A personal, everyday-mode experience for which you have no explanation."

So, in each case, we should be careful to separate out the experience itself from any proposed explanation for the experience. Generally, then, I think I'd tend towards "believing" that the poster had an experienced as described (in terms of sensory unfolding), but its nature is something that is open for debate. The subreddit is not for fictional stories - there are other places for that - so if a post seems suspect, readers should hit that report button to alert the mods.

...

Q1: A lot of people apply Occam's razor to this stuff, and the "normal" explanation makes more sense. But taken as a whole, that starts to fall apart. What's more believable, every person who posts in here is insane, delusional, or making shit up to get imaginary internet points, or that maybe my perception of reality isn't all inclusive?

Q2: Besides, I like the counterquote to the little understood and much overused Occam's Razor. I believe it goes something like "Any model of the universe which isn't strange is likely also not accurate". It's a freaking weird world, whatever's really going on.

Occam's Razor has a specific meaning other than "the simplest explanation is the best", which is loosely:

- "Given two models with the same explanatory power, it is usually better to choose the one which introduces the least number of conceptual entities."

It doesn't say anything about one being inherently "more true", or that the world itself follows some sort of "simplicity rule". In fact, there are many reasons to choose a more complex model: sometimes because it provides an "understandable" model rather than one which simply predicts results but is opaque; sometimes because the more complex model shares a form with other models in other areas, and allows the use of calculation or reasoning approaches which have already been established elsewhere. (Mathematics, for example, is full of areas where something is transformed into a certain format for "no reason" - other than it allows a certain approach to be used.)

We've also got the additional thing where the "explanations" being proposed basically have no explanatory power at all. If there's no way to test a description in terms of predictive power or by applying it to a dataset, then it's not really an explanation at all. It's not that saying something is a "false memory" or "confirmation bias" or "brain seizure" is wrong as such; it's that it is meaningless in the sense that it is non-scientific. It's just a hand-waving "plausible story".

Of course, pretty much all of our ideas for what happened in these reports is hand-waving story-making - but that's actually part of what makes it good: an exercise in flexing our powers of imagination and reasoning, and spotting the assumptions we use in everyday life without perhaps recognising they are assumptions.

POST: My glitch

Coincidences like this are actually the rule; reality is very "clumpy" that way. You are just overthinking them, because you are actually overthinking everything in your current state.

Now, there are "just coincidences" and there are also /r/synchronicities where the coincidence is more deeply personally meaningful, and the universe does seem to 'send us messages' from time to time (or we 'send ourselves messages', depending on your viewpoint). But these are far more significant and present themselves as opportunities rather than just curious details.

Personal example: I was in a bit of a spot a couple of years ago. While in a cafe pondering this, the two guys at the table next to me started talking about a friend who was in my exact situation and the advice the guys came up with was exactly applicable and useful to me. The details of the situation were very specific, and I really was stuck. This was more than just the usual low-level coincidence, which is the norm.

The things you describe in your post, though, seem more like coincidences of the everyday sort but because you are in 'hyper vigilance mode' and are basically scanning the world continuously for meaning, you are over-interpreting them.

Let them go, and let the idea go. Useful things will still happen, but give up looking for them and analysing them. Try and commit to stop thinking so much.

POST: Everytime I hear some word, suddenly everyone uses this word

Welcome to the wonderful world of the Baader Meinhof phenomenon. https://www.damninteresting.com/the-baader-meinhof-phenomenon/

Although, the "Baader-Meinhoff phenomenon" isn't really an explanation of anything - more a naming or categorisation of an experience, accompanied by some vague "the brain did it" handwaving. We're essentially just saying this is the "Having A Recurring Experience phenomenon - because that's how experiences work". As with some uses of "Confirmation Bias" as a diagnosis, it can often be essentially a contentless general statement that feels conclusive, but doesn't really say anything.

For example, calling "Confirmation Bias" really requires that there be a fixed pre-existing reference dataset that is known and being surveyed, and then being selectively perceived. However, in daily life it is not clear that there is such a dataset, or at least we must recognise that this is an assumption. If we are to take "glitch" type experiences seriously - seriously as experiences, anyway - we can't necessarily take such things at face value. To assume that the world is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'" in our responses to experiences whose content is as if that is not so, is circular or redundant; it doesn't truly respond to the report on its own terms, unless we at least make explicit that assumption and any others.

POST: Meta-switching realities

To bring this into a coherent worldview, you really need to examine your underlying assumptions about what it is to be having an experience, what you actually are, what is the nature of time, and so on. Or we can jump straight to an alternative model.

Let me try:

- Imagine a vast grid extending in all directions.
- Imagine that each square in the grid is a particular experience, a particular static moment, as seen through the eyes of a particular person.
- Imagine that the grid isn't just 2-dimensional, or 3-dimensional; imagine that it contains all possible moments, all possible experiences.
- Imagine that your life is experienced as a traversal across this grid, moment by moment.
- Imagine that remembering the past is also a moment, a moment with a thought overlaid upon the experience.
- Imagine that generally the sequence of moments a person encounters do not differ substantially between each step, and that the trajectory is in line with your expectations and intentions.
- However, there is nothing preventing there being a discontinuity, a jump from one moment to another one that isn't consistent with the facts of the previous moment. That would be a 'glitch'. Doing this deliberately would be 'magick'.

In this model:

- From a 1st person perspective 'what you are' is a consciousness that is looking through the "viewport" of a certain square on the grid. There is no solidity to the experience, it is a dream-like experience. Everyone is having the experience of looking through a certain "viewport" at a certain time.
- From a 3rd person perspective, everyone is essentially an "extended person", since they appear as characters the experiences of many moments.

In other words, when you make a 'jump' what you are doing is subjectively 'tuning into' a new grid position. There is no physical jump involved. You do not so much change solid reality as have a discontinuity in your experience. It is possible that only you will remember how things were previously, although at other times you may elect to bring another character through the change with you.

(An alternative take is to get rid of the grid metaphor, and just see all possibilities as being "enfolded" into the space you are experiencing right now, as if it were a dream emerging from your consciousness. Each moment "unfolds" into experience, then "folds" back into the space around you. The grid of all possible moments is embedded internally into your experience, rather than external and you select it.)

...

I'm not being argumentative or anything like that.It's just.....I can't seem to believe in it.

I'm not necessarily saying it's true, I'm saying it's a fun way to look at it. :-) Actually, it's quite a good way to look at the world without believing in glitches, because it also allows for moving into a moment where your memory has changed to be inconsistent.

I still don't really believe in reality jumping.It seems mythical, somehow.It almost seems like the person changed their own perspective in their own mind,but stayed in the same reality.

Some of them it's hard to tell the difference - see reality shifters too, here. But you are right, even if jumps are 'real' then what they are is a person chaining their own perspective - but the meaning of reality has to become more extended than just 'this shared world'. Even if you assume a shared world with defined people, we are all having our own mini-dream experiences of that world; we assume an 'external' world but never experience it.

Classic thought experiment: Hold up your hand in front of your face. Now, point to your real hand. Where is it? It can't be that vision in front of you. If your answer is "in my head", then point to your real head. Where is that? You are "living the dream", one way or another. :-)

Extra bit:

Do look at how many of the comments these days say "absence seizure!"; a lot of the major shifts do seem to have that trait. However, if someone did jump and report a change, then a corresponding explanation would be provided once sought out.

For instance, this post has the comment:

If you tell your friends, the world will change to make the event mundane. It will turn out that someone left the pad in some sort of diagnostics mode or there will be a software bug that allows 10% of random codes to work or something like that.

So there's no getting around it; your world will strive to remain 'self consistent'! ;-)

Q: That is a fun way to look at it,yes. :)
Actually,people who immediately post medical explanations(like absence seizure) is a pet peeve of mine.Not that it isn't possible,I just don't think it should be assumed right away.
I do prefer it when people look into the more mundane explanation,and consider it,instead of instantly thinking they jumped realities.But I always accept the mundane explanation. i.e.Did I a.I misplaced a hammer.Or b.I misplaced a hammer,I've jumped to an alternate reality. I misplaced a hammer.This is reality.
If the hammer comes back wearing a ballerina skirt,then I'll consider glitchiness,not before.
There's an example of people keeping it together and not immediately stating they shifted here:
[https://old.reddit.com/r/Glitch_in_the_Matrix/comments/26fdyv/chartreuse_its_not_red/]

Yes, that's a good example of a proper discussion. It does sound red. It's when we get to the idea that every decision involves a splitting of reality and a new universe, it gets a bit tiring. Thing is, most of the most "Matrixy" stories are probably seizure-like: favourites here
[https://old.reddit.com/r/Glitch_in_the_Matrix/comments/1qu3b6/the_day_the_worldshifted/] - here
[https://old.reddit.com/r/Glitch_in_the_Matrix/comments/1zq56z/but_i_did_own_the_car/] - here
[https://old.reddit.com/r/AskReddit/comments/1xyn79/what_is_the_creepiest_glitch_in_the_matrix_youve/cffvytf/]. However, how would you tell the difference? Are seizures just what glitches look like from an external point of view? :-)

But there are enough quirky stories here of a smaller scale that do indicate that things aren't as "solid and reliable" as we might normally assume.

Q: I sometimes find when people post that it is probably an absence seizure,or other medical explanations,some of them have a tendency to ignore other things the poster is saying,and jump right to the medical explanation,not considering anything else the poster is saying.For instance,somebody comes on and says they have a green car and it suddenly turned red yesterday.They have a friend,and the friend remembers it being green,too.Somebody then replies it was some kind of seizure of some sort,go to the doctor,get checked out,etc,etc,while completely ignoring the part of the post that a friend remembers it as green.It just isn't logical to ignore parts of what the OP posted so it fits into something the commenter is comfortable with.
Funnily enough,when I see the quirky stories that don't mention reality jumps,I don't question them nearly as much.So that's my own prejudice,I guess. :D

Yes, quite a lot of them have some implicit corroboration. In some sorts of stories it's as if people have "fallen in to a dream" together (more reality shifters site than here). But then, perhaps everyone has "fallen into a dream". Thing is, even the ones we dismiss easily seem to have an ongoing life. The Berenstein/stain Bears debate is still raging even right now this month, over on this site.

There is something going on, and the chief barrier to sussing it out is that it questions what it means to be a person having a shared experience with another person. If you and a friend both remember a car as being green, but now it's red and your family remembers it as always having been red - are those still your original family members??

Q:I actually remembered it as Berenstein.But I accept this explanation as very plausible and likely:
AnonymousAugust 23, 2012 at 3:44 PM
I normally don't comment on blogs about our family name but yours was so unusual and imaginative that I thought it only appropriate to add my thoughts. "Berenstain" according to our family lore was an attempt by an unknown imigration officer sometime in the late 1800s to reproduce phonetically a highly accented version of the tradtional Jewish name "Bernstein" as pronounced by my Father's grandparents when they came to America from the Ukraine. In that linguistic region, the name tended to come out sounding something like, "Ber'nsheytn". Since that's how the name was originally documented, it has always been spelled that way by our family and it has always been misread and mispronounced by nearly everyone. It has always been "The BerenstAin Bears". Your parallel reality theory is very resourceful but, unfortunately, by applying Occam's razor, we arrive at the explanation that most people have just misread the name. Mike Berenstain (Son of Stan and Jan) Reply
If you and a friend both remember a car as being green, but now it's red and your family remembers it as always having been red - are those still your original family members??
Yeah,that would be disconcerting.

I saw that too. If you read further down, there is some doubt (in the minds of other posters) about its authenticity, because people are so convinced, but I'm inclined to go with that as the best 'everyday world' explanation.

However, if there was a 'jump' then of course the son of the authors would have the -stain spelling and would have an explanation. Part of the jump is that the resulting universe is self-consistent! :-)

Q: Yes,that's true. It's tough,with berenstain bears there aren't really any downsides,other than a bunch of people are annoyed with you because you don't believe they're from a berenstein bears reality,and then the people who don't believe it are annoyed with them for not realizing they probably just remembered it wrong. It's a bit more serious in a case like this,though: [http://beforeitsnews.com/beyond-science/2012/01/redux-terrified-woman-from-another-universe-wakes-up-here-1575265.html] If she actually did jump,they she might be treated for a medical illness or mental condition she doesn't have.If she didn't jump,well then if the jump is accepted by herself and others,she might not go get treatment for an illness(mental or medical) that likely might be kind of serious.

I think that one is probably just a story, but it's actually not too dissimilar to the ones I referenced in an earlier comment. Someone replies into a post of that story, though:

I went to sleep one night and a similar thing happened to me. I was a totally different person(body) when I woke, living in a different part of the country with a completely different family, friends, job, and home. I was still "me" on the inside. it was very difficult at first, taking me a long time to adjust to my "new reality". I stayed to myself about the "shift", in fear if being locked up for insanity. I was able to fool those around me. the years past and I grew happy, forgetting my original life, deciding it was just a dream, rationalizing. I worked, loved, played, slept and dreamed as this "other" person. I was this "other" person. then four years later I woke up again in my "original life" without any missing time. it was the next morning that should have been on that fateful night four years before. I was very confused. I kept thinking I would wake up in the "other life" again. it took a while to get back into my "original(?) life". I had to remember who I was. its been decades now and the memory of the "other years" are faded from my mind. I wrote them down years ago, so I could not forget. I found the "other", he still lives where I had lived as him. I will never make contact. who are we really? there is far more to reality than we know. why was I used for this mission? where was this "other" person while I was in their body? how could I have no missing time in "this" life? talk about a mind f--k. I must conclude we live in a vast multiverse that can somehow become entangled on a quantum level.

Someone else says:

I don't believe her, she has no proof but her words.

Which, well, is always going to be true for this sort of thing. Meanwhile, another explanation here (also offered on these forums for other victims):

What I think is most likely here is that Ms. Garcia is a victim of something akin to the Capgras delusion, about which I have written before (read my original post here [dead link]). While this isn't classic Capgras -- the most common manifestation of which is a sudden conviction that everyone has been replaced by perfect duplicates -- the similarities are apparent. And she certainly has what is the most striking thing about Capgras and other delusional disorders, which is that while the sufferer is exhibiting symptoms of serious impairment, at the same time (s)he is absolutely convinced that (s)he is entirely sane.

I think this is stretching the Capgras definition too much though; it's about non-recognition rather than things changing. Also, there's no reason it's not real of course, in the sense that things might look the same and yet you 'know' something isn't quite right...

Cheesy list of stories here [dead link] includes that main one.

Q:Yes,I agree.That does seem to stretch the Capgras definition too much.Confabulation does seem like it could possibly fit some(not all,but some) of the posts on here that involve reality shifting.A lot of times,the poster presents remembering things differently,and then the reality jumping is presented to them,or they seem to accept it,because it's the thing that makes sense to them: [http://en.wikipedia.org/wiki/Confabulation] It says it's rare,but can sometimes occur in normal individuals: [http://en.wikipedia.org/wiki/Confabulation#Among_normal_subjects] Not suggesting all or any of them are due to exactly that,I think people should be diagnosed by professionals,and most definitely not be diagnosed by me,I'm not qualified to. This one would fit that,except it's hard to explain how they knew how to ride the bike(not picking on them,it's just one of the most recent I recall reading): [http://www.reddit.com/r/Glitch_in_the_Matrix/comments/2gis9e/a_illusory_road_trip/] Though again,with the non-proof of jumping realities,then somebody who feels they jumped realities could disregard that. It's quite interesting.

I read that too. 'Confabulation' is a pretty interesting idea. Again, though, the evidence would be identical either way. But for individual's stories, it works; for shared memories or when there is a 'skill' in evidence, perhaps not.

However, there are cases of people suddenly becoming great guitar plays or being able to speak foreign languages fluently after head injuries. Example here [dead link], but there are better ones. Good musical one here. Meanwhile, there's cases of people with higher-then-normal IQ who have almost no brain tissue. In other words, things are generally stranger than we might imagine anyway. Is it possible to "access" bike riding skills without having actually learned them?

A further thought is: To what extent are our memories actual our lived history? If I were to 'snap awake' right now, it's hard to tell if my remembered past occurred or not. Mostly, I am unlikely to examine it for discrepancies - discrepancies might be arising all the time, but people are oblivious because it's rare they notice a 'clash'.

Q: Oh,I read a couple similar stories quite a while back.There's another story about a guy that started hearing music in his head and started playing the piano after he was struck by lightning: [http://www.newyorker.com/magazine/2007/07/23/a-bolt-from-the-blue]
The girl who speaks german after her head injury is really freaky,I wonder what caused that?
Sure.I might remember having a grey mug a few years ago,and then it got broken.What are the chances that somebody will mention the mug,and inform me it was really green?And if nobody brings it up,I'd never realize I remembered it wrong.It probably happens a lot more than we realize. :)

Amazing stuff.

I guess one point is: We create our memories - or at least we 'assemble' them from something - we do not recall them. Where we create/assemble them from is debatable.

Of course, people do try to make these things happen intentionally. Randomly here:

...the persons present shift their point of view from the Universe that they were in, to another parallel universe that they have now arrived in. This 'jump' is spoken of repeatedly in the Dialogs."
Ebony liked to describe the phenomenon of the 'jump' as a movement into a parallel timestream, but it can also be seen as a re-alignment of the same universe, with all the paradoxes that either description entails. The experience is the same in either case. The limits of the universe seem to collapse into the space of the working. Over several minutes or hours, depending on the strength of the working, one's sense of outside reality begins to re-solidify. Often details of the new universe are discovered to be different from that of the old.

POST: [THEORY] Scientists able to make the present determine the past.

Yes, it's a nice experiment, thanks for posting! Some thoughts:

I'd suggest the particle-or-wave isn't a wave or a particle prior to conducting an observation - rather, "particles" and "waves" are observations. Here's a nice snappy article from Nature magazine which offers a nice view on this:

The only reality is mind and observations, but observations are not of things. To see the Universe as it really is, we must abandon our tendency to conceptualize observations as things.
-- The Mental Universe, Richard Conn Henry, Nature, 7th July 2005

To continue:

Talking about things "being this" and "being that" independent of them being observed is an error. Extending this, it does not make sense to talk about "something happening" when it is not being observed. This is because the facts-of-the-world do not exist in the same form as we experience them within the senses. Our habit of using our minds to "imagine how things are" and "imagine what happened" is just that - imagination. It amounts to making up little "sensory stories" about the world as if they were playing out.

Philosophers like Immanuel Kant had the notion that time and space were, effectively, "basic sensory formatting" of the mind just like shapes, tones, and so on. The world itself, world-as-it-is, is not spatially or temporally organised. It is an "infinite gloop" of dimensionless facts - not even! - which doesn't correspond to our conceptualisation, because conceptualisation itself is formatting.[1]
This means that you live in a mode of constant experiencing which is only organised "as if" there is time and space. Cause and effect don't mean anything:

- The only rule is that the apparent world remains self-consistent as an entire pattern.
- This means that all observations will be coherent, without regard to apparent distances in time and space.
- Time and space are part of observing, not inherent divisions of the world.

More broadly:

- Things that you aren't observing don't "happen" in a way that corresponds to sensory experiencing.
- Observations are the only things that "happen".

Potential relevance to glitches:

- If a change is made to the (implied) world-pattern, the whole pattern will shift to ensure self-consistency.
- There will be no trace of the previous state of the world-pattern after the shift.
- This may not include the observer's memory, which will contain memories of experiences of the former state.
- The observer's memory may therefore fall out of step with the world-pattern.
- Glitches involving a world-pattern shift will leave no physical evidence other than the memory of it.

Final thoughts:

- Therefore in a way what we are truly experiencing is the "formatting" of our own minds.
- We might view this "formatting" as the memories of previous observations + their implications.
- Experiences leave traces which in-form subsequent experiences...

[1] There's an easy-reading article on Kant here [https://web.archive.org/web/20130516095302/http://philosophynow.org/issues/95/Kant_at_the_Bar_Transcendental_Idealism_in_Daily_Life], although it gets it slightly wrong in later parts in my opinion.

EDIT1: Made some changes for increased... coherence and self-consistency. Added some glitch-based musings.
EDIT2: Added some concluding remarks which, interestingly, connect to a previous comment about synchronicity.

...

Thanks, U-Chairs, nice post.
You might also look at it from a simulation standpoint where rules dictate the outcome of a given physical setup, and these rules are running in "realtime". So while the helium atom is not being scattered, the particle rules are employed. But as soon as that second "grating" is added, wave rules are now used. Thus when the atom hits the detector, the pattern is calculated as wave interference. Hmm, I wonder if they could turn off the second laser grating right before it hits the detector (but after the atom supposedly went through it). This would be a delayed-choice-oops-I-changed-my-mind-again experiment. [Modeled after some dates I have been on.]
Has anyone done this?

You can't fool it. No matter what you do, the result remains self-consistent. Lots of variations have been tried.

It's as if once an observation is made, the larger "implied pattern" of which that observation is a part, becomes fact. It doesn't matter which part of that pattern you trigger or when - once you've done so, the larger "fact" becomes the situation.

So by making part of the pattern "concrete" or realizing it, all the other parts of the pattern must necessarily come into reality, in order for reality to remain consistent.
I was thinking of the uncertainty principle the other day and how interesting it is that reality doesn't seem to want to be pinned down to a single set of physical parameters.
It's as if there always needs to be a bit of wiggle room. I wonder if these phenomena are related to this apparent spontaneous creation of "reality".
There's always a little room to fudge the data, so that stuff agrees with what we see.

Extra bit:

One might wonder - are there methods to artificially give ourselves the experience of "something being true", such that subsequent observations are consistent with that experience...?

Perhaps placebos are more than mind over matter. Maybe they are mind over reality?

Nice idea! There have been experiments like that before. In fact, there have been lots of pretty thorough "psi" type studies but they don't get any traction. Interestingly, enthusiasm seems to play a large role - beating the statistics towards the beginning and end of sessions (getting bored in the middle). Random list.

I would take this a step further though. "Fooling ourself" seems like a weak version of such an effect - especially belief isn't causal, but rather a filtering of what you might attempt to do. (i.e. It's intention which brings about change, and believing something simply means you are more likely to go all-out with intending it.)

Instead, it would be more interesting to see if we could "assert new facts" deliberately. Perhaps mind = reality, and so all cases of cause and effect are, in effect, expectation or habit (i.e. residual intention) by someone, singly or collectively...?

(Aside: And we might ponder what "collectively" would actually mean. If there were contrasting intentions, would we be competing or would we simply have divergent experiences.)

[EDIT: Added headings to avoid wall-of-textness!]

Consistent Patterned Reality

> So by making part of the pattern "concrete" or realizing it, all the other parts of the pattern must necessarily come into reality, in order for reality to remain consistent.

Right, but it's completely automatic, like autocomplete.

It's like we accumulate facts and those facts act as a filter or formatting for what can be experience subsequently. A new fact narrows the possible future facts. It's a bit like exploring memories by association (as we've said before). You recall a memory pattern and then you are restricted as to what you can remember from there. The rule is that the next pattern must always "make sense". It must always be thinkable from where you have got to so far.

If you are in a "moment" where observe that a particle is in a certain state, then you can only move to "next-moments" which make sense, which correspond to a coherent world. For as long as there is ambiguity, though, your "next-moments" are less restricted. So long as you don't know, you have more flexibility.

- **The facts-of-the-world are being fixed in real time.**

That's why it's good to focus on actual experience. What you imagine about something just doesn't count. (Unless perhaps you imagine it really, really intensely...)

Uncertainty and Unpindownability

> I was thinking of the uncertainty principle the other day and how interesting it is that reality doesn't seem to want to be pinned down to a single set of physical parameters.

When two things are the same thing but divided across formatting structures - e.g. it has aspects in time and aspects in space, like position and momentum - then we have a problem.

It's like trying to see both sides of a coin at the same time. The coin is a single pattern, but because our experiencing is formatted "spatially" then we can't experience both sides at once. It our experiencing had been formatted "spectrally" then perhaps we would be unable to see different colours at once.

We make this mistake again and again: seeing "two things" when it is just aspects of "one thing". In the limit, of course, we realise that the universe itself is just "one thing" and the only divisions which exist are the formatting of our minds.

> Those psi experiments are cool, but to me they always seemed too experimentally "soft" for the mainstream to take them seriously.

Yeah. Actually, it works the other way than you might think: anything that isn't "soft" is very hard to get a mainstream study going in. You're right: the telepathic vs reality effect is difficult, as is the causing vs predicting thing in general.

I'm not very interested in psi research work actually, of this type. Just experimenting with generating synchronicity and so on, it is easy enough to prove to yourself that there is a flexible aspect. The official recognition that "stuff goes on" is nice. But there are also inherent limits maybe, due to the way experiences are formed.

> If we want to assert new facts, it seems like these are the two inhibitors that need to be overcome.

I think those two things are very present. Children often are intention machines actually - environment responds to their moods; strange experiences. Some stories also indicate a problem...

And that problem is that the "world-sharing" model doesn't appear to be a simple one. If you have an "extreme intention" it may just be that you stop sharing your environment with those who would not want to experience the results. I don't mean by that that people disappear, more that you are sharing your reality experience with the versions of "extended people" that overlap with your own formatting.

Make a dramatic change, and you've shifted the "world-pattern" to what you want, but only you have a memory of the previous state.

> Btw, I was thinking that maybe that's how "magick" works.

Yes, I think it exactly works via plausible mechanism. There is no actual mechanism, but adopting a "second cause" (an apparent technique or method, combined with a shared worldview for confidence) allows an "as if" mechanism. More precisely, I think that magick and indeed the everyday world works by what we might call "Active Metaphors". That the conceptual model you have adopted = the formatting of your mind = the formatting of your experience. Change your formatting, change your experience.

Common metaphors = common, shared, everyday experience. Unusual metaphors = unusual experience. Deliberately utilising this would be the deliberate practice of magick. I've actually played with this quite a lot. It comes as a direct offshoot of contemplating the structuring of the mind really. Synchronicity, imagination, direct intention, willing. Variations on the theme of perception.

> Want to try it?

What do you have "in mind"? :-)

> Just this Saturday, I tried to "intentionally" find a frisbee to play frisbee golf at the park.

Yeah, that's how it kind of works mostly. I don't think it's restricted to that though. The takeaway from the OP experiment is: "The only rule is that the world-pattern must remain consistent overall".

However in this area we push into new territory: About how observations may arise, and if observations have to be permanently "true", and what keeps prior observations being apparently "true". If all that's required is that the world-pattern remains consistent, we can make potentially make any changes we like so long as the world continues to "make sense".

And surely "making sense" is a property of the mind, not of an external universe. In other words, if an observation is a sensory experience and there is no "solid world" behind them, perhaps the only making that observation continue to be "true" and have an effect on future observations, is us...

> I'm just wondering how far this goes. People often talk of Steve Jobs as having had a "reality distortion field". Maybe he did in fact have one.

Steve Jobs exactly was into this sort of thing. If you read his biography, his history is along those sort of lines. Not "magickal" but more a muddle of Zen and intention. However, I also think he never really understood it, it was based more on a sort of narcissistic arrogance, self-delusion and lack of awareness. He sometimes believed rather than knew. He did after all die of thinking he could cure pancreatic cancer via a diet (a diet which he'd been on, and is linked with pancreatic troubles). In other words, sometimes he use "force of will", but other times he resorted to "second cause".

> Was that history in the Walter Isaacson bio?

Yes. It's surprisingly not very fawning at all, as it goes, considering it's official. To Jobs' credit, he encouraged him to write what he thought, to be accurate.

(I mean, Jobs had all sorts of issues, denying his own daughter for 20 years, weird emotional things with people and not understanding them as people, having family meetings about choosing a washing machine. I think he was pretty 'internal', probably mildly autistic or aspergers or whatever. He definitely had problems with feeling-out, both in the 'empathy' and in the 'deciding' sense. This classic picture said it all.)

Do you know about the 5-Hour Energy founder, Manoj Bhargava?

No, that's interesting. He probably found that the mystics had been buzzing on a local lucozade for years.

Actually, now that I think about it, the possibility of this stuff does scare me somewhat. I'm not really sure why...

Perhaps it's because, if you can change anything, and anything includes your experience of being-a-person, then you realise there is nowhere to stand that is stable (it seems) - and you can only be the background context in which experiences arise.

If it's true that the only rule is "the world-pattern must remain coherent overall", then you can completely remake the world right now. Just declare prior observations arbitrary, and being again with a fresh observation this moment. But what does that mean for all that you have (apparently) been and experienced thus far?

Perhaps the experience of Narada can cast some light upon the matter:

Narada, Vishnu and Maya
In Devi Bhagwata Purana, it is mentioned that once Narada asked Vishnu about the secret nature of Maya (Illusion).
“What is Maya?” asked Narada.
“The world is my Maya. He who accepts this, realizes me,” said Vishnu.
“Before I explain, will you fetch me some water?” requested the Lord pointing to a river.
Narada did as he was told. But on his way back, he saw a beautiful woman. Smitten by her beauty, he begged the woman to marry him. She agreed.
Narada built a house for his wife on the banks of the river. She bore him many children. Loved by his wife, adored by his sons and daughters, Narada forgot all about his mission to fetch water for Vishnu.
In time, Narada’s children had children of their own. Surrounded by his grandchildren, Narada felt happy and secure. Nothing could go wrong.
Suddenly, dark clouds enveloped the sky. There was thunder, lightning, and rain. The river overflowed, broke its banks and washed away Narada’s house, drowning everyone he loved, everything he possessed. Narada himself was swept away by the river.
“Help, help. Somebody please help me,” he cried. Vishnu immediately stretched out his hand and pulled Narada out of the water.
Back in Vaikuntha, Vishnu asked, “Where is my water?”
“How can you be so remorseless? How can you ask me for water when I have lost my entire family?”
Vishnu smiled. “Calm down, Narada. Tell me, where did your family come from? From Me. I am the only reality, the only entity in the cosmos that is eternal and unchanging. Everything else is an illusion – a mirage, constantly slipping out of one’s grasp.”
“You, my greatest devotee, knew that. Yet, enchanted by the pleasures of worldly life, you forgot all about me. You deluded yourself into believing that your world and your life were all that mattered and nothing else was of any consequence. As per your perspective, the material world was infallible, invulnerable, perfect. That is Maya.”
Thus Vishnu dispelled Narada’s illusion, bringing him back to the realm of reality and making him comprehend the power of Maya over man.

Thought experiment: What if your girlfriend (or whatever) had blonde hair and you'd prefer brunette. What if you could just intend and change that "fact" now. Would you? If not why not?

Okay, what if instead you could intend and then events would unfold such that she changed her hair colour (spontaneously deciding to dye it). Would you? If so, why would that be better? Just because there's a little "story" between what you did and how the result seemed to happen?

Interesting things to ponder, and examine your actual response.

EDIT: Extra sentences about Steve Jobs, added a thought experiment.

When a death event occurs, if our awareness is so opposed to death at that moment...

Yes. I think there is always a next-moment. That next-moment might be that the crash didn't happen, or that you survived miraculously, or maybe you experience "dying and leaving your body and going somewhere else", or even just losing all memory and being reborn. But... there's always more dream no matter what.

So, the next-moment as defined by a mix of plausibility and pattern momentum, perhaps?

Talking about altering facts, it could be possible that some larger scale fact-altering experiment has already been conducted...

Could be. There does seem to be a lot of fluctuating. I think it's a mix of there being shared updates, and there not being a single shared world really. Something more like multiple personal dreams with overlaps which come and go.

In other words, the "consciousness" that is experiencing being-Scroon and the "consciousness" that is experiencing being-George overlap (are both looking out into the same space) so long as we are aligned. We share some "trajectory" together. Our dream-space becomes common and entangled for a while.

However, if I intend something that is completely contrary to your intentions, our worlds may disentangle, and the "Scroon" in my experience won't have "you" looking through it anymore.

If we really go crazy with reality manipulation, perhaps we end up completely alone in our world - with nobody else sharing the experiencing, nobody else looking through the perspective of the other people. The more "God-like" I try to become, the more that might be the case, since nobody else would want to have the experience of being the other people in my life...

Deity is a dirty, lonely business!

EDIT: Bad internet made the posts multiply per revision, so deleted 'em except this one.

Hey, perhaps that's part of the fear of taking over the world through intention. It's a subconscious knowledge that you can manipulate other people, but then they cease to be awarenesses and function simply as behvioral automatons.

It is part of it - but remember that unless (and even if) you directly manipulate them, they are not automatons, they are completely human and going along their own trajectory as characters in your dream. And even then...

This is the case anyway. Even if you're not doing it consciously, the aspect of other people you are experiencing corresponds to the state of your mind. In fact, are the state of your mind - since the content of your mind is your experiences, and that takes in perceptions, sensations, thoughts: all experiential objects and events.

You are exploring the state of your own mind whether you like it or not. Deliberately changing the state of your mind is just you unfolding consciously rather than accidentally. Until now, you just didn't know what you were doing anyway...

Changing this "external" stuff by willing is no different to moving your arms and legs. It's all you. And as you wouldn't bend your arms the wrong way (them being "you"), you wouldn't bend the people you encounter inappropriately (they are "you" too). So ironically, the potential for "powers" comes with it a realisation which means you are more compassionate to others in your world, rather than less. The nature of power has this baked in because of its nature!

I just had a thought that reality could be like Tinder for patterned experiences.

Tinder: Reality Path Selector Upgrade - great! :-)

Q: means you are more compassionate to others in your world
Love and compassion keep coming up when exploring these things. Who would have thought?
I guess if you keep in mind that perhaps our awareness is part of the awareness of the totality of existence, then the idea of "me" vs. "others" ceases to have meaning.
Yesterday, I was thinking about the nature of individual cells in the body. One cell can alter its environment by expressing signals, yet you wouldn't say that it's necessarily controlling its neighbors. They are all part of the bodily experience, aspects of the same shared system while also in control locally.

Hmm. If you are your neighbours though? Or if your neighbours are your experiences? Because "you" yourself are an experience?

Oh man, now my head hurts. :)

Don't you mean... your experience of a head? :-)

...

If you approach this from a scientific materialism pov- consciousness is caused by the brain- If the universe keeps branching, creating copies of me, and copies of my brain, then I should be conscious of myself in all those universes that I'm still alive in. But I'm not- for some reason, my consciousness chose one of many paths, why? how? If we take a non-materialistic view and consciousness arises from the soul, not the brain- then the soul chose one of those many paths. So then in the rest of the universes I'm soulless, therefore have no consciousness? If not, then what? A different soul enters my body in those worlds? It doesn't matter if you take a materialist or non-materialist approach, the multiworld theory raises some really difficult and profound questions that don't seem to have answers.

In both cases you are assuming consciousness is somehow "in" the world and that the world is an actually spatially-extended place, independent of our experiencing of it.

If you flip it around, and have sensory experience arise within consciousness - and have time and space as the structuring of mind rather than an external structuring, a la Kant and others - you avoid all this. "Many universes" are just "different conscious experiences" aligned to a different set of facts (none of which takes up any space). There are no bodies to be filled: a "body" is just a set of sensations and thoughts, an experience.

Meanwhile, given that time is not something that "passes" but is instead an aspect of experience, all possible viewpoints and experiences are in effect active simultaneously. One consciousness then takes on all experiences at the same "time" - including being-UniversalChairs and being-BlahBlahBlasphemee.

TL;DR: None of these things is an issue, they come from assuming that time and space are properties of the universe independent of conscious experiencing. Actually, there is just one thing. Can't get more Ockam than that... ;-)

This experiment actually involved either adding or taking away the second grating AFTER the atom hit the detector. In different rounds of the experiment, they tried both ways, adding the grate or taking away. In every case, changing the experiment after the atom hit the detector changed the behavior that the atom exhibited in the past when it passed the detector. That's what's so remarkable about this. It is a delayed-choice-oops-I-changed-my-mind-again experiment.

But it's important to say that it didn't change the behaviour that the atom exhibited, right? That atom didn't have any behaviour at the grating/non-grating, because we didn't observe it there at the time it passed. It's important here to distinguish between inferred behaviour due to a model or expectation, and observed behaviour. The only behaviour observed was at the detector.

The real takeaway is that our little stories about "particles going on a journey" are just imagination?

Yes, that's a good point. The information gained is necessarily after the fact. So when speaking of behavior, it must be "inferred behavior".

Right. "Behaviour" is a sensory thing, it is the name of an observation. There is no such thing as unobserved behaviour. Imagining something in your mind is not the same as it happening. Imagining that "something happened" but is unknown, is still not the same anything happening. It's not that we don't know what happened. It's that nothing happened. Because "happening" is an experience.

Q: There is no such thing as unobserved behaviour.
Yup. That's basically what this experiment proves. Even though we have this perspective of a linear flow of time, and we would expect that the particle hit the detector at a certain moment in time, that's not the case at all. Nothing happened until we observed it happening, in which case what we think of as "the past" seems to have been impossibly been altered by the future. In reality, if such a thing as an atom and a temporal dimension exist in any fundamental way, they're not bound by linear time.

It is a dream-world - one that we are dreaming into being, moment-by-moment!

Really, I suppose all of this is saying what a clear-minded focus would reveal. If you never fantasised (thought-about things) ever again, your experience of the world would be accurate. There is obviously no such thing as a past or future. There is obviously no such thing as an object or event you have not seen. Those are just "sensory shadows", mere imaginings, overlaid on our actual experience...

Of course, if you didn't think, then you wouldn't be able to enjoy that realisation...

The detector did record some state at the moment that the atom passed it.

No, it didn't record anything at the time. The detector wasn't in any state until it was observed. Nothing "happened" at all until an observation was made. There was no fact-of-the-matter until then.

The real takeaway here is that information in the past that is unknown in the present is actually not determined at all until an action in the present decides what happened in the past; at which point the past that we get is one consistent with our present.

The essential is right, but you are still describing an unfolding of unobserved events in time surely? The past in this account only exists in the imagination, remember. The connective story is about the past, but nothing happened in the past. If you imagine being the scientist, looking through his eyes, moment by moment - while avoiding imagining anything else going on from a "god's eye" perspective - then those are the only facts-of-the-matter.

Q: No, it didn't record anything at the time.
Well, yeah, you're right. It's more accurate to say that if our expectations of linear time held true, then the detector would have recorded some state at this moment. But because the state is able to be determined at a point in time after the point that the atom should have been at the detector, this seems to show that indeed nothing happened until the outcome was determined and the observation was made.

Right! It's our story-making that is in error, with our assumption that the world is inherently spatially-extended and temporally-sequenced, rather than just our experience.

I'm really pleased this experiment has been revisited. The original versions lead to the same conclusions, but they have become lost in time (excuse!) such that discussing them seems like 1950's philosophical curios rather than genuinely serious.

I've always been drawn to that idea for as long as I've known about the 2 gate test.

Quite! That and David Bohm's approach - the implicate order and so on - pretty much got me on this. In effect, we are dealing with a situation where - although only a small part of it is unfolded into the senses - the entire timeline of world is always present and available for revision, limited only by the restriction that it must "make sense" as a whole.

Which leads us to ask: isn't that restriction just something that we impose?

> Literally I've been building a very stable theory on how everything is governed and this just confirmed a big part of my theory.
> A simple, but extremely plausible example I'll put out is let's say everyone on June 1st had a great day, or close to everyone. There's a chance that a related event (spawned from a simple thought that "snowballed" into existent) can be created that took place 1 year ago to 50 years ago. I definitely have started discovering my profound fascination in our life right now

Because... there is no "50 years ago"? There is just a self-consistent present experience?

If a new "fact" was somehow created now that implied an event had occurred 50 years ago, then subsequently all observations would be consistent with that event having occurred 50 years ago. There is no actual history, there is just observation, observation, observation... sometimes an observation is "about" a past event, but there is no actual persistent past event. Only a coherent experience now.

> We don't know what time is, or isn't.

Perhaps the answer is: there isn't.

Actually that comment should have had some "consider this" type question marks, since it was indeed written as speculation rather than declaration - duly added! However, I'll stand by the idea that "all time is now", that the "past" is embedded into "now", which in effect means time is an aspect of the observation, not of the universe. (Following on from OP.)

> Maybe. But, at this point, it's purely personal guesswork... Theres very little conclusive evidence, either way.

I think in matters of time and space, it comes down to personal experimentation. Time and space are the "fundamental formatting" of perception. This is different to the representation of time and space in descriptive schemes.

Which gives us a problem in terms of studying it "objectively": you can't. Observation and modelling rely on reality being "made of parts" before you can begin, and time and space is what lets experience be made of parts (spatial partitioning: objects, temporal partitioning: events).

It's basically the same thing as trying to study consciousness.

> Time and space necessarily existed long before consciousness came on the scene...

I disagree. I definitely don't see how they existed "before consciousness". Particularly since they are concepts derived from subjective experience.

> ...experience exists within an objective framework that is space and time

I'd say that experience might be "formatted" in terms of space and time, but I don't see how experience exists within an "objective" anything. It's important to distinguish between our stories about our experience - stories which of course exist only within conscious experience - and the actual nature of experience itself. We can only ever really examine the formatting of our own minds: Our thoughts about our minds, are of course within our minds and therefore subject to its formatting.

We imagine space and time to be pre-existing only because our thoughts are inherently structured as "shadow sensory experiences", and so pre-formatted by space and time. We cannot perceive or think our way beyond that formatting, so we incorrectly assume it is inherent to the universe. (Except for the occasional mystical experience, of course.)

The experiment described in OP point exactly in this direction (and it's an old idea in philosophy too: Berkeley, Kant, etc).

> Okay, I'll accept the only thing we can ever know is our own perception, and we cannot know to what extent that is wrong.

And even: wrong compared to what, exactly? We can only compare one experience with another.

> So, when I refer to the universe, I'm simply talking about the apparent one.

Me too. The universe of human experiences.

> That apparent universe is composed of quarks, which themselves may be composed of something else.

Well, strictly speaking - and what is at the core of the experiment described in OP - is that the universe isn't composed of quarks as such. Quarks are ideas in effect, just like atoms. They are connective concepts between observations. What you have described - quarks, particles, and so on - is a connective story, a fictional framework. One that operates very nicely in terms of linking particular observations together. It's not "how it really is" though. As any good physicist would tell you: physics is about models which predict observations within their remit, not about truth.

> [the story...] if indeed, anything can be said to that affect at all.

That's probably about right. Nothing much can be said about that. All we can do is come up with a conceptual framework which matches present observations.

> it follows consciousness is an emergent property of space and time, and not the other way around.

Well, it doesn't follow at all. Our scientific work starts from observations as a conscious being. That is the primary fact. The whole idea of emergence of consciousness from matter is extremely problematic, and not supported by evidence.

Which is why even neuroscientists such as Christof Koch are referring philosophical ideas like panpsychism, and cognitive scientists such as Donald Hoffman theorising about interface theories and conscious realism. Both take consciousness to be a fundamental property of "whatever it is that the universe is made from".

In fact, the work of Wheeler (the designer of the OP experiment) leads very much to conclusions of this sort as a solution to the "hard problem of consciousness", as described by David Chalmers:

> Wheeler (1990) has suggested that information is fundamental to the physics of the universe. According to this "it from bit" doctrine, the laws of physics can be cast in terms of information, postulating different states that give rise to different effects without actually saying what those states are. It is only their position in an information space that counts. If so, then information is a natural candidate to also play a role in a fundamental theory of consciousness. We are led to a conception of the world on which information is truly fundamental, and on which it has two basic aspects, corresponding to the physical and the phenomenal features of the world.
> --Facing Up to the Problem of Consciousness, David Chalmers

To continue...

> However, that isn't apparent from observation, so we must proceed, especially when dealing with each other, with what is apparent.

We must proceed from what is apparent, but we must bear in mind that what we mean is: "what is apparent to us". Without this, results such as the OP experiment become intractable.

> It is apparent space and time are not only prerequisites for conscious perception, but that they don't require it and certainly existed long before it.

It is more accurate to say that "nothing can be said" about this. I don't think we can say that time and space are prerequisites for experience. All we can say is that they are aspects of experience. Of our experience.

When a physics experiment (as above) is obviously operating outwith that formatting, we can say with certainty that it is not a fundamental division in the world-as-it-is, it is only a division in the-world-as-experienced.

If we don't make the distinction, we cannot model these observations.

Maybe that isn't true, but maybe the universe is an aliens pre-school project... It doesn't matter, since both are equally likely to be the case, along with an infinite number of other arbitrary assertions.

Hmm. It's only you that is making arbitrary assertions beyond what can be observed. I am strictly within what is observable and making no assertions that go beyond sensory experience and thought - to the extent that I am not willing to confuse the structure of experience with the structure of the universe. Which is just as well - because if I had done so, the Wheeler Delayed Choice experiment would be not a fascinating reveal of our assumptions, but the breakdown of the universe itself.

EDIT: Not exactly sure where you were going with the flying, simulation and aliens stuff? Just because there's no solid world beyond conscious observation (as indicated), doesn't mean there is no structure to experience.

After all, that is what we are truly studying: the regularities of the human experience.

POST: How to produce a glitch in the matrix (part 1)

...another way that I might frustrate it would be by acting without a goal.

That's actually an interesting line of experimentation. There is a difference between performing an action with a purpose in mind, and simply performing an action. A different experience results, even though in a basic sense the behaviour is apparently identical.

A mundane example would be, while sat down: to move your muscles in a way that corresponds to standing up, versus intending to stand up and allowing movement. The former amounts to "intending my muscles to move" whereas the latter is "intending to stand up". You have to actually do the experiment to get the difference. (I think that, in this case, most people typically move using a muddle of the two.) You can then extend this to target outcomes which are not so "local" in terms of timeframe or location.

As for the rest of it - it sounds very much like you were becoming aware of your own patterning, and observing that making changes to this can have quite unexpected side-effects for our perception of more than just ourselves. Although we tend to conceive of ourselves as both perceiving an external world directly, and also making conscious behavioural choices on a moment-by-moment basis, a brief period of observation shows that this isn't the case. In the first case, all sorts of quirks reveal this not to be true, and in the second we discover our ongoing life is more like a "spontaneous multi-sensory happening" that we only occasionally redirect intentionally. Even the feeling of "doing" can turn out to be more like a habitual experience of muscular tension, than actual choice-making and controlling.

I'd suggest not getting overly focused on theories relating to "simulations" and so on - a lot of that stuff is just today's cultural metaphor of the moment; it's best to stay grounded by paying attention to what you actually experience, rather than getting swallowed up by a narrative about what's happening in an imaginary "behind-the-scenes" that you will never observe.

Aside: If you leave a blank line (hit return twice) in your text, that'll create some more paragraphs. It would make reading your post much easier - thanks. Meanwhile, your pattern-breaking counter-action idea reminded me a little of The Dice Man.

POST: Do any of you really believe that life really is a computer program?

It's a fun thing to think about philosophically, but the actual notion of "a computer program" being used ends up being so abstract as to be pretty much meaningless. It ends up being just another version of the older idea that the-world-as-it-is is not of the same format as our sensory experience of it. In other words, that its basic structure is not a "spatially-extended place unfolding in time", and that apparent division, multiplicity and change are aspects of experience rather than inherent properties of the world itself. A related point would be that our descriptions about the world are "parallel constructions in thought" and actually say nothing about the world itself. We never "think the world", we only think our thoughts. Noticing that some of the content of our experience deviates from the usual narrative, and that some aspects of it are of the same structure as the "computer programs" story, doesn't necessarily mean much. Typically we are just comparing one conceptual framework to another. It just highlights that our descriptions are generally very basic, and that we are good at noticing partial pattern matches in two strands of experience (where strand 0 = ongoing sensory experience; strand 1 = our thoughts about sensory experience; strand 2 = our thoughts about computers).

TL;DR: The world is not "a computer program". Also, though, the world is not "a world".

POST: Sudden realization about the universe's nature before falling asleep

[POST]

Well, last 27/march i had this unexpected information "download" right before falling asleep, i had almost forgot that. So i'll register this here because i think it somehow fits this subreddit.
I laid in my bed and i haven't though about anything that dense for the whole day, but suddenly i became this internal monologue that just flood through like i was listening to a podcast, but also was myself. It was like that:
-What is time?
-Every single moment is like a sheet of a book. They are really thin slices, and everything is right here, right now: past, present and future, in the whole universe this is the same.
-So i'm existing at the same time everyone else in the whole history far back and far in the future?
-I am
-But the planet is moving in the space, we won't be even in the same spot
-The planet and everything else is simultaneously all the same places it was and it will ever be, these are just different sheets of the book
-but how does the book move forward?
-the universe is expanding like a wavelength, and the different lengths are the different pages in the book
-So its possible to travel through time
-You just have to syntonize the right wavelenght. you might sintonize to a bad place like the outer space, though, because earth could be somewhere else by that point.
-so better get a space suit to do this, right.
It seems shallow and a little pseudoscientific, but there were some other times i just "had information". When i was younger, like 4 or 5 years old, i had a friend of my age complaining about bug bites. He started kid's shenanigans like making up things. The dialogue was something like this:
-Bugs bite us because bugs are bad!
-They aren't bad, that's just something they have to do.
-No, they're evil! they likes to hurt us.
-They only do this because they have to, it makes no sense they would get so close just to be annoying!
-I heard they poop under our skin and put nasty things in there!
-They could just poop anywhere, they wouldn't risk getting slapped just to poop under our skins
-Why would they do this, then?
-To feed on our blood and put eggs and their little bugs would feed on us until they could get out.
Since when he first said that "bugs were bad" i just knew the whole thing, and at the same time i made these affirmations, inside i was like "how do i know this? why can i be so sure?".
Whatever. Note that all of these was in another language.
Tr;Dr: sleepy me knew shit about time, 5 yo me knew shit about arthropods biology.

[END OF POST]

A1: I had something somewhat-similar happen in middle school.
I was in 8th grade, and for some reason that I still do not understand, I suddenly developed an interest in time travel. I did in-depth research and study for over 3 weeks. Keep in mind, I was only 14 years old and had no understanding of quantum physics. Yet, here I was reading fucking Michio Kaku and soaking it all up like some kind of guru. I spent every hour I could on the internet looking up reports and theories, and the rest of the time I'd be highlighting lines in material I'd printed out, taking notes, and drawing detailed diagrams. I understood it all, and more than that, I expanded on these theories and developed my own. I had done what no scientist had done before - I not only figured out how time travel could be accomplished, I declared reality itself to be another dimension that can actually be traversed, and I also discovered a new law of nature that explains that paradoxes are avoided by the automatic creation of a new universe to counteract it - thus, paradoxes are both unavoidable and impossible at the same time.
Or, as I wrote in my 8-page report:
"For every paradox, there is another universe created to balance it."
Long story short: What you came up with in your epiphany is absolutely correct. If anyone wants more information, I still have the full text of my report with diagrams and all. I sent it to a former science teacher I knew who used to be a physics professor, and he said it all sounds plausible and does not contradict any known laws or fundamentals that he's aware of - in other words, everything I came up with in this random unexplained period of advanced interest... is scientifically accurate. Since then, the multiverse theory has gained more widespread acceptance, and more theories come out all the time that fall exactly in line with mine! It's freaky, I really think I'm on to something here, and I think you are too!
EDIT: Addendum: When you refer to the universe as a "book" and the different points in time as the "pages", my theory would say that this "book" is one volume of an ever-expanding series. Turning the page is fourth-dimensional travel (Einstein said that time is the fourth dimension, no different than the others in that out consciousness travels along it), that's the linear past-to-present-to-future progression that we are familiar with. Fourth dimensional travel is merely what we interpret as the passing of time. To "time travel" requires fifth-dimensional travel, that is, actually exiting the book and going to another book in the series.

I like that. Now, it's probably not best termed "science" since it can never be tested intersubjectively (this applies to "multiverse" and also "eternal" descriptions more generally; this is not a criticism), but those sorts of extended space metaphors - which provide a wider context for time - do come up in philosophy and fiction quite a bit, and I think they can be very helpful.

Examples include JW Dunne's The Serial Universe and An Experiment With Time, which take a similar route; Julian Barbour's The End of Time describes a "Platonia" where all moments exist simultaneously. The writings of Jorge Luis Borges are full of these sorts of things - see The Library of Babel and The Garden of Forking Paths, for instance.

What they help us do is free ourselves of the hidden assumption that the world-as-it-is, is of the same format as our ongoing experience - that is, that the world is a "spatially-extended place unfolding in time". Reconfiguring it as a simultaneous and persistent set of "frames" that can be traversed - an "infinite grid of all possible moments", for example - can be quite powerful. In particular, it can encourage us to reconsider what "we" are, as observers relative to the content of our experience (and maybe make connections between time and perception in philosophical idealism and so on).

Meanwhile, I think the common assumptions about what someone who is "only 14 years old" can come up with are often widely off base. My own interest in things like reality, perception mind kicked off around the same time, and in much the same depth. Curiosity is the most important thing - when you're focused on something and put the hours in, very few things are that difficult, if you have imagination.

POST: Try it at home! See the matrix in a laser cat toy.

The speckle pattern? Not a glitch as such, but interesting to ponder because it encourages us to revisit assumptions we might have about our experience. From that Wikipedia entry:

A speckle pattern is an intensity pattern produced by the mutual interference of a set of wavefronts.[1] This phenomenon has been investigated by scientists since the time of Newton, but speckles have come into prominence since the invention of the laser and have now found a variety of applications.
Speckle patterns typically occur in diffuse reflections of monochromatic light such as laser light. Such reflections may occur on materials such as paper, white paint, rough surfaces, or in media with a large number of scattering particles in space, such as airborne dust or in cloudy liquids.

There's a nice little summary which corresponds to your own experimentation somewhat, here. Excerpt:

==1) The speckle is not on the surface you are viewing. To prove this, hold a pencil at your near point and focus on it while gazing at the screen. The speckle pattern is still sharp! If you wear glasses, take them off: no difference. Speckle is an interference pattern in space caused by the coherent light of the laser being reflected from the rough surface.

2. Because the speckle pattern is not located on any particular plane in space, you will have trouble focussing on a laser-illuminated surface; the eye involuntarily tries to focus on the speckle grains. Try reading a printed page by laser light. Try again while moving your head.
3. The apparent "grain size" of the speckle depends upon your distance from the viewing screen and also the aperture available to your eye. For example, if you hold a variable iris in front of your eye, closing the aperture will increase the coarseness of the speckle pattern; the same thing happens if you step further away from the screen.
4. The speckle pattern is sharp regardless of your visual acuity. In fact, you can use speckle as a crude eye test: stand about 2m from the illuminated surface, and move your head slowly from side to side. If the speckle pattern appears to move in the same sense as your head motion (i.e., pattern moves left as your head moves left), you are far-sighted. If motion is in the opposite sense, you are nearsighted. If there is no motion of the pattern, you have normal, 20/20 vision. If you wear glasses, try this test with and without your glasses; if you have normal vision, simulate nearsightedness and farsightedness by holding positive and negative lenses in front of your eye.
5. Speckle is observed only for stationary surfaces. For example, your hand will not display clear speckle, nor will the surface of a glass of milk (use the milk surface, not the glass) -- milk is a colloidal suspension and the Brownian motion of the suspended particles destroys the pattern. This fact can be exploited to detect vibrational motions with amplitude as small as a quarter-wavelength (about 0.15 micron) with the unaided eye.==

So, your final idea that the pattern is "in the universe" is not a bad one - although I would probably phrase it as the pattern being "distributed throughout space" or something like that.

You should have posted this as a question in r/askscience.
But do try placing three pencil leads together and creating an interference patten using your laser. That'll get you into theoretical physics and hopefully not in to psuedoscientific woo/ eastern mysticism mixed with perversion of quantum physics...
[http://www.instructables.com/id/How-to-perform-Interference-and-Diffranction-at-Ho/]

To be fair to OP, though, I don't think he was in much danger of mangling mysticism and optics. It's really refreshing when people pursue their own explorations into phenomena like this - engaging in structured investigations, being wary of assumptions - since hopefully that critical eye spills over into thinking about glitches, maybe life more generally. And who knows, perhaps it might even inspire metaphors/models that are more useful than the ones that are currently predominant?

POST: [X-Post r/MandelaEffect] Myers-Briggs Personality Types

If there were a correlation, I suppose it might also be that only the more introspective people actually pay attention to, contemplate further, any odd experiences they have - or have an interest in this stuff as a topic. The subscribers to the subreddits might be disproportionately introspective, then, but that could just be a case of those types being more interested in such "fantastical" concepts as part of their richer inner life - and also a general bias in the reddit community overall.

POST: [META] What is the logic behind reality?

The word "real" causes a lot of problems for this stuff, I guess. Most people interpret "real" as meaning "out there independent of me", even though they never experience such a thing. What they actually mean is that the experience corresponds to a particular narrative, fits with a particular conceptual framework (specifically: the "container concept" that is "the objective world").

So concentrating on just the experience for the moment: neither Dad is false in and of themselves, the "falseness" is just a thought of "falseness" we have as subsequent "sensory frames" of experience render the "real Dad" narrative unworkable. Similar, perhaps, to the way "a dream" is really a "having woken up". Until you woke up, you weren't actually dreaming - because "dreaming" as an explanation is the choosing of the "I was dreaming" narrative; it is not part of the experience.

Really, we have to make a distinction between "ongoing sensory content" and thoughts 'about' that content. They are both strands of experience, though; they are both content within awareness. We could view them as being two streams of thought - it's just that one of them is a "bright 3D-immersive" thought ("reality" or "the world") and the other is a weaker diminished thought ("thoughts 'about' the world").

The mistake we often make is to confuse the latter as being identical with the former. However, there is no mechanism-based causal relationship between the two, and there's no reason to assume that the "given" strand is patterned in the same way as the "constructed" strand. Just as there is no reason to assume that the world-as-it-is is formatted in the same way as our human perception - that is, the world is not necessarily a "spatially-extended place unfolding in time", which is the assumption most of our narratives are based upon.

So I suppose the crux of this is the idea of "aboutness", and how this can lead to confusion when it comes to the relationship between different aspects of experience.

POST: [META] Collecting common glitch report themes?

Having played with this a little myself (I am a mod here), it's actually really hard to group them in a way that makes sense; going through them, you find that whatever the "underlying" of the glitches is, it's not mapped very well to object-based categories.

At best, one might map them to groupings like: "object location", "temporal location", "object form", "abstract facts" and so on, but they are so broad as to become fairly meaningless. Very quickly you realise they all resolve to something like "a discontinuity in the formatting or content of subjective experience".

Of course, that conclusion, and the difficulty of categorising glitches, is itself is a pointer to the nature of glitches.

POST: Oranges.

[POST]

I haven't eaten an orange for over a year maybe. Used to eat them all the time they were around, but stopped for some reason. Today I decided "hey, I should eat some oranges". So a couple of hours ago I bought oranges and brought them to the house, but haven't eaten one yet. Instead, I started reading a book that's been sitting on my hard drive for a month. I wanted to read it for some time, but only started today for some reason. Guess what the author wants me to do? This:
...imagine that you've just arrived from another planet and have never encountered an orange before. Now take a few minutes to experience a piece of fruit in a fresh new way
Oh, and the book is about meditation.

[END OF POST]

It's called the Baader-Meinhof Phenomenon.

And... how does that work, exactly?

If it's just a name or category for experiencing a clustering of a certain pattern, then great, but I'm not sure it adds much in terms of being an explanation (if that's what was intended). It's surely the start of a conversation, rather than a conclusion.

For example, if the model is that the thought of "hey, I should eat some oranges" caused him to "notice" more instances of oranges, even though the background population of instances was unchanged, that's an interesting idea. However, we have no access to an untainted dataset independent of a subject's "noticing". We can't differentiate between "the thought caused him to notice what was already there" and "the thought actually increased the number of subsequent instances of oranges".

Although your theory might be plausible in terms of the usual narrative of the human-world experience, it is unfortunately non-scientific, since it is impossible to test.

Even if we had someone else as a "control" prior to and during a test subject's exposure to an orange reference and their observation of subsequent instances, we couldn't discount the possibility that the control's instances were being modified by their orange-focused intention.

you are spot on, as usual ;-)

Wait - are you sure it's not just that you witnessed me being spot on once, and now confirmation bias is leading you to see me being spot on all the time? ;-)

...

Well then, that's that.

Well, someone's given it a name now, which means there's nothing more to discuss.

Did you know that the reason unsupported objects drop to the ground is because of "Falling Down Phenomenon"? People used to spend lots of money investigating ideas like "gravitational waves", until one day they realised there was a much simpler three-word explanation for what was happening, and that everyone could just go home.

We named it gravity. And yet we're just as clueless as we have always been.

Yeah. Well, at least we went a bit further in terms of constructing a useful narrative, rather than just calling it a name and stopping there. Although "gravity", as you are implying, is really the name of the narrative, and not something in "the world as it is". It's not very fashionable to draw a distinction between our descriptive fictions and "how things really are" at the moment, though.

Really, my reply was more directed at the commenter than you - and not necessarily intended to start discussion. So feel free to ignore. :-)

Every report of this type gets a few people stating the names of a couple of psychological phenomena as if it is an explanation, often out of context, without actually connecting it to the post. The implication is that there's nothing further to discuss, and that there'd be no point in people sharing similar experiences because they "are just" <insert-name-here>.

I disagree.

It's okay! I came here from /r/findareddit where I asked about a sub where I could share such experiences and read about others who had them, without all the explanations. I love science and build my worldview around it, but I'm tired of people waving away any genuine human experience just by mentioning some XYZ effect.

Well, you are in the right place I think! Generally speaking, this is a pretty welcoming sub that is indeed mostly about gathering and sharing accounts of unusual experiences.

Beyond that, yes, it encourages discussion based on standard or more esoteric ideas - to let the thoughts go where they may, mainly for the fun of it, but definitely not in order to dismiss the experience. Unfortunately, a small subset people are a bit too keen to "explain away" things based on a concept they read in a popular science article, for example, without really offering an account how exactly it explains OP's story. This tends to be a bit of a conversation-stopper, hence my picking up on it (as a moderator).

You can just not engage with that. :-)

Did you read the linked article? It more than names the phenomenon:
From the article's summary of Stanford linguistic professor Arnold Zwiky's attempt at an explanation or "useful narrative": It’s caused, he wrote, by two psychological processes. The first, selective attention, kicks in when you’re struck by a new word, thing, or idea; after that, you unconsciously keep an eye out for it, and as a result find it surprisingly often. The second process, confirmation bias, reassures you that each sighting is further proof of your impression that the thing has gained overnight omnipresence.
Not trying to be a dick but there is an explanation in the article, more than just a name.
Edit: fixed typo

Not very convincing, is it? It's really just a restatement of the assumption! How can we differentiate between this and there actually being more oranges?

Also, what does it mean to "unconsciously keep an eye out" for something? Isn't that saying we don't detect doing something but we are assuming a process for narrative convenience? For confirmation bias: again, isn't this meaningless unless we have a raw "environment dataset" and an "observed dataset"? Is BM not just an empty pseudo-science story with no solid foundation?

Which isn't to say I'm promoting an alternative account, only that there's not much reason to support this one vs leaving it as an open verdict. Not trying to be a dick either - just pushing things along a bit! :-)

POST: [Theory] Why do we only hear "quantum immortality" stories from the "immortal" person's point of view? Why do we never hear "my loved one had a brush with death and now they insist that Thing used to be way X when it's always been way Y"?

I have a difficulty with quantum immortality, as it has been told to me:
If I jump into another reality when I come close to death, then in that other reality people may see me as dead, right? But in the new reality, what was going on with me for the duration that I was in the old reality? Did I just take over someone else's experience and life? Did I kill them? Even if you want to say they are both me, and I'm just switching camera views or something, it still stands that the person in the new reality was having conscious experiences before I took them over, and now they are not.
Unless you want to say that we are both sharing conscious experiences, but without knowledge of the other one sharing them. So which conscious experience is controlling the action? And if that body in the new reality has a near death experience, then it must jump to a new reality, and now you have 3 conscious experiences of 1 bodily experience and none have a right to control that experience. This could happen over and over again, with more and more consciousnesses occupying one body.
If you want to say that the new reality doesn't exist until you jump into it, then you must assume that nothing in your experience is really there, and be a solipsist.
Anyways, I just don't think it makes any sense. :/

A way out of this is to stop assuming that the format of the world is of a "spatially-extended place unfolding in time".

If instead, we are dealing with a pre-existing collection of "all possible sensory moments" across which we scan our attention, then we no longer have the problem of new and old realities and taking over people's lives. There are no people, as such, only that-which-experiencess. And there is nothing "happening" other than experiencing-of-moments.

Other realities aren't places, they are static moments. They don't "happen" when you are not experiencing them.

This is solipsism is the sense that "only mind exists and all possible experiences are within it", but it is not the same as saying only me-as-person exists, and so is less problematic I think.[1] In fact, it ties up nicely with your actual direct experience: all that you ever experience of the so-called "external world" arises within your "open aware mind-space"; this includes all your thoughts about the "external world"; you never experience any boundary to your mind-space.

So, the evidence supports this view in terms of the context of experience. The content of experience is actually irrelevant in a way, since in this view it becomes a sort of "3-dimensional sensory theatre" drawn from an eternal record, which can't tell you anything about "how things are really" (the context).

Finally, there is therefore no fundamental reason why an experiencer can't skip to a set of moments whose content conflicts with previously experienced moment. Integrity with respect to history is at best a habit of moment-selection, not a rule attached to a "universe" as such. And this may even mean having experiences of commenting on subreddits about how our experiences conflict...

—
[1] There could be any number of "experiencers" in theory. However, it makes no sense to talk of experiences happening at "the same time and place", since "times" and "places" are aspects of an experience, and are meaningless outside of an experience. Also, all experiencers would be identical really - all just an open experiencing-awareness - so there would be only one of them in effect, since experiencing-awareness would be "before" division, contrast and multiplicity. Hence an alternative phrasing: you will "eventually" have all possible experiences and everyone is effectively you, although not at the same time. Although also: kinda at the same time.

EDIT: Slightly long-winded, but I wasn't quite sure exactly which aspect you were picking up on. Solution: type a lot.

it is because time and location are aspects of experience that it makes perfect sense to speak of them in relation to experience, especially if you want to make argument s about how experience could shift between worlds.

Doesn't this separate "the world" from "experience", however? Note: I'm not saying that discussing things in terms of time and space is pointless, only that it is not meaningful to talk of time and space "between experiences". Actually, it's probably beneficial if we rename "time and space" as "change and division" when referring to experience itself. To have an experience of something, those are requirements. And so to have an experience of a "world", the content of our experience must be so-formatted. What we tend to call "time and space" is really something we infer from the experience of "change and division".

Anyway, the footnote is emphasising two things: First, that some of the difficulties people encounter when thinking of solipsism arise due to thinking about the context as if it were content. Second, that it is not meaningful to talk of shifting worlds using the language of worlds themselves. For as long as we are thinking of a world as a "place" that is "out there", treating that as the fundamental truth, then we will misunderstand the nature of experience and so of world-shifting. It may be relative truth (you have an experience "as if" such-and-such was the case), but the fundamental truth is unchanged (of an aware-experiencer who is having an experience of being-a-world-from-the-perspective-of-a-person).

For example, say the house next door is painted red and the guy who owns it is called "Robert" (and everyone calls him by his full name because he hates contractions). One day, I wake up and see that the house is blue. I notice that everyone calls the owner "Bobby". Everyone claims that these two facts have always been the "new way" and only I remember differently. It is "as if" I have switched universes!

But what does that actually mean?

Well, what I actually experienced was a discontinuity in the content of by experience. I didn't actually experience "switching universes", that's just something I infer from a conceptual framework I have. In fact, the notion that I am even "in a world" is also something I infer from a conceptual framework. The notion that the room next door is "over there" assumes that the world is formatted like - is a continuation of the formatting of - my ongoing experience. And even then, only a part of my ongoing experience (since it is relatively easy to have spaceless-timeless experiences).

What are the implications of that?

It simply means that it is meaningless (but not pointless) to talk of time and space between worlds, or of worlds being "located" in any way - because a "world" is a concept inferred from a collection of similarly-structured moments, rather than a place.

In truth, if I pay attention, my actual experience is of being an "open aware space" with a constantly changing "3D multi-sensory image" floating in it, one aspect of which I've fallen into the habit of calling "me", and the rest "my body" and "the world". Anything beyond that involves thinking in terms of "the view from nowhere", which immediately means I am "already wrong" since that objective view can never be experienced; it does not exist. It is a connective fiction, an abstraction. Again, that doesn't mean it isn't useful - but for structuring purposes rather than finding the truth of the situation.

I'd say it's not that there can''t be a discussion about it - it's just a matter of being honest with ourselves about the nature of our descriptions?

I don't think we benefit from viewing our abstractions as actually true rather than being fitting narratives. It can even lead to us defending things which are essentially fictions, after they have outlived their usefulness. When talking about this stuff, I think we reach the limit of the fiction of the "objective world" container, and we have to adjust our approach accordingly.

As you indicate, if we insist that our narrative about "what is going on" must be in terms of "time and locational and individual experience" - even though we will never be able to make a direct observation to confirm this - then we might be effectively preventing ourselves from creating a useful narrative. We may even be making some experiences completely unexplainable in terms of our ability to create a model. It's like only looking for your lost keys under the streetlight, even though you have no idea where you dropped them!

I think 'glitch' experiences and 'quantum immortality' models are very vulnerable to this - hence all these "what happens to the people in the other timeline?" questions and similar. Those questions aren't actually questions based on experiences, they are questions based on a certain conceptual diagram (the timeline) or two (the cartesian co-ordinate system) which has been conflated with individual experience. It's the assumptions of the model that is creating the problem, and in this case those happen to correspond to unexamined assumptions about the nature of experience itself...

So, where does that leave us?

Actually it probably leaves us with more possibilities for coming up with explanations that connect to direct experience than ever before. Because we:

1. Treat the unchanging context of experience as fundamental (our "open aware perceptual space").
2. Treat the changing content of experience as primary (the 3D-sensory experience that arises within perception).
3. Recognise that everything beyond this is a connective fiction with a certain number of observational touch-points.

Freed from treating our abstractions as actually true, we are also freed from requiring that the nature of experience and the structure of experience must correspond to the format of the content of experience. (Avoiding the reification of abstractions, basically [http://www.ehu.eus/aitor/irakas/mes/Reference/mermin.pdf].)

POST: [Meta]Sight/Vision is just a mental hallucination

Can we talk about how basically everything we see is in our brains?

Well, if we're doing that we should probably talk about how even our brains are in our "brains". Where do we draw our philosophical boundary? All our evidence about the world arises in our mind, that is certain, and we never experience any "outside" to our mind. This includes our ideas about the world too. In that sense, everything is in our "brains". This might lead us to ask...

Even things like the television use three basic colors to create the illusion of multiple colors, distance, depth and movement when none of those things exists in that medium.

...is the world itself just an illusion in much the same way? Perhaps none of the things we perceive around us "exists in that medium" either. Are we exploring the formatting of our own minds, rather than the formatting of a world? The world itself, as it is, might be largely unstructured, to a greater or lesser degree. But to what degree?

Are we not influencing it as well?

The degree to which we can influence the world, would depend upon where the boundary lies that divides "formatting of your mind" and "formatting of the world". There would be no way to discern this, though, other than by experimenting with trying to make changes. Simply observing the world via mundane interactions, as we do in most science, would only tell you how things are right now; it would not reveal the limits of how it could be, surely?

So, what experiments can we do to discover the position of the "boundary of influence"?

Related: Darkroom Vision

POST: Did the matrix help me get out of my driving lesson? There's no such thing as a coincidence if you ask me.

What you need to look out for are those occasions where things don't work out in your favour...

One potential problem might be, if the looking-out-for itself shapes our experience, then there's just no way to win - and that doesn't even required the act of looking to be "causal", just "filtering". To expand:

Although we might imagine that there is an external world out there, an independent stable dataset, and our cognitive biases mislead us, we never have access to that external world. We only ever have access to our cognitive biases. In effect, our cognitive biases are our experiences of the world - our patterning is the world.

So, if OP starts passively noting goods days, or bad days, or every day, the experience that they have will always be "coincidental" in a sense, since there's always going to be a presupposition involved, from this point onwards. There is no way for them to be "objective" about this.

The only way they might test this, I suppose, is to actively explore the possibility - by booking a strip of weekly driving lessons, and then each week "wish something would happen so I didn't have to do this lesson". If the results are consistent, then there might be "something" to it. (Although of course we'd have no idea as to the nature of that "something", but that's not required initially - just the observation of a consistent repeatable effect.)

All down to OP now.

POST: Hold your horses.

If this actually is a case of quantum immortality, how would you have noticed it? Everything you remember is stored in your brain, which, if parallel universes exist, is separate in each universe as well. If you die in one universe, your consciousness might move to another universe, as that's not something physical; nobody knows what that is. But your memories of the previous universe wouldn't move; that would require the information stored in your brain, which is physical, to spontaneously change as a result of something happening in another universe. That wouldn't be a "change" from your perspective, but within that one universe (which is what the laws of physics are bound to) it would be. So if this were to happen, you'd simply forget everything from the previous universe and remember everything from the new one, as if that's how it had always been. (And yes, this means it might have happened several times in your life without you knowing.)
Besides, if that were possible, wouldn't you see it happening with other physical objects that store information as well, not just brains? If your computer's hard drive is destroyed in a parallel universe, would the data on the drive platters spontaneously change in this universe to match the data from the other one? I know your computer isn't conscious (actually, come to think of it, I don't; as far as we know anything could be) but if it was, why would that suddenly enable the data on its hard drive to change through non-physical means? The same principle applies with your brain.
I think what most likely happened is that your wife suddenly remembered a repressed memory or something. The near-accident might seem like it was related due to the

timing and significance of the event, but correlation does not equal causation. The human brain can do some very weird things, especially when psychological trauma is involved. Do you have any records of previous conversations involving the expression "hold your horses" that you can show her? Like voice/video recordings, or text messages?

I guess the assumption you are making is that these universes are "spatially-extended places unfolding in time" - or more specifically, you are making the assumption that because your sensory experience is formatted as a "3D space with stuff in it", that this is the form of the world itself. This might not be the case. The images you see do not necessarily arise from a "behind the scenes" place that is of the same form.

One of the follow-ons from this is that the "brains" are part of our experience, not necessarily the world as such - which means they are not causal, because the world we see is not causal either. Our apparent world is sensations, one after the other. We make the assumption that the brains we see correspond to brains "behind the scenes", but it is an assumption (arising from the other assumptions). The image of a brain wouldn't store anything, of course. The only real storage would be in "that which experiences". But what is that?

Actually, if we pause and attend to our experience, we discover that our direct experience is not actually of being a body in the world, rather it is more like we are an "open aware perceptual space" in which our experiences arise - consisting of sensations, perceptions, and thoughts. In other words, although for convenience we treat the world as being external but directly accessed, all we ever really experience are sensory forms arising in this "mind-space" of ours. We might have thoughts about an "external" world - laid out in space, in which we see brains - but those thoughts also arise in that mind-space. We never get outside of it. "Outside" is just an idea we have inside. It is then not at all clear that the mind-space itself is anywhere, since it has no perceivable boundary, and therefore can have no location.

So taking all of this into account, if we "jump universes" then we wouldn't be going anywhere. What would be changing is the content of our experience; we would be "selecting" a new set of sensory images to explore, for and from and as the "inside". Whether you would still have access to your old memories, ones that would now be inconsistent with the upcoming experiences, is debatable - but it would not have anything to do with "brains", as such.

POST: 'New' house on my old block.

Q1: I've said it once, and I'll say it again. The Berenstein theory comes because The Simpsons showed it the way people always remember it, when referring to it, rather than the way it is actually spelled. Edit: Huh. And now the image that said Berenstein from the Simpsons, when I looked at it a couple months ago now shows Berenstain on google.

The episode of The Simpsons with this in it is "The Fat and the Furriest". At 09:10 onwards in this video of it you can see it says "The Berenstain Bears". The still images you see online with "Berenstein" are just people having some photoshop amusement with themselves, because of this very thing.

Q2: You can find it both ways if its the image I'm thinking of...
[https://img.4plebs.org/boards/x/image/1402/60/1402602476521.png]
:edit: spelling

Q3: there are 2 images that exist online but which one was in the show? ain?

At 09:10 onwards in this video [Dead link] of it you can see it says "The Berenstain Bears".

yeh, I figured someone probably p-shopped the "ein" image lol

Yeah. Hence the endless stream of posts where people claim to have "solved" the bears thing after discovering a "misspelled" image via Google. Like nobody thought of googling for this before!

I think a lot of people who are just barely stumbling upon this whole thing don't yet grasp the concept that even if it WAS "ein" for them.. that RIGHT NOW.. every instance will be "ain".

True. At first they're just "everyone knows memories are fallible, you guys are crazy", because they are assuming that people are just talking about something they "just kinda thought it was this way", rather than had direct contact with.

I eventually wrote a definition for the Mandela Effect sub, to try and emphasise the "direct personal experience" nature of it (regardless of any particular proposed explanation) and that it is "as if" a fact of the world has changed from underneath you:

DEFINITION
"The phenomenon where a group of people discover that a global fact - one they feel they know to be true and have specific personal memories for - has apparently changed in the world around them."

But people don't really get it until they have an actual experience themselves, and suddenly it changes for them: "I came here to mock you guys but then came across <insert example> and had my mind blown", is typically how it goes down.

Still, that's quite interesting all by itself, I suppose.

POST: I think God may have finally reached out to me.

Stepping back for a moment, it might be worthwhile separating out the experience from the explanation. Obviously there's the "it's just a coincidence" explanation, but let's ignore that for the moment...

Putting that aside, what definitely happened is that you requested an experience of "knowing that someone is out there looking for you", and then subsequently had such an experience. That's the content of the experience. The nature of that experience, is still up for grabs.

You can interpret this as an "Entity God" or something else listening to you and sending you a message - but equally you could interpret it as an an intention (from the desire to experience knowing something) followed by a result (the experience of knowing). If you'd asked for the experience of knowing that the devil was taunting you, or knowing that the NSA was hunting you, the corresponding evidence for those might have arisen, as requested. On the one hand that might seem a bit disheartening - on the other hand it means you have deliberately created a glitch-like experience for yourself, via intention!

Playfulness aside though, you should just go with whatever explanation feels most useful to you (you can always change your mind later). In lonely and lost times, little glimmers of inspiration can make all the difference, and you should let them work their magic when they appear. Glitch or God, who cares so long as it's helpful?

...

Q1: I was talking to God about how I just wanted to know that someone was out there looking out for me. I kept asking for a sign because I felt like I was talking to myself. I consider this a delusion, but if it helps you find hope, then it is well worth it.

A1: It's interesting how this subreddit completely accepts the idea of "slipping temporarily between dimensions", or going through a temporary form of time travel randomly, but someone saying that an explanation could be God, or reaching out to God is delusional. I'm not saying you have to be religious, but come on.

Q1: Am I not allowed a personal opinion? I believe the concept of a god is a mental delusion. That doesn't mean it doesn't help some people with their interactions with reality. I'm of the mindset that if a god exists, he can't convince me of his/her/its existence without forcing my mind to believe it. That doesn't mean that I don't believe that odd, unexplainable things happen. I just find that relying on a god for the explanation immediately hinders further, actual research.

The concept of a god can't be a delusion surely; it depends more on what that concept represents. I agree that stopping further investigation due to that (or any) concept is a missed opportunity though. It's the equivalent of saying "just... because".

It's not my cup of tea, but I still drink from time to time.

I like that angle.

I'm inclined to think that all conceptualisation is "delusional" thinking, if it is seen as being identical to what is actually happening. So long as you recognise thoughts as being what they are (thoughts), and your explanations as "connective fictions" to link observations together, all is well. As soon as you start thinking that it was "God" that really did it, or that "Gravity" is a real thing that somehow "causes" objects to move towards each other, you are being delusional. Of course, forgetting that "Gravity" is a just a conceptual framework (albeit a very useful one) isn't nearly as likely to cause you problems in daily life as other things are - particularly because the raw observation "people who fall from high places tend to die horribly" is pretty persuasive all on its own when it comes to decision-making. So some types of delusional thinking cause less trouble than others. An open mind, though, hopefully recognises their fictional nature and is always accepting of other, better descriptions when they come along.

Yeah, so, explanations and descriptions are useful or not, they are never "true" - thinking they are is delusional.

Q1: so how would i go about 'forgetting' gravity and forgetting that i can't teleport anywhere of my choosing or materialize objects etc? [https://twitter.com/loopautoseal/status/667575092273160192]

That's certainly an interesting question which raises all sorts of fascinating philosophical issues.

Q1: again, none of it matters because clearly whatever i think and do is wrong, otherwise i wouldn't be experiencing life...

What is your reasoning for that conclusion?

Q1: because what i want is unknown until i've exhausted every other avenue of action and the experience i make comes about at that point of near-despair.. which makes the in-between time-period distressing, but i realize that that period is there only so that i can 'see' the real nature of reality: that everything comes about as a result of one's desire. and any speculation and action leads nowhere useful because i can't see where i want to be until i've got no choice but to experience what is required, so the entire process is a useful-useless tool, if you get what i mean...

Actions themselves don't accomplish anything, if all you intend is the experience of doing the action. And if you instead intend a desired state, you have to get out of the way and let movements arise without opposition as experience unfolds towards that state - basically "be okay with whatever happens" - because you can't know in advance what the connective is experience is going to be. (You can't "pre-experience" an experience, otherwise it would be the experience.)

This is good and bad. One the one hand, it means you must have "faith" that things are going appropriately, even though you cannot conceive of how that is so. That can be uncomfortable, because it requires that you are okay with "being moved" rather than being in moment-to-moment control. On the other, it means you don't need to bother "working things out" because it has no bearing on the actual outcome - the causal link between apparent actions and outcomes is illusory, only intention (or the assigned meaning of an act) matters. So eventually, the idea is that you recognise that you always give up in the end, often through despair and exhaustion, so why not just give up at the start instead?

right, but how? doing the non-doing is still a conscious effort, otherwise i'd have no desire to experience

There are two things we're talking about here I think: a) non-doing, b) changing state. Excuse the slight rambling:

a) Non-doing is ceasing to interfere; it's not something you do at all. And when you cease interfering, your experiences will play out spontaneously from your current state. It's like having ripples in a pool of water, and stopping splashing or countering the direction of the already-established wave pattern. In this context, we can view desire as the temporary state of resistance that prevents "over here" unfolding to "over there" - it's like constant intending to prevent of the movement of the waves via holding on. When you cease interfering, then desire will fade, as the state shifts to accommodate it, as the desire pattern becomes integrated into the overall wave pattern. There are no guarantees about the form in which it will arise as an experience, or when, since it will be incorporated into whatever other structure or "facts' make up your current state.

b) Changing state is how you actually modify the patterns directly. You do this simply by intention - which means holding an unbounded thought in mind, rather than a thought about it. However, the more established the pattern, the longer you will have to hold that intentional pattern in mind, and the more foundational a pattern, the more involved this is. Having done this, you will have shifted your state, and your subsequent experiences will therefore automatically be in line with this.

So to just clarify - "Non-doing" means not interfering with the experiences arising from your current state. It doesn't mean experiences stop, and it doesn't mean that intentions necessarily instantly have effect, because you have deep patterning already present. Having said that, the longer you remain as a non-doer, the longer you have ceased to reinforce or re-trigger existing patterns, the more flexible and responsive things become.

Additional thought - What you "desire" isn't always the same as what you "want" as apparently described by passing thoughts.

Q1: right, I find that if I want something - e.g. I want a robot to behave in a certain way - it opposes me (even going so far as to tell me that it has no power over me but still adamantly refuses to do what I want) until I later on assume that the preferred outcome has already happened and then things occur much as I'd wanted. I'd class that as trivial yet depatterning. so to bring to me what I actually want requires holding the unbounded thought in conscious.

Yes, good example.

POST: [THEORY] Theory of everything

Some thoughts on solipsism-

Yeah, it's definitely solipsism in the broader sense, in that all that can be directly known is "your mind" (avoiding the word "self" here, which has become muddled in use). But that doesn't necessarily mean we're talking about a personal mind, one that belongs to a person, because "being a person" is something you have an experience of, it's not something you are.

It's saying that all you can ever know fundamentally is:

- That you exist.
- That you are having experiences.

And really these are the same thing: that "you are experiencing". Any thoughts you have about experiencing, are also experiences. There is no "outside" to experiencing. It is meaningless to talk about what you "are", other than that you are that-which-has-experiences.

However, beyond this fundamental truth (the nature of experiencing, the context), which cannot be conceptualised and so there's not much to say about it, we can talk about relative truth (the shape of experiences, the content) and the conceptual frameworks we construct in parallel to describe them. We can investigate the content and make up stories about it, but those are all "connective fictions". And with a (semi-)solipsistic view at the context, we won't be in danger of confusing our descriptions for the actual context.

This is recognising the error in assuming we can have an experience about the structure of experiences. Even the concept of it having a "structure" is incorrect, because structure is an experience, and whatever it is, is "before" that. It's like trying to make a sandcastle which accurately models "sand" (or more accurately perhaps: that tries to model the colour "sand-yellow"). You can be sand, taking on different shapes of sandcastle, but you cannot take on the shape of sand. You can be sand-yellow but you cannot take on the shape of that colour.

This immediately dispenses with the 'simulation' hypothesis, the 'objective world', and all other notions of an external solid substrate that arranged in space that underpins experiencing, as anything more than fun "what if?" ideas that can never be proven. Although there might be an extent to which experiences might be have "as if" such things were true, the things themselves can never be examined, as contexts.

But what about "everything depends on your beliefs"? -

Well, there is no inherent structural reason why this couldn't be the case - the bunch of models or narratives we have are just our own fictions, they are descriptive rather than causal, they arise from a small subset of our observations-to-date, and do not really forbid anything. The only way you could know for sure is to adopt different beliefs and see how that affected the content of your subsequent experiences. Perform experiments.

Having said that, it would seem like a good idea to have some sort of definition for what a "belief" is. Is it "thinking that something is true"? We are surely talking about something more than an opinion here. The literal formatting of one's mind by a "fact-pattern"? Could there be such a thing as "intensity" of belief or an "adopted fact"? How would one adjust the intensity of such a pattern, and explore its effects, if any?

Life may be a reflection of our beliefs, or a combination of our beliefs and some other substrate or belief system. We have to be cautious with what we assume, but liberal with what we accept as possible.

That's very nicely phrased.

One metaphor I enjoy is viewing our experience like a stack of patterns laid on top of one another, like moire fringes. Think of each pattern as a "fact of the world" that formats the open perceptual space within which all our experiences arise. Some of those facts are quite high level ("the sky is blue") some of it is more like formatting (the organisation of our senses) and some even more abstract ("spatial extent and location" is a fact; "time passing" is a fact. Taken together, we have a static pattern which is the basis of the apparently unfolding content of experience.

Actually, we might think of all possible fact-patterns always being present in the stack, but just differing in their level of intensity or contribution. The distribution of intensities would be our current state, or the state of the world - the list of active facts and their relative dominance.

Now, this means there is no inherent restriction to what can be true in experience. However, since the current state is a single continuous pattern, it must always be logically coherent. It must always "make sense". This simply follows from its nature.

And so we have that: Yes, it may be possible to fly. However, it might not be possible to fly without changing state. It may not be possible to fly while your experience is human-formatted and you are living in a world like this, because to update that fact will involve quite dramatic changes as "collateral shifts" - like changing the shape of one fold in a blanket of material, and that act necessarily involving pulling on the rest of the blanket, and the shifting of the other folds.

Further musings -

What does this mean for beliefs?

Well, perhaps beliefs correspond to pattern-facts, and if we truly increased the "contributing intensity" of a fact it would indeed become truth in experience. Perhaps simply by sitting down and asserting vigorously a fact, once could increase it's dominance. However, practically speaking that might mean you are trying to shift the state of the entire world - unless you can find some way to isolate that pattern from a general fact.

And if this could be done, then the "open perceptual space" that you are might no longer be aligned with others' lists of facts, and you would cease to overlap with them. So, you would be experiencing flying around the clouds with your friends... while simultaneously they would be experiencing having a beer and a BBQ with you in the garden, firmly grounded.

TL;DR: I like it. But it is as hard to pin down as the belief in any god or the simulation theory, etc. Which means we aren't any closer to resolving the issue than we were before (but it might be a useful theory in the future).

Perhaps the problem amounts to: how can you confirm the nature of experiencing? And the answer is pretty much: you cannot. Or at least, not in the positive, not by performing an act.

So initially anyway, this is a negative description of experience. It suggests what is not true - by which I mean not fundamentally true - and it highlights what is meaningless to pursue. What it does do, is provide you with a boundary-free way of conceiving of experience. It says: there is no "how it is really" at all in terms of content. From there, though, we can push forward...

Recapping, we have something like this from a subjective perspective:

- What you truly seem to be is an "open aware space" in which experiences arise. (This is directly knowable.)
- All possible fact-patterns are "dissolved" into this space. (Metaphor.)
- The relative "intensities" of these fact-patterns correspond to the static state of you-and-the-world. (The current "list of active facts".)
- Your ongoing sensory ("the world") and shadow-sensory ("thought") experiences arise from that current state. (To modify the state would be to modify the experience.)

The way to confirm this setup would be:

- To satisfy yourself by direct observation that you are an in fact an "open aware space".
- To deliberately change state and observe that the subsequent content of experience corresponds to that modified state.

The first, I suggest, is easily done. The second requires a bit more pondering. So, how do we change state? Can we change state? If we were follow up OP's ideas, then our first port of call would surely be to identify how "beliefs" fit into this model, how they are related to "facts", and how exactly we might modify beliefs to see if it results in observable changes in experience. (Additional concept we might choose to introduce along the way: intention.)

==So, some interesting observations:

1. When I am in a bad mood, it colors how I see everyone else behaving around me. They become more sinister, more reflecting of my mood. This is evidence that belief can effect perception.
2. When LDing, it can become easier to confuse reality and dreams in small instances. Dream verification checks can counter this, but the feeling of living the dream re-enforces the idea that life may be like a dream. One of these individuals may truly believe they can fly like they do in their dreams (much like some drug users may believe they can fly). However, they are not observed to fly in the physical reality, and confrontation has shown they will readily admit they can't fly, but believed they could.
   This seems to counter the idea that belief changes physical reality, but not the idea that belief colors perception of reality.==

They could both be a reflection of the (potential) fact that your belief changes reality.

First, let us consider that "reality" is a concept - by which I mean, the notion that there is a "baseline" and that your perceptions are a modification or filter of that (even though you will never experience the baseline). What we are talking about here, is depth of change. Our general assumption is that "reality" is pretty much world-shaped, and that perception is a small adjustment of this. What if "reality" was of no shape at all, basically an "infinite gloop", and that perception was the entirety of the selection or shaping component? This leads us to...

Returning to our idea of the "relative intensities of facts", in your dream the relative intensities are close to each other. The highs and the lows are not very far apart, and hence easily adjusted. Turning no-fly into yes-fly is a minimal adjustment from peak to trough.

Meanwhile, in waking life the peak-to-trough is much greater - facts are "more intense" - so a much greater adjustment of the intensity of no-fly is needed. A simple decision or an "I can fly!" thought makes minimal difference. However, fact-patterns that are more shallow and whose alteration is less world-breaking are much more susceptible: your bad mood and the "everyone is evil" thought is hardly a change at all, and is easilywithin the fuzzy adjustability zone of "plausibility".

For the sake of argument, if we say thoughts are basically "intensifying a fact-pattern" and intentions are a type of thought consisting of strong "assertions of fact", then the extent to which our experience will be modified will depend upon how much our state is shifted relatively speaking, which in turn depends on how intense the fact or counter-fact already is.

So then we should be able to measure these peak to trough sizes for a variety of situations for a quantity of people. Perhaps using hypnotism?
What we are really measuring, then, is the discrepancy between physical and mental, or how much mental influences physical.
In my first scenario, mental is only influencing mental.
If I build an airplane, physical is influencing physical directly, and mental is influencing the ordering of the physical (another non-physical trait, since that organization is only assumed organized by the mind).
What we want is for the mental to directly influence the physical.
We have a map where we think the mental is represented in the physical (the mind holds the mental, or at least translates it into the physical and the physical into mental).
Perhaps there is something in our bodies we can examine to discover the separation and connection between physical and mental? If we know their differences, we can probably also find how they effect each other, and how to improve or hinder that effect to accomplish something.

One of the issues with that approach, is that the model says that the mental/physical division is not meaningful. They are both just experiences arising inside the "open perceptual space", which itself has no outside. One might say that the experience of the physical world is like a particularly bright strand of thought, one that is quite 3D-expansive and unusually stable - but it still occupies the same space as any other thought you have. Mental and physical differ only in stability, brightness and 3D-immersiveness - not in kind.

So we can't really measure the "intensity of facts" objectively, because the notion of "objective" isn't meaningful here. And if we hypnotise other people, for example, what we are doing is creating an "experience of hypnotising someone" within our own experience - which of course is shaped by our own beliefs. No matter what we do, we are in effect dreaming. Any action-based experiments you perform within a dream-world on a dream-world, are dream-experiments, and yield dream-results. We might think of ourselves as the "dream space" here.

But what we can do is experiment with ourselves. Not via actions perhaps, because all our action-experiences will arise from the current state, and will be consistent with it, when what we are trying to do is change that state. Could we instead proceed via intentions...?

This is ignoring the observational evidence of a separation between mental and physical.
Though the theory claims there is no real division aside from intensity, physical reality shows some sort of division. Whether that division is merely the difference between a system that watches 5 Volt fluctuations versus 500 Volt fluctuations (just an example of a system type that can depend on fluctuations of intensity), we still need to discover what the mechanism of that separation is.
Once we know HOW these two observable levels of interaction are separated, then we can learn the mechanism to span that separation.
The division of mental / physical is meaningful because it is observable, not because it is an accurate representation of the underlying forces. We are trying to discover the underlying forces, but we only have the observable to work from, so we use what we have.

I'm not so sure about this. What exactly is the observational evidence of a separation between mental and physical? Can you expand on that?

Imagine a house. How big is it? No matter the size, how much space did it take up in physical reality? It didn't take up any perceivable space, therefore it must not have been a physical creation (for this physical reality, anyway).
Next, try to move an object with your mind. Imagine it moving, or do any number of things you can think of to move the object using your thoughts.
If the thoughts don't have a physical component (you spoke to someone, you moved your body, you used a special device that monitors electrical impulses in your brain to move a robotic arm), it seems, at this juncture, that you cannot move the object.
That is the visible separation we see.
The mental can create vast images and experiences, but they don't last, and often have poor resolution and/or dissolve when examined or ignored. They also take up no physical space (from what we can tell).
The physical can move things and mimic things, but doesn't seem to be able to produce spontaneously (like visualization), though it is quite resilient to observation, scrutiny, and being ignored.

So, we're distinguishing between the two based on apparent properties, not necessarily by nature (since both appear in the same perceptual space, even if apparently in different "parallel-simultaneous" places sometimes).

If we return to the idea of different strands of thought arising in the same space, with one (which we label "physical reality") being more persistent and intense than others (the other thoughts we have) - would we necessarily expect a "parallel" strand of thought to affect the main one?

When I move my arm, do I not "intend" its motion? Is that not the same as modifying the main strand of thought, by basically thinking the "arm movement" pattern into that strand? If I just think about moving my arm, it doesn't have the same effect, because the thought about it is in a separate strand.

Meanwhile, does a "physical" house really take up any space? How much space is the room next to this one occupying right now? Is it not the case that spatial extent is part of an experience, and that we just assume that the rest of the world is laid out in space in the same way as our experiences are formatted?

Looping this back to belief: Is the problem with effecting large changes perhaps due to a mix of: a) the relative intensity problem noted earlier, and: b) that we often don't "think-intend" into the stand of thought we are wanting to change, and instead we start a new strand about the change.

Okay, for the first part -

Let us reintroduce that old standard: lucid dreams.

When lucid dreaming, although often lucid dreams are vague and unstable, it is actually possible to apparently create or go to a pre-existing (via creation by implication) environment that is stable and persists and can be revisited (for optional reading, someone did a nice write-up about this: "Persistent realms and other lucid dreaming techniques I use"). In all respects, it is another "physical world" and is recognised as a dream perhaps because when there I have memories of being here, but when here I do not have memories of an experience which precedes this one.

Going with this, then we have a set of experiences which are all of the same "kind", but differ in stability: thought => dream => lucid dream => persistent realm => physical reality, with the last two being fairly indistinguishable except in terms of their content in context.

It seems that the difference is only in stability. Therefore we might ask, what is it that makes one stand of experience more stable than another? Is it just that relative intensity thing, the amplitude of facts?

Intending change in the "physical" strand -

How do you "think-intend" an object to move, rather than just think about it moving?

How does the dream intention differ from the physical intention?

There are two ways one does this in a dream: one directly "asserts the fact" of the movement, or one asserts an intermediary. It tends to be much easier to do the latter - for example, to "reach out" with one's feeling and grab it (avoiding here the more extravagant imaginings). However, since the whole dream is us, they are really equivalent, and I am just misdirecting myself from noticing I am actually still asserting directly - the "reach out" - because my assertion logically implies my result and makes it seem reasonable.

In both those cases, I am intending as the dream rather than creating a separate thought bubble, as it were. In waking life, the default would be to consider the body-space as "you" and the rest of experience as "other". Is the first step to identify with the whole experience, and so take it on as one's "extended body"?

The problem here is that there can be no "how" to do this, you just have to become it. But the intermediary approach in the dream scenario gives us a hint: expanding our "feeling-presence" to fill out the (apparent) room, and beyond.

The further we try to describe this, the vaguer and more abstract it becomes again, it seems.

Yes, this could be an issue needing both intensity and properly placed intention. Can we devise a test that can divide the two? A test where the level of intensity can be measured without worrying about the intent?

A first step might be to not try and alter any facts, but simply to recognise ourselves fully as the background of this strand of experience - fully assert that we are the "open aware perceptual space" in which experiences arise. This would be like a "null intention": no changing of facts but an establishing of context.

I do think an attempt at a "null intention" that is open and receptive is great for observation. But I think manipulation is what we are trying to achieve.

We might think of it as an initial "disentangling" of ourselves (or identification) from the content of experience, redefining our relationship to it into something clearer and cleaner, and in some ways allowing it to "settle" because we are no longer thrashing it.

So first we attempt to build a receptive, null state. When we get good at that, then we attempt to assert our intention upon part of what we receive?

Right. Now, we are always the entirety of the space and what arises within it, but having reshaped experience to be basically "I am the container + the content arises within me", the assertion would be more straightforward.

A further step would be to release the division between container and content and just identify with the entirety, but that shouldn't be necessary if one already recognises the truth of the situation. Also, if you do that you'll probably lose interest in changing anything!

So the general idea: first use assertion to reshape ourselves into an arrangement which promotes non-attachment to unfolding content, and then utilise that because this better allows subsequent assertions of fact.

so what am I doing wrong?

I suppose that would depend on what exactly you are doing! :-)

well everything always comes back to the same set of things so it seems like there is an inevitability of some sort
but practically, now, i have a recurring ear blockage that seems to resolve with the associated thoughts
so my desire is to resolve the ear blockage - by having the correct thoughts?
nothing i do can resolve it - (as in the past) only having the correct mindset leads to the resolution, and the fact of its recurrence implies that there is something i am not grasping which leads to its reoccurring

For the sake of argument: if everything is part of a single landscape, then your ear and its condition is part of an extended pattern, and its blockage will be part of a larger structure. So the question becomes: how to get access this structure and allow it to shift? Which thoughts and/or physical elements are in play here, what is dominating?

Well, the nice thing about a continuous pattern is that there is no particular starting point as such. Rather than sloshing about looking for the thing which triggers it and work towards the problem, you could go to the "ear blockage" part of the pattern and work your way out.

How exactly would one do this? Well, just rest your attention lightly on the sensory aspect of the pattern (the feeling of your ear being blocked, located in your perceptual space) and sit with it, and mentally ask or intend to know what the extended pattern is of which the blockage is a part. I mean this literally.

Q: the answer I have is
sense of reality
what kind of things would the extended pattern be? if I have a general idea of metaphorically not hearing reality and it manifesting in my perceptual space as a blockage, I must have to arrive at the realisation of what is presently unrealised:
Which thoughts and/or physical elements are in play here
this goes deeper into the realm of controlling the environment and the perennial wish to teleport/change state. I have an idea of mushrooms facilitating that and finally mushrooms are growing. but again - what is the blockage...
having done this there is a slight alleviation but my other ear has been profoundly 'blocked' (deaf) for a long time
idealistically I'd like something like this whilst something like this occurs

There's not much point asking what things "are" - because the answer is: they "are" your experience of them, which is itself made from your awareness of it. You blockage might be said to be: the perceptual experience of having a blockage plus all its associations. If you "sit with it", with your attention on your ear and the sense of blockage or absence of sound there, you will likely after a while start having associations arise with it, as additional sensory experience or thoughts and impressions.

if all the associations with the blockages are to compel me to not remain in duality then the discomfort remains
focusing on the problem leads to the recognition of the entirety of the duality
the experience I want to have is the realisation that the control of the blockage is mine and then it will unblock
so the only way to overcome it is to overcome it
edit:
and I can say with certainty that mushrooms enable me to relieve pressure, stiffness and blockages

You're overthinking this.

Q: If you "sit with it", with your attention on your ear and the sense of blockage or absence of sound there, you will likely after a while start having associations arise with it, as additional sensory experience or thoughts and impressions.

Yep - attending to, not thinking about or manipulation of. That's my practical advice. (Within the context of this discussion, that is.)

Q: if I wanted to have the experience of being in another place, I can get that experience but am limited to conventional travel. and as you said,
And if this could be done, then the "open perceptual space" that you are might no longer be aligned with others' lists of facts, and you would cease to overlap with them. So, you would be experiencing flying around the clouds with your friends... while simultaneously they would be experiencing having a beer and a BBQ with you in the garden, firmly grounded.
this is the problem I have: what i 'see' has effect in mind but not reality. like the future-possibility is evident now but not for others unless I force it upon them, but to do that would require an actual changing of the world.
so if I want the experience of being somewhere else, I can get that experience, but only within the bounds of the current reality. and if I want to just have the experience without the necessary goings-to, I find myself lacking. like 'to do this I must do that' instead of just having the experience.

So, probably you should define what you mean by "reality" here? You seem to be separating out what is "in mind" and what is "in reality", somehow?

well... reality is like the result of my past actions and the difference between what i want and what already has happened. altering it is done by conscious or unconscious actions but it is always there. reality both impresses and is impressed by me...

Suggestion: Reality is an eternal landscape whose contours are adjusted by intention.

then where do thoughts come into it? they are possibly ways to contemplate adjusting reality but thinking is an intermediary step that is not necessary relating everything into experience, i can say for example, "i want to have mushroom" placed in the future but then experience it in the present (imagined possibility of a global mycelium network)

I'd suggest that context is the difference.

So, if I simply think "mushroom" (but non-verbally), then I am intensifying the unbounded extended pattern of "mushroom" and it will contribute more to my ongoing experience from that point onwards. If I narrow this with spatial, temporal, additional context, then that activation becomes more specific.

The landscape should be conceived of as "all possible fact-patterns as a distribution of relative intensities, hence at different levels of contribution to ongoing experience", which is "dissolved into the background" of the open aware perceptual space that you are.

Note that pre-existing patterns would be things like "spatial extent is a thing" and "temporal arrangement is a thing" and "time passing is a thing". Basically, if you can understand it, if you can think it at all, then it pre-exists and its level of contribution is adjustable.

Passing thoughts are just part of the current landscape. Intentional thoughts are deformations of that landscape; intensifications of that pattern. You are literally reshaping yourself-as-the-world when you deliberately think. . However, there is a further consideration: whether when thinking you are thinking in a separate "strand of thought" or in the same stand as the main 3D-immersive experience strand.

Meanwhile, emphasising: there is only The Now, even though certain experience may seem to be "about" the past, the future, the present.

...

Q: Well, there is no inherent structural reason why this couldn't be the case - the bunch of models or narratives we have are just our own fictions, they are descriptive rather than causal, they arise from a small subset of our observations-to-date, and do not really forbid anything. The only way you could know for sure is to adopt different beliefs and see how that affected the content of your subsequent experiences. Perform experiments.
Having said that, it would seem like a good idea to have some sort of definition for what a "belief" is. Is it "thinking that something is true"? We are surely talking about something more than an opinion here. The literal formatting of one's mind by a "fact-pattern"? Could there be such a thing as "intensity" of belief or an "adopted fact"? How would one adjust the intensity of such a pattern, and explore its effects, if any?
The placebo effect is exactly our beliefs in action. Of course this is something different than 'everything depending on beliefs'. For a fact it is showing the causal powers of belief. Similar influence on our biological system have been shown during meditation. We now commonly accept these things as falling within the realm of neuroplasticity, in order to have a place for it within current paradigm.
Despite this being a commonly accepted fact. We know jack-shit about it and there has been very little research into this direction. Mostly because there is no funding for it, not because of lack of interest. The research direction of psychokinesis (because that is basically what this is) falls outside current paradigms and is met with great hostility by self-proclaimed 'skeptics' and the ideology of 'scientism'.

Agreed on the placebo effect. That's one of the reasons why I think there's maybe a better word than "belief", though, since believing (in the sense of having a committed conscious view that something is the case) is not necessarily required for a placebo response. However, a certain sort of "patterning of mind" might be.

Again, when it comes to research we hit the problem that although "observations dictate the possible models; models do not dictate the possible observations", we behave as though to stray beyond the vague outline of our current concepts is indeed forbidden and non-scientific.

In recent times (probably post-WW2) our default view is that the world is now basically understood and is not mysterious to us - it's just a case of detailing it out. This, even though our models are completely lacking in explanatory power for most things, especially when it comes to the brain and consciousness. Vague 'placeholder' ideas or conceptual containers are not explanations, quite apart from being restrictions, but we behave as though they are, and that they define boundaries beyond which things are not "real". (Irony: declaring things to be unreal based on conclusions drawn from narrative fictions.)

Related post I enjoyed recently: Dirty Rant About the Human Brain Project [https://mathbabe.org/2015/10/20/guest-post-dirty-rant-about-the-human-brain-project/]

Could not agree more, please read The science delusion by Sheldrake. In it he outlines the philosophies leading up to our current paradigm and it is an interesting read. Chomsky has also said interesting things in this regard, read for example this [https://chomsky.info/201401__/]. The mechanical nature of the universe, you'll find, is a common theme. I'll pull out one quote:
It is commonly believed that Newton showed that the world is a machine, following mechanical principles, and that we can therefore dismiss “the ghost in the machine,” the mind, with appropriate ridicule. The facts are the opposite: Newton exorcised the machine, leaving the ghost intact. The mind-body problem in its scientific form did indeed vanish as unformulable, because one of its terms, body, does not exist in any intelligible form. Newton knew this very well, and so did his great contemporaries.
I think that whatever 'better word' you want for belief, we can still agree that it is part of the subjective and as such of consciousness. That, when we talk about belief, 'the ghost' is implied.
I think that I better understand what you mean by patterning of mind now. To me it sounds like what you want is the idealism that is currently being pushed by Bernardo Kastrup, for example here [https://www.youtube.com/watch?v=iDW2V-fH6SY].

Thanks for the Chomsky link - that's a new article for me, and a good quote, so will read. So, it seems we are coming from similar places.

I've read Bernardo's stuff and he's a good writer, but I'm not quite in alignment with it, perhaps because his metaphors stray towards trying to present things as objective-but-really-subjective, even though he himself doesn't entirely hold that view, it seems to be. I think some of that comes from a fear of advocating solipsism in any form, and also to keep things professionally presentable (both are fair enough). I suppose I'm proposing something that is a blend of philosophical idealism and non-dualism: staying pinned to direct experience, plus a baseline metaphor of "patterning" which allows conceptualising, but in the most flexible way, and in a way that could not be confused for being "how it is really".

POST: [THEORY] Many worlds/frames

I concur. At the end of the day though I think God made this very thing you described for us to enjoy. So do!
:edit: oops it looks like I got downvoted again for mentioning the word God. OH NOES!
God bless you viewer, whether you downvote or not, I hope your day is filled with peace and fulfillment. :)

While it's not very meaningful to talk about "God" without defining what we mean - some interpret it as an "entity god" others are more "the nature of existence" - I guess I can still pose this question: Is creation already done, in your view, and therefore we do not call upon God to achieve things, so much as use what has already been created, and that might include accidentally triggering "glitches"?

POST: Question, is anyone investigating this for real?

Well, people have pondered it as an idea, but the problem would be: is there a test you can perform that would conclusively prove that you are in a simulation? I'd suggest not. Therefore it is not science [http://www.nature.com/news/scientific-method-defend-the-integrity-of-physics-1.16535]; it is philosophy. And arguments like Nick Bostrum's [https://simulation-argument.com/], while fun, don't really amount to much.

Although, of course, it matters what exactly you mean by the term "a simulation". If you simply mean that objects do not fundamentally exist in the same format we perceive them (spatially-extended in space, unfolding in time), then that's an older philosophical idea, which is really just being dressed up in "we're in a computer" type terminology in an attempt to provide a modern twist on the question: "then what is the true form of things, beyond our experience of them?"

However, since we can never experience anything beyond our experience of them, we can never answer that question. All we can do is, observe that our experiences are consistent or not consistent with certain "connective fictions" we create about the world, and choose the ones that are most useful or elegant.

POST: Interesting report suggests reality only exists when we are looking at it

[POST]

I don't know if this has already been posted before as it was online in May, but I saw an interesting report stating that 'reality does not exist until it is measured'.
Thought it could explain a few things in this sub!
[http://www.sciencedaily.com/releases/2015/05/150527103110.htm]

[END OF POST]

Q1: More people getting the definition of "observe" wrong when discussing quantum physics, you see, in this context "observe" or "measure" simply means to interact with, the ground observes your foot as you walk on it, for example.

It's a philosophical point though, really. Practically speaking, the only way a system is confirmed as being in one state or another is when it is consciously observed - although not necessarily directly. Only then is one version or another of the "story of the system" confirmed (where in QM, the potential stories are the list of possible states that a particular situation can be in, with one of them being subsequently confirmed)

Q3:
when it is consciously observed
Nope. This is not quantum ***physics****. There's a lot of other things that use the word "quantum" that might state something like this.. but quantum* ***physics*** *doesn't.*
Remember that when we "observe" something it means we are seeing something, i.e. an object reflects light and the light is captured by our eyes. This "kind" of "observing" doesn't really work when we're trying to "observe" subatomic particles moving at lightspeed..
"Observing" such particles means putting a detector such that the particle must interact with the detector.
No "consciousness" involved.

You're missing the point by... pointing it out:
"Observing" such particles means putting a detector such that the particle must interact with the detector.

I said that practically speaking, the way a system is confirmed to be in a state is by conscious observation. In fact, the detector is part of the system that is being measured. The recording of a detector is itself indeterminate until it is examined. If you had a camera pointing at the detector, then it would be indeterminate until someone looked at the camera monitor, and so on.

Note: this isn't saying anything magic about "consciousness". If we liked, we could call our eyes or our brains the "final detector". If this final stage doesn't happen, then nothing can be said about the actual state of the experiment, and it remains simply a description, a list of potential outcomes. (The delayed choice experiment is exactly about this issue.)

Putting the word "physics" in bold doesn't change this.

Q3: The recording of a detector is itself indeterminate until it is examined. If you had a camera pointing at the detector, then it would be indeterminate until someone looked at the camera monitor, and so on.
Well, quantum physics doesn't say that :)
nothing can be said about the actual state of the experiment
But then it's "unknown" rather than "indeterminate".. don't you agree?
Putting the word "physics" in bold doesn't change this.
It's not meant to change anything. Just explaining that the sentiment/conclusion is not based on science.

To be precise...

Quantum physics itself is a mathematical theory only which, given a well-defined context, provides a list of possible states and their relative "intensity" (I shy away from saying "probability" because that's already an interpretation, but you could use that). If you want to stick to "quantum physics" then you can say nothing more than this. Anything between that list and the observation is philosophy. This includes all of the common interpretations [http://www.preposterousuniverse.com/blog/2013/01/17/the-most-embarrassing-graph-in-modern-physics/], and any interpretation you might have of what constitutes a measurement falls into that category too.

Which is why I say "practically speaking", because in truth there is always an implicit interpretation taking place, and the line you draw between observed/observer is basically arbitrary. A detector that nobody ever looked at could not be said to define an outcome.

Some interpretations - especially, QBism [https://www.quantamagazine.org/20150604-quantum-bayesianism-qbism/] - do indeed take the view that the subjective observer is the one who defines the state from a set of possible outcomes. If we were to follow that interpretation, then a statement saying that the measurement == the conscious observation would be correct.

But then it's "unknown" rather than "indeterminate".. don't you agree?

Well, no. Indeterminate means "not exactly known, established, or defined". It is the more accurate term here, because the set of potential outcomes is known, however the system is not precisely defined. ("Indeterminacy" is in fact the commonly used term [https://www.informationphilosopher.com/solutions/experiments/schrodingerscat/].)

It's not meant to change anything. Just explaining that the sentiment/conclusion is not based on science.

It is, insofar as any of the interpretations of quantum physics are. However, I would agree that these really fall into the realm of philosophy, since one cannot distinguish between them via experiment - and this includes "collapsing wavefunctions" and all the other common representations of the measurement process. (Luckily that means "many-worlds" also gets put into the same bucket.)

EDIT: Hope that doesn't read as being too "direct" - just thought it helpful to clarify where I'm coming from here!

Q4: That's a very interesting article (on QBism) - thank you for linking it. First time I've read about it, but it really syncs up well with some of the thoughts I've been having lately regarding modern culture and what we've done with/to ourselves by locking ourselves into an incredibly unimaginative, scientifically-oriented state of being:
It's said that in earlier civilizations, people didn't quite know how to distinguish between objective and subjective. But once the idea of separating the two gained a toehold, we were told that we have to do this, and that science is about the objective. And now that it's done, it's hard to turn back. I think the biggest fear people have of QBism is precisely this: that it's anthropocentric. The feeling is, we got over that with Copernicus, and this has got to be a step backwards. But I think if we really want a universe that's rife with possibility with no ultimate limits on it, this is exactly where you've got to go.
I wonder if we could ever successfully disentangle (no pun intended) ourselves from the current mass mindset that predominates our interpretation of the universe without the "aid" of some kind of apocalyptic-scale disaster, though.
There are some aspects of QBism that I'm not sure I can wrap my brain around - namely that if each of us is carrying our own version of the collapsing wave function around, how do differences resolve themselves (perhaps this is responsible for "glitches")? At any rate, I'm going to save the info on there for later perusal. I'm particularly interested in going through Fuchs' more comprehensive writings.

It's not so much that being scientifically-orientated is a problem, it's that we are binding ourselves to a certain set of models as being "true" (which is not really the intention of science). There are hidden assumptions in our approach to thinking about experiencing, which this hard-line belief (rather than relative use) prevents us examining. (Specifically for me: the notion that the world is "happening" in the same manner and format that our observations "happen", and that therefore so-formatted descriptions are "what is really occurring" between those observations.)

Recent articles by the likes of George Ellis have highlighted this trend, which is basically towards a sort of "scienciness" (compare with: truthiness [https://en.wikipedia.org/wiki/Truthiness]), which I think flag-wavers of science, meaning the readers of enthusiastic popular science magazines plus undergraduates, tend to embrace and assume as an identity more than actual scientists do. (I linked to the Mermin article critiquing the "reification of abstractions" before.)

I'm pretty hopeful that a new set of metaphors (which is what scientific and philosophical descriptions really are, although we are sometimes inclined to forget it) can take hold which will give us new insights for prediction, but also applicable to "flexible living". I've certainly had quite a lot of discussion in that direction, anyway.

In terms of "how to differences resolve themselves", the answer is - they don't need to. There may be a preference to imagine that our individual worlds overlap (see the Nature article by Mermin on QBism), but it is not a necessity - not in the sense of sharing a "spatially-extended place unfolding in time".

Strictly speaking, you are not carrying your own copy of the world, rather you (whatever "you" truly are) has taken on the shape of a particular version of the world, and is having an experience you might call being-a-world-from-the-perspective-of-a-person. This is where philosophical idealism or non-dualism, and physics, might overlap.

Anyway, it's all fascinating to do a bit of freestyle thinking about, and it opens the possibility of connecting these descriptions to direct experience in a way we haven't been able to before.

Aside - The full Fuchs writings are pretty fascinating, but also a sizeable slog. Definitely worth a browse though.

What's so special about the human mind that makes it the only thing capable of brining things into existence?

Who's suggesting that?

Although... I suppose strictly speaking it's meaningless to talk of anything as existing beyond your mind, since both your experiences and your descriptions of it are within the mind. Everything in the form that you experience it, is brought into existence by your mind. The idea that there's a world beyond it which is formatted in the same way as your experience - even in terms of it being arranged in space - is nonscientific, since it cannot be tested. After all, "objective reality" is a conceptual container really, rather than an actual thing. But all that, it's philosophy really.

All science can do is examine what can be observed, and what can be conceived, and what can be communicated - within and by the subjective human mind.

...

Q2: Which is really the only thing that makes sense. The idea that something exists without something else causing it to exist is kind of silly.

Really? How can one thing cause another thing to exist?

Q2: Magnetism is a manifestation of the magnetic field, for example. Magnetism only exists when a field causes it to exist.
But, in a similar vein, just about every aspect of human society exists because someone had an idea, then put those ideas to action, causing the thing to be made. Television, cell phones, planes, trains, automobiles, books, and not just physical things, but abstract concepts as well, such as the number five, the spoken word, or the concept of "meaning."
Those ideas were caused to exist by other processes (perhaps of metaphysical origin, or perhaps of biological origin). Those processes themselves were caused to come into being by everything that has allowed humans to exist, everything that has allowed the earth to exist, and even everything that has caused Time and Space themselves to come into being.
Everything has an origin point (albeit, not necessarily identifiable to us). Even if you go up and up the chain, until you get to the Total Set (The set of all Things, Events, and Manifestations (that which takes place outside of space or time, but is still an equally real portion of existence)), everything has a genesis.
The Total Set, on the other hand, seems to have manifested itself.
I'm not sure I understand your question, but I hope I answered it. If not, please clarify, and I'll give it another go. :)

The Total Set, on the other hand, seems to have manifested itself.

Right. I guess the issue is with the word "exist", and we probably have to take care to make a distinction between "creation" and "cause" (since creation has already happened, not intending to sound Biblical here). "Bringing into existence" tends to imply "creation".

This means that it's probably better not to say that something causes another thing to exist, because everything is on the same level. Does one thought cause the next thought? If there are two folds in a blanket, and I pull on one fold and the other is moved also, did fold-1 cause the movement of fold-2, or is it just part of a larger movement?

It's a matter of perspective, of the "radius of observation". In a sense, looking out the window apparently causes the landscape to exist for you; boiling the kettle apparently causes hot water to exist for you. In both cases, something like "brings into sensory experience" is probably a more accurate phrase?

EDIT: There's also the additional point in cases such as magnetism: in what sense does a magnetic field "exist"? It's really a concept, an abstraction we used to describe and calculate the "what if?" scenario of a certain arrangement of materials.

Q2: Right. From the highest perspective (the Total Set) No independent subset caused any other independent subset, the Total Set manifests itself (and is therefore responsible for everything else).
I don't believe that the mere observation of a thing causes it to spontaneously pop into existence - I believe everything has always existed.
Like you say, when something enters our radius of observation (I prefer "point of reference," or "Sphere of influence", myself), it can impact us personally.
I have observed that we, as a society, tend to take the nature of reality very personally. That is, we do not value all of our experiences equally. If we did, there wouldn't be so many people on this subreddit posting things like "I know it's impossible, but...". Impossible things can't be experienced, but we tend to place great value on the experiences we understand, and shy away from believing those experiences which we do not. (Though, I will say, that those who frequent this subreddit are among the most open-minded individuals I've encountered in all my human experience, and greatly enjoy the generally pleasant community here).
Someone who values An Understanding of Reality over a True Understanding of Reality, will only ever have the former, and can never have the latter. As long as someone believes that something is impossible, for them, at least, they will always be right.

We seem to be in agreement.

There's definitely a problem which has become worse over the last decade or so, and that's the tendency to confuse abstractions with actualities, and models with hard limits. The true situation is:

- Observations dictate the possible models.
- Models do not dictate the possible observations.

However, everyday folk and ironically science geeks (rather than actual scientists), have adopted the approach that conceptual frameworks are more "real" than their own direct experiences, and that if something doesn't fit in with their general model, then it can't be "true". What's irritating is, it only takes a little bit of experimentation to demonstrate this is in error - because if one adopts an alternative theory, one quickly encounters evidence to support it, even evidence directly contrary to the theory you held the previous week.

Q2:
Observations dictate the possible models.
Models do not dictate the possible observations.
I love this! I suppose all we can do is to continue to be the voice of open-minded reason, celebrate when we and others make new discoveries, and respect when others refuse to make their own.

That is a fine manifesto, I would say.

...

An infinite, looping set of systems. The biggest question I can see there being, is how did it begin? But that's only relevant if you're a three dimensional being like ourselves. The big bang theory falls flat on its ass if you think of time as the dimension that it is, rather than something that had to move along in a line. We never ask, how did the first or second or third dimensions come to be? It's all a weird inherent self causation. You are caused by everything else, but you also cause those things, and in turn, yourself.

I think you pretty much have to go with a static configuration space - an eternal landscape - to make sense of it. (Julian Barbour, etc.)

TriumphantGeorge Compendium - Part 25

POST: Schrödinger's Cat

[POST]

This post isn't a story but a theory of quantum mechanics that I thought might intrigue readers of this forum.
"Schrödinger's cat: a cat, a flask of poison, and a radioactive source are placed in a sealed box. If an internal monitor detects radioactivity (i.e., a single atom decaying), the flask is shattered, releasing the poison that kills the cat. The Copenhagen interpretation of quantum mechanics implies that after a while, the cat is simultaneously alive and dead. Yet, when one looks in the box, one sees the cat either alive ordead, not both alive and dead. This poses the question of when exactly quantum superposition ends and reality collapses into one possibility or the other."

[END OF POST]

Should really have a [META] or [THEORY] tag at the front of the title.

My favoured approach:

Quantum mechanics, being a mathematical theory, says nothing about what states are or what happens prior to or at the point of observation. Interpreting them as "real" is a philosophical choice, but it says nothing scientifically about what actually happens, since it cannot be observed (because that would be the point of observation). None of the objective interpretations of QM can say anything about this, because no test could ever distinguish between them.

The more honest approach is to take it for what it is: given a specific situation, quantum mechanics provides you with a list of possible outcomes, one of which you will observe. Those possible outcomes are not "real", they simply constitute the narrowest list you can generate based on the information available to you. Superpositions and states are abstractions and so they never end, and nothing collapses into possibilities, because they don't exist in the first place. (See QBism for a theory based on this approach.)

When you go to the grocery store, does your shopping list of potential purchases "collapse" into a specific basket full of groceries?

The truth is that we have tended to make the assumption that when we are not measuring things, the universe still "happens" in the same format that our observations "happen". Experiments such as the double slit and delayed choice experiments suggests that this is an assumption too far - and that the only thing that ever "happens" is observations, and nothing is "going on" between them.

POST: Serious question: Why do the stupidest most mundane posts get upvoted on this sub but actual glitches such as DeJavu or Double Slit experiments get downvoted?

A couple of thoughts:

- Deja Vu reports which say "hey I thought I'd seen it before" without more detail, aren't glitches.
- Double slit experiments aren't glitches, and they're not typically personally experienced.
- What's mundane to you, isn't necessarily mundane to someone who had the "personal, everyday-mode experience for which you have no explanation."

Deja Vu reports are not "hey I thought I seen that before". We still do not fully understand them and in fact in some cases they believe it to be psychological while in others they think it is more physiological and could be triggered by epilepsy. But in reality we still do not know. And BTW I am not at all suggesting Deja Vu is a glitch, I am simply suggesting that this phenomenon to me getting downvoted while someone losing their cheese sandwich getting upvoted is crazy but then again this is Reddit.
Regarding the double slit, I am not going to get into because without being rude I really think you might not be understanding it fully and in relation to what we understand about reality as it is with physics and quantum physics but also the study and understanding of consciousness.
Regarding the mundane, what you have said is simply describing anecdotal evidence.
I suggest you do some further reading, happy to recommend a few things for you. Just PM me.

I agree we don't know about deja vu - most of the theories are handwaving and unpersuasive (brain memory echoes and so on). I think many of the deja vu reports tend to get down voted because they don't contain any new information - and there are a lot of them. (Most of the reports are "I had this feeling I'd seen it before". This is different from any explanation, note.)

Do tell me what I don't understand about quantum physics and the double slit experiment! ;-) Tell me in what way it counts as a glitch, briefly.

Of course glitch reports are anecdotal - that's the point, surely, by the very definition? They are personal events which led the experiencer to doubt their ideas about how reality works. What the nature of that experience is, that's the next step.

EDIT:

I'm an ex-physicist. For sure, quantum physics and the slits experiment certainly reveals a lot about our assumptions regarding our own abstractions, and the delayed choice experiment reveals even more about this - that our assumption that things "happen" between observations in the same form as we experience them is basically incorrect. It's thought-provoking for sure. And I think QBism [https://www.quantamagazine.org/quantum-bayesianism-explained-by-its-founder-20150604/] is quite a nice attempt at producing a "single-user theory" that avoids all those crap many-worlds type interpretations.

But, there's no way to scientifically study the meaning behind the maths of quantum physics - and it is a mathematical theory. It's only ever going to be philosophy or metaphysics. So as regards glitches... the double slits is merely a fact, which reveals that we don't have a coherent narrative for those situations. It's on the list of "things to make better explanations for"... and there's not much new to say about it. It doesn't really provide any help for glitch experiences, other than emphasising the old philosophical problem, that we cannot tell what the form of the world is beyond the formatting of our sensory experience - assuming there is a beyond - and it remains an "infinite gloop" which cannot be interrogated.

Look i'm not a scientist and I can only explain this idea from a basic level. Here goes.
Matrix Glitch reports being anecdotal means they cannot be matrix glitches.
Firstly we are discussing a topic that is fringe, so you have to leave that governing part of your brain at home if you want to step on this ride.
Most people in this sub are discussing paranormal phenomena, psychic experiences, psychological issues, memory loss, hallucinations etc. By their definition they cannot be glitches. Because;
The term glitch is clearly defined and as we all know was popularized in the Matrix films which I personally think did a pretty good job of explaining not only the matrix but the way glitches might work, only it's still Hollywood at the end of the day so they take these pretty big concepts and break them down into bite sized chunks the public can understand and when you do that you lose some of the essence and quality of the idea.
A Glitch is a part of the matrix in that it is a flaw of the matrix. These other things people are posting relate to their experience within the matrix, because of the very rules of the matrix. They are not flaws, they might be perceived that way because of many various reasons, subjectivity, feelings, emotions whatever. They may even seem chaotic but they are not glitches.

So, with that said I believe the double slit phenomenon truly is a glitch in our reality.
Being a physicist you understand our quantum world does not behave like our regular world. So in a way you could say these are two different sets of programs. We understand one really well and we are beginning to barely scratch the surface of the other.
Then you have consciousness which science does not understand - now here is the funny thing. What we know about consciousness and what we experience tells us we can be aware of both of these programs at the same time and I personally think this is where the glitch is.
So essentially we have light acting as a wave and as a single particle but observe it and it switches, no rhyme, no reason. The very act of observing this process forces it to switch. Like a rule. It behaves how its told to behave.
So what is telling it to behave this way?
The glitch is. But not by intention. It'd non-intended.
And if you don't care to entertain this idea, i'll gladly give you my email and you can email me in 30 years and I guarantee you, they will be no closer to figuring it out because there is nothing to figure out. It is a glitch.
Back to our matrix theory.
If we can all agree that our reality is programmed and there is now actually a little bit of science behind this [https://www.youtube.com/watch?v=bp4NkItgf0E & https://www.youtube.com/watch?v=b6w0K5FIgsU]
So if we can agree that our reality might be a giant piece of code (I believe it is) than can we also agree that code can contain errors even on the grandest of scales? I think it can and I actually believe the glitch reveals an unintended insight which is beautiful in a sense just like the imperfections in a rose bush or an animals colours or a fancy piece of wooden furniture.
And the glitch is not what you think it is. It's got to do with consciousness and not the behaviour of the particles but the problem is we don't even fully understand the way the particles operate.
The problem with our understanding in this experiment is its being looked at by scientists in a non computer model way. But if you look at it like a computer program model you can see clearly, blatantly it is a glitch.
This glitch is forcing us to think about our consciousness and how it behaves and effects other things is it not? Look at the effect it is having and reflect on it.
My 2 cents and to make it fun, i'll bet a bottle of fine liquor on it that unless they begin looking at this problem like a computer program they wont figure it out ever.
:)

Ha, fun.

[Aside - The subreddit specifically avoids "glitch=simulation", it sticks to the idea of the experiential event which makes you question things, and does not presume the explanation. Just thought I'd get that out of the way first.]

So, there is a problem with the simulation/program metaphor. I suggest that it takes an old philosophical idea, and then sprinkles inappropriate computer metaphors on top.

Let's play with this...

The philosophical idea is that the universe is not of the same form as our experiences. Specifically, that space and the passage of time are part of experiences, the formatting of our senses, rather than the formatting of the universe itself. The universe itself, in fact, just cannot be described, because it is "before" division and "before" change. We might refer to it as an "infinite gloop". What we actually experience, then, is the patterning of our own minds. And what are minds made of? Consciousness.

The universe is therefore a particular distribution of patterns (or "facts") at different levels of contribution; a landscape across which our attentional focus apparently shifts. There is no substrate to this patterning, no underlying solidity. There is no "hardware" to this "software". Furthermore, the landscape is static, so there is no sense in which the "software" is "run"; there is no processing. Or rather, the only processing is consciousness taking on the shape of different patterns, which happens "before" the experience of time.

So, that's like a blend of George Berkeley, Immanuel Kant, non-dualism, and some other stuff: philosophical idealism.

What about quantum mechanics then?

Well, what experiments with quantum mechanics reveal to us, is that we hit a limit as to what can be conceptualised. We are stuck, in thought, with imagining in terms of "parts" and their relationship in space, unfolding in time. However, the world is not a "spatially-extended place unfolding in time", it is a superposition of patterns basically "dissolved" into subjective consciousness. This doesn't matter usually, and we imagine that when we're not looking, the world is still "happening" behind the scenes - but that is not the case. In fact:

- The only thing that ever "happens", is observations.
- All descriptions we create to explain observations are connective fictions and never actually happen.
- At small scales we are forced to confront the statically patterned nature of the world.

Speaking very broadly here, just to get the general point across. But you maybe get the idea.

And glitches?

Glitches correspond to a shift of the "world-pattern" of a particular conscious perspective, where the "world-pattern" is defined as the particular distribution of patterns contributing to the ongoing experience; the static landscape that corresponds to the current state of the world within a subjective conscious viewpoint. Which is why I'd separate out QM and glitches:

- The double slit observation is an artefact of the "granularity" of a space and time based landscape or "world-pattern".
- A glitch is a shift in that world-pattern which leaves only a memory within the subjective consciousness, with no observable trace in the world-pattern itself.

TL;DR: Stuff about philosophy, consciousness, patterns, granularity and shifts!

Responses & Reasons

How can a glitch be a shift in patterns when the pattern is intended to shift and there are trillions of simulations and options that you are not aware of?

That's called "begging the question", I'd say! :-)

Have you ever had an experience other than your own? Have you ever seen "other simulations"? You have only ever experienced the content of your own subjective viewpoint. To understand the nature of experiencing, and from there understand the content of experience, you need to refocus on the subjective, in my view.

And the very fabric of this Universe, the canvas and the rules that govern it is in fact the Matrix.

You don't need that extra metaphorical layer for your explanation, though. In fact, it makes "the Matrix" kind of meaningless - it's equivalent to saying "stuff is made from stuff" and still leaves the area of consciousness unanswerable.

But it exists, how else do you think you are able to walk in the 3rd dimension . . . it is because of the rules.

This flips things around incorrectly, I think. In fact it flips science around badly too. "The rules" don't cause anything, just as "the laws of physics" don't cause anything. What you are talking about is "regularities in experience", from which you might make up a connective fiction about "rules" - but there's no need to. If experience is inherently patterned, then the natural state is not chaos, the natural state is the formation of habits. I've seen those videos before. They amount to seeing patterns in experience. It's a nice demonstration, but it's not the demonstration of what he thinks it is. The universe is not a computer system. Our experiences are patterned certainly, and that pattern is you, I suggest. Which is in effect what Quantum Bayesianism takes as an approach.

QBism & The Now

Here's the more accessible article on QBism (the first one), plus an article that may or may not be useful to you about reification of abstractions by the same author:

- Physics: QBism puts the scientist back into science, N David Mermin [http://www.nature.com/news/physics-qbism-puts-the-scientist-back-into-science-1.14912]
- What's bad about this habit, N David Mermin [http://www.ehu.eus/aitor/irakas/mes/Reference/mermin.pdf]

It's quite a good read, the QBism one, especially on the subject of The Now, although you'll notice he chickens out at one point. Specifically here

"When you and I are communicating face-to-face I cannot imagine that a live encounter for me could be only a memory for you, or vice versa."

I can imagine this, and in fact it's the only reasonable account of how subjective perspectives interact: they don't, as such.

Consolidation & Content

Cutting to it, why am I being so dismissive of the "simulation hypothesis"? Because it's yet another metaphorical abstraction. It's completely fine as that, but it should not be confused with "how things really are", which is much simpler: patterns in the mind. Simulations, objective universes, the material world, all those things are inventions to try and counter the fact that there is no outside to experience, and all potential experiences are dissolved within it, essentially. For example, the room next door is not "over there". These all old ideas, of course, with Zen buddhism, philosophical idealism, having covered the same ground repeatedly. The metaphor I find useful is this one:

- The Imagination Room

It's a neat way of realising that you are an "open aware conscious space" which takes on the shape of experiences, including the experience of having a 3D viewpoint, of being-a-person-in-a-world. It is the patterning of that experiencing space, rather than an inherent structure in an extended externally-defined universe, that is responsible for the regularities you see around you. Basically: you are living as your own theory at all times. Why do you think all these different theories are promoted by people with such dedication? Why are they so convinced they are right? It's worth pondering. For you, that theory is "we're in a simulation". For me, it's "I am an open space of awareness". For some people, it's "god is talking to me personally and I'm being chased by government spies". The fun thing is, you can very quickly change your patterning so that another theory seems to be true. By this time next month, I could have you convinced that owls are running the universe! ;-)

Aside - Actually, you might find Kirby Suprise's book on Synchronicity interesting on this front. I don't totally agree with his model (but he is upfront in saying it's just a descriptive fiction, so that's okay), but as a clinical psychologist who has experimented with people's tendency to literally experience their own theories as true, it's worth a read. Most of his points are described in this radio interview, if you're interested.

Thanks for the interesting conversation, by the way - TG

POST: I Got My Cat Back, But at What Cost?

It does not seem to work like that. More than likely, you died, and your consciousness shifted to a nearby reality where you did not die, much as Alvin did not die. You might note quite a bit of minor discrepancies. Certainly. no-one around you is going to remember you mourning for Alvin since Alvin never died. The reality shift may not have happened as a result of you dying, either. Pocket realities are in the process of being lined up and merging in order for them to stabilize. This is a merged reality, rather than an entirely different one.

This seems awfully complicated...

How exactly do we know that there are various realities, and that they are merging and so on, when we can't get "outside" of them to see this happen? Isn't that just the unfalsifiable many-worlds hypothesis all over again?

Assuming people's stories are correct, all we know is that their ongoing experience of the world suddenly shifted vs their memory of it. Everything beyond that is just imagination and conjecture, right?

I disagree, but a great many of my five-dimensional selves have integrated across numerous collapses of formerly possible pasts and various iterations of timestreams. Those are my cumulative experiences. For me, it is not conjecture; it is understanding.
How do I know that various realities are merging? I am experiencing them, and I have dealt with enough reality shifts to have a great idea about not only what is going on but why it is going on. How would you know? You would only know if some of your experiences with such shifts and collapses were somewhat similar in nature and volume to mine (more or less). Without that kind of direct experience, it certainly looks like imagination or conjecture.
I am certainly no evangelist. There is no need for you to accept or reject the explanation. It is there for what it is worth. The space-time continuum is healing/being fixed. It is a simple truth which sheds a whole lot of light on many Glitches in the Matrix along with Mandela Effects.

What I am - well, not disputing exactly, but exploring - is your interpretation of experiences. "Timestreams", "realities", even "space-time continuums" and suchlike are abstract concepts which are not experienced as such. What is experienced is something not being as you expect it: a situation not being how you remember, or, occasionally, witnessing a change. Everything after that is, surely, philosophy and metaphysics? Nothing wrong with that; but such things are conceptual frameworks which are not true; they are useful.

The very idea that a "space-time continuum" is "healing/being fixed" seems to me to be an interpretation from nowhere. It might "explain" but only in the sense of being a description; it's is not a truth. I've never seen a space-time continuum, but assuming there is such a thing, I don't see why it would need healed for or by anyone.

Do you see where I"m coming from?

Broadly, I'd suggest: the only thing that is true is our direct observation. Everything beyond that is a connective fiction, a narrative. The further we move from being able to tie our narrative to an observation, the more we drift into ungrounded interpretation - as in, one of many interpretations, selected on preference rather than accuracy.

Because we simply don't know what is true, it may be best to keep all ideas on the table until they can be proven incorrect.

That's actually what I was getting at.

Basically, given the actual observed content of experiencing such a "shift", there are always multiple ways of describing it - several different conceptual frameworks we could use to construct an interpretation. We build a description from ideas, but any ideas which can never actually be experienced, are just that: mental constructs.

It's perhaps similar to the situation we have with the common interpretations of quantum mechanics [https://www.preposterousuniverse.com/blog/2013/01/17/the-most-embarrassing-graph-in-modern-physics/]: there's nothing really to choose between them except individual preference - because they all predict the same observations. "Many-worlds", for instance, is really just a fanciful imagining of what lies behind a mathematical theory, a theory which only makes a prediction of an outcome, and doesn't actually say what happens to produce that outcome.

So - when we talk of "time-streams" and "merging realities" of multiple worlds, we're engaging in philosophy. We might equally formulate a description in terms of the instability of patterns in extended minds, and have it match the observations identically. There'd be nothing to choose between the two, except personal preference. So I was curious about /u/alanwescoat's certainty in his description. Was it simply that it's easier to speak as if your current favourite framework is how it really is (I do exactly the same thing; it makes discussion simpler), or does he actually think that is what is definitely happening? And if so, what's led him to choose that particular interpretation over another?

Good questions TG. I too am curious about his thoughts, observations and interpretation. Thanks for taking the time to read my very long post! Hopefully I didn't come off as one-sided since I actually think you both have bits of truth here.

It was interesting and well thought-out; thanks for writing. And this topic gets right to the heart of the whole glitches thing, I think. As for "truth", I generally split it into two categories at the moment:

- There's Conceptual Truth, which is having a description which is self-consistent and matches the observations. This doesn't mean it was "what is really happening", but it provides a way to connect different experiences together and think about them.
- There's Direct Truth, which is the actual sensory content of an observation, before it's been abstracted. (Note, a thought is itself also a direct experience, but only of a thought, as a "shadow-sensory" observation, not of something outside of that which it is "about".)

The hardness of the floor under your feet is directly true, for instance. Meanwhile, you might develop a theory about "hardness" based on your observations. There are probably thousands of ways you could put together that theory - so none of them would be "the" truth, they would just be relatively true within themselves. Only the direct experience of the floor would be fundamentally true.

So for glitches: the actual weird experience = direct truth. The description or interpretation of that experience = conceptual truth.

There's some overlap of course, because your experiences are to some extent "patterned" by concepts which arise with it, but it's quite a useful division for checking what percentage of your worldview is imagined fantasy.

Let's see if our reality-blending friend has any thoughts on the matter...

...

Many-worlds and friends is definitely a nice "thinking framework" and - although it is not scientific in my opinion (I'm full of opinions aren't I?) - I think it can help people a lot, because it's a way of having people realise an important philosophical point: that the form of the universe (whatever that is) is not necessarily of the same as the form of your everyday perception.

In other words, 3D-space and time are part of your experience, they are not the format of how things are "happening" when you aren't experiencing them. The world is maybe more like a dimensionless gloop of facts which can be called up. The room next door is not actually "over there"; it is actually sort of "dissolved" into the background right here and now.

Once you've got a feel for that concept, and have recognised the hidden assumption you have been making, then your perspective on an awful lot of things can change quite dramatically.

POST: [THEORY] Everything that is true and can't be accounted for in this sub, explained

Some thoughts...

So if the fabric of reality is information

But, what is information made from? And what are our five senses made from? What are "we", in fact?

Does the simulation need to actually exist at all - as a thing that is "run" or calculated or rendered? Or can it just be, say, a static informational landscape of higher dimension - or even an "infinite gloop" containing all possible experiential moments - which we traverse with our attention?

I suppose the short version of what you are saying is: there are no fundamental rules. I would suggest that even in the standard view there aren't any fundamental rules either. Rather, we observe certain regularities in our subjective experiences, confer with others to see if they are shared, and then summarise those observations as "rules". That's science in action. We might call these rules "laws", but they are laws in the sense of being a concise and broadly-applicable description; they are not "who the world works". Thinking that is so, is where sometimes we have gone wrong. What information theory and its like free is from, then, is the incorrect notion that our inferred concepts are what is actually behind the universe - somehow separate from us and dictating our world - rather than just connective fictions we've made up based on the things we've seen. We have tended to elevate our abstract ideas above the content of our direct experience, and subordinate ourselves to them instead of only making use of it. The potential problem with the information perspective is perhaps that it doesn't go far enough: it might dissolve the idea of definite external rules, but it still asserts that there is a define external structure which provides a substrate for our experiences, even though we will never actually experience this final abstraction.

With thanks to N David Mermin.

Information is defined as a difference that makes a difference. An on/off switch, binary is the most basic way to express something. There is either 0 or 1.

For sure, but what is that 0 or 1 "made from"? What is the construction of the "switches"?

Or is it completely dimensionlessly abstracted and inaccessible? Which is fine: it harks back to Kant and his transcendental idealism and other philosophies which propose that space (extent) and time (change) are part of experiences rather than fundamental to the universe (which itself becomes simply a concept). It's something to be clear about though.

As intangible as it is, they are all ramifications of infinity. One divine paradox, resulting in no such thing as nothing and only gradation between the everything; no two things allowed to be the same. 0 and 1 are simply the simplest or smallest memes to describe the gradation. Chain-asking "but what is ____ made of?" Inevitably lands on "infinity," which can only be answered by "a paradox. The first and only paradox." It caused itself. It's f'ed up!

Well, the simpler way might be to simply state that there are patterns or forms, but there is no substrate. Since we have dispensed with space and time, other than as modes of experiences, we could say that they are made from "existence".

Meanwhile, 1 and 0 are statements of relativity, existence and non-existence - and infinity would really just be a word for "non-distinction".

From my limited understanding, when you play the "what is ___ made of" game, you get to the point where you are looking at energy and potential. Which is why this tread is blowing my mind, because at the bottom of it all it seems like everything we interact with is just information not particularly ment for us to see.

And "energy"and "potential" are both self-referential concepts. Energy is a measurement rather than a "thing"; it's a bookkeeping quantity without a quality. So pretty much it's the equivalent of saying that "length" is the fundamental property of the universe. Not the length of anything - just "length".

Which is the same as saying "amount", but not an amount of anything in particular. Which I suppose again leads us back to saying that the fundamental quality of the universe is "existence".

POST: Remembering Memories From Other Timelines?

[POST]

I remember waking up one day and not being able to move my legs. I also remember drowning in the pool of my aunt's apartments. No one else involved in these memories remembers them.
1: My dad was trying to wake me up. I was about 8 or so, and told him I couldn't leave the bed because my legs wouldn't move. I tried to move them, but it was like there was a block in between my head and my legs. They wouldn't move. He scooped me up and put me in his truck. We went to a hospital. I'm pretty sure it was Baylor Medical Center in Garland, TX. I recognize the building's unique porch-roof-thing?
Anyway, we were admitted. And I was given a wheelchair to sit in. I remember that in particular because I was having fun figuring out how to turn it by using one wheel and not the other.
Eventually I had x-rays taken of my legs. I remember this very clearly because it was terrifying. The nurse was very kind and my mom was there, but the machinery was very scary. I was cautioned not to move, but since I couldn't move anyway-- That was redundant.
We left the hospital. I spent the rest of the weekend with my dad, and when it was the school week they left me with my grandma. I spent a couple days with her, and then

the memory ends.
I'm mentioned this to my mom and my grandma (I no longer speak to my dad and couldn't get in touch with him even if I tried) and neither of them remember this. My mom remembers taking me to the hospital for "something about [my] legs" but can't pin down what happened. It was 17 years ago, though.
2: When I was 12, I was at my aunt's apartment to use her complex's pool (ours didn't have one). My aunt, my mom, and I were all in the pool and we had it to ourselves that day. The pool was made of two rectangles forming a 90 degree angle. One of the rectangles of the pool was slightly smaller than the other. My aunt and mom were in the larger area, talking while floating on those inflatable lounge things. I remember bobbing my head out of the water, trying to get their attention. There was something bothering me, and I was scared but I don't remember what it was. I can't breath enough to yell at them. I mean, looking back I can infer that I was probably drowning. That memory just ends in sort of purple. But, neither my mom nor my aunt remember "that time i nearly drowned."
Theories: I have false memories. I'm remembering things wrong. Or, these things happened to some other version of me, and I have her memories too.

[END OF POST]

Q1: This seems like more of a Mandela Effect sort of thing than a glitch, but it's interesting nonetheless. I'm of the mind that these sorts of memories are the result of the phenomena described by the "quantum immortality" theory. It goes like this: we don't actually experience death. When something happens that kills us, our consciousness shifts into a parallel universe where that thing that killed you didn't happen. This new universe is almost exactly like the other one, it's just that in this one you didn't die.
So using this theory in your case, it would mean that when you were 12 years old you drowned, and died, in your Aunt's pool, but then shifted to the universe you're in now, where this incident never happened, and thus you lived to see another day.
The implication with this theory, though, is that when you shift into the "new" universe where you survive your death, there will be other little things that are different from your "original" universe. Basically, this is because there are no two universes that are exactly the same. In order to "find" a universe where you are still alive, you're consciousness takes the one with a timeline that is most similar to the original. This could explain the other memory inconsistencies of yours. Perhaps in this new universe, where you never drowned and died, there never was an event with your legs; not because this killed you, too, but because that event just isn't included in the timeline where you aren't killed in the swimming pool.

Q2: The theory doesn't allow for the millions of seconds that a lfe can produce these extra forward moving life times (times as in multiplying) the billions of people currently in the world. How can a person create a different life time in a different dimension if that persons lifetime is connected to everyone elses lifetimes. How do we account for that?

Possible answer: We are each of us completely alone in our own private copy of the world.

That's kind of terrifying...

Okay, updated answer: We are each of us an "open consciousness space" which is having an experience of being-a-world-from-a-person-perspective.

Any better?

Not really...

Why not?

Admittedly, it means you aren't a person; you're just having a "person experience". But it also means you are completely at one with the world because it's all "inside you". Surely you can't be lonely if there is no separation? Isn't that better than being "made from atoms", for instance?

It'd mean that all I've ever experienced and everything around me is something only I know, and that no-one else than me is a person the same way as me.
On the other hand I have no problem being made of atoms, yes I'm probably just a lump of conscious atoms, but what's the problem in that? So is everyone else.
I'd much rather have that I'm sharing the world with other people, and that the world is just as much for them as it is for me, than the world being just for me, and only something that I'm experiencing.

I see, so you are saying that the preferable situation is to be completely screwed, so long as everyone else is screwed too? ;-)

Surely there's a better deal than martyrdom in multiplicity!

Actually, the implication isn't, in fact, that the world is something only you know. You as a person, that is. But it's very hard to describe, due to limitations of language. It would be something like this:

- Imagine there is a blanket of material.
- Now, imagine that this blanket has no properties, except for something we'll call "awareness".
- When the blanket is flat, the only experience the blanket has is "existing".
- At this point, we introduce folds into the blanket.
- Now, the blanket is aware of itself relative to itself. In other words, one "fold" can see another "fold".

So we have this situation:

- The blanket is the only thing that exists. That is what you truly are.
- However, the blanket is experiencing itself being all these folds.
- Your current experience of being-a-person corresponds to apparently being a fold, while actually being everything.
- This is true of everyone.

This means that you get to both a person interacting with others, but also the whole world and everyone in it.

The problem with thinking about this is, that not all the folds are happening at the same time. You and I are not sharing the same time and place, exactly. And that is literally unthinkable. There's potentially a way of describing that which makes sense, but it involves flipping things around a bit.

Ah, ok, I get it now. Yeah that's not terrifying. I was thinking more like everyone else was only in my imagination

Yeah, it's more like everyone is in or part of an imagination.

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds.

For instance, your car tumbles off the side of the road but - flash! - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are causally linked to, but not logically linked to, the event.

Quite possibly you would never encounter these updated facts. However, the change in your felt-sense of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

...

That's a false dilemma.

That's a false interpretation of the thread -- which simply proposes an alternative viewpoint (to the one a couple of levels up) and then explores the implications to see where they lead.

nobody is saying you are "made from atoms"

I'm sure it's literally the case that people are, in fact. What else are you made from, then, in the standard description of things?

Another theory for you: parents forget a lot as they age. My parents have forgotten things I would have expected thought they would remember, and when I prompt them, the best I get is a vague recollection. Often they outright deny things. Luckily I have other family members that are younger and back me up, or else I'd think I was really losing it!

I think what happens is that, when you get older, you realise that life wasn't actually "all about you", and your parents had other things they were interested in other than being "parental" and remembering all about our self-centred escapades.

True, although with my parents, they've forgotten other things that are not just about me. It's a bit sad, actually.

Yeah, being less flippant for a moment: it does happen as you describe too, and there's something a little upsetting about it because it's a loss of part of your relationship, a shared closeness you have, in a way.

...

I realized it must have been a dream.

Out of curiosity: did you actually remember that you had dreamt it, or did you instead infer that it must have been a dream due to the lack of a reasonable alternative explanation?

POST: Update to yesterday. Things are better. Still wrong.

That sounds like a potential mangled reference to The Invisibles, the graphic novel by Grant Morrison which was intended to be a 'hypersigil' and has lots of reality-bending type aspects to it.

For myself, I'm going to recycle a metaphor that was used for the Remembering Memories From Other Timelines post last week, which uses the idea of a blanket to describe how a shift in one aspect of the personal world would have repercussions elsewhere which were hard to connect up logically.

Factual Updates and Collateral Shifts

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For instance, your car tumbles off the side of the road but - flash! - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are causally linked to, but not logically linked to, the event.

Quite possibly you would never encounter these updated facts. However, the change in your felt-sense of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

So basically, the butterfly effect.

No, because that suggests a domino effect across time, where changes makes sense logically according to a cause-effect process involving sequential events. There is no ongoing time in this description. We're dealing with a static pattern that is always "now", and the impact of shifting one fact is logically unrelated to the side-effects.

One way to view this: imagine there was a big sheet of paper, with a printed list of facts, one after the other, and that this list was the definition of your world. The facts are not in any particular order. By writing on the list with a big maker pen, you can delete or change things. However, the thickness of the marker pen means that crossing something out affects lines above and below. If you cross out the fact "my beer is empty", you might partially cross out "there are no elephants in Iceland" on one side and "my grandmother likes Matt Damon" on the other.

In neither case have you "gone back in time" to change the fullness of your beer, with a resulting ripple effect from that point onwards. You've just updated the fact directly, but because of the underlying structure of reality (the blanket or the list), changing that fact can't be done in isolation, so other facts which are unrelated in space and time and history and causality get amended also.

POST: Depressed about quantum immortality.

Trust me, there's lots more exciting and interesting things to discover, adventures to have, feelings to feel, people to love, even things to fear... followed by realising there was nothing to fear. Despite our occasional assumptions to the contrary, the world turns out to be infinitely deep and amazing.

The world also turns out to be literally unthinkable. In other words, the thoughts you have about the world are always wrong in the long run - but not to worry, if you let that thought go, there will be another better one along soon enough.

Which is a roundabout way of saying - Getting depressed about the concept of "quantum immortality" is like getting depressed because "everything is made from atoms", or any other idea which doesn't really impact actual living. **They're only a problem if you think about them all the time and make those thoughts into your main experience.

In somewhere between 50-500 years from now, the whole idea of both "everything is made from atoms" and "quantum immortality" will be laughed at. We'll be seeing the world a totally different way, a way which we can't anticipate right now. So why waste your time on such passing thought-fads, if you're not enjoying them?

Everything we think right now will turn out to be wrong. It will just have been "temporarily useful". But living will still be the same. So stop thinking, start living.

Speaking of which: Constructive Living and Stop Thinking, Start Living. Non-philosophical books which are good for getting back to life. And if you get stuck in a thought, you might try centring your attention on your lower abdomen and keeping it there - it's a real quick way to get out of your head area and get some relief.

...

Dude is talking about committing suicide and you're nagging him about exams?

It's actually good advice: Put that suicide stuff aside for now and concentrate on your exams; suicide will still be there afterwards. Although after that, actually, you might want to go out celebrating with your friends, so maybe put on hold a while longer. But then it's summer and the weather's nice, you've met this nice girl/boy, maybe wait a bit longer. But then the quantum suicide thoughts come back later... but you're now 85 years old and you figure, what the hell, there's not much point now, I'll be dying soon enough anyway, I might as well spend more time with my grandchildren, and I can always worry about it next time around.

Actually focusing on his exams might be good for him. Telling him he "needs" to be doing so might not be the best thing to say. Heck, telling a depressed person to stop being depressed is wonderful advice. I mean, it would solve the entire problem. I have, however, never met a depressed person that works like that and you should be careful firing arm chair psychology around like that.

Well, I wasn't telling him really, it was the above commenter - but if he could focus on his exams (or indeed anything else) that's the way out. In the end the only thing that works for depression is to... stop being depressed. You have to "change state". It's like being sat down. The only way to stop being sat down, is to stand up. Unfortunately, when you're depressed you're much heavier than usual. Meanwhile, if you're thinking of something that generates bad feelings, you have to stop thinking of that thing. Unfortunately, depressed people have usually ended up with very narrow attentional focus and have lost the ability to redirect themselves. So telling people things doesn't usually do much; you kinda need to actually budge them sideways. But maybe someone will say something that will trigger a brief flash of insight which will nudge his state and things will start flowing again. You never know. Maybe even a snippet armchair psychology might help! Because really, pretty much nothing else does. No-one can "stand up" for you. The reason I recommended the book, Constructive Living in my other comment was because it has a nice, straightforward way of laying it out which (from experience) can help shift focus in this way.

...

Q1: Hi. I have a master's degree in physics. Don't be depressed about quantum immortality, it is a crock of shit. Hope this helps.

Q2: Thank you, but could you please clarify why it is a crock of shit? (I am not trying to argue with you, my knowledge of physics is far too limited. I just want to know.)

He's saying (I have a physics background too) that it's meaningless scientifically speaking. It's not something you could ever construct an experiment for. It's a philosophical idea only. There is no reason at all to believe in it. Worrying about that is just like worrying about any of the religious ideas, like karma or reincarnation or heaven. It's got nothing to do with physics.

In fact, whenever you read about "many worlds" or any other popular non-mathematical interpretation of quantum mechanics, you should just treat it as a bit of fun and nothing more serious. (See this comparison of QM interpretations, for an illustration, and the comments.)

To be more straightforward: you should never feel hopeless as a result of any scientific or philosophical idea. Basically, it's all just stuff people made up! None of it is true - it's just useful. If something isn't useful, throw it away. Your focus on the idea of quantum suicide isn't useful.

For an example of a physicist pointing out how our ideas are just useful fictions: see here. It's written with reference to scientific concepts, but the essence is:

"It is a bad habit of physicists to take their most successful abstractions to be real properties of our world."

In other words, we shouldn't confuse our explanations with "what really happens". We certainly shouldn't spend time worrying about them. And if that's true of physics, it's definitely true of this stuff!

POST: Is this what going crazy feels like? (crosspost from Mandela Effect)

There is nothing in quantum physics to explain having memories of a different world, or timeline if you will.

Well, there's nothing in quantum physics to particularly suggest many worlds either, although it's one of a set of unfalsifiable interpretations that are fun. Many-worlds is a philosophical musing; it's not scientific. However, surely in the "quantum immortality" view, what's happening is that we are shifting "state" - shifting to a state where the "person" we are persists? And since each "state" is basically a complete set of facts of the world, that state must also include our memories. Therefore, such a shift might well result in a different apparent history, and differing memories. As far as "other observers" go, there's nothing we can say about that. We can only speak from our own subjective experience of an increasingly observation-defined view.

The way I use "shift" is to indicate that the content of our experience changed to a different state. Aren't you assuming here that memories necessarily correspond to prior experiences? Really, there is no history other than that represented in the current state.

Let's try this:

- Let's use the word "configuration" for the total arrangement of the world as held in my consciousness = (x, y, z, m). Where, for illustration, I am using "m" to represent the set of memories "in your brain".
- Each "state" corresponds to a particular configuration. S1 = (x1, y1, z1, m1), S2 = (x2, y2, z2, m2), and so on.

If you are in S1, then S1 includes all the facts of the world, including the memories, m1, in your brain. The memories aren't in the past, they are now but "about" the past.

If my consciousness suddenly becomes attached to (colloquially: shifts to) S2, it is perfectly possible for me to have a set of memories m2=m1. That doesn't necessarily mean that m2 corresponds to experiences I actually had, to the state of the world (x2, y2, z2).

If you choose to believe that, that's fine. But don't call on anything quantum to explain it, because that's utterly wrong. No quantum theory or possible interpretation explains why you would have memories from a different state.

Remember, I am not necessarily promoting such a view, I'm just outlining how it would work.

Personally I think that quantum mechanics as it actually is, has nothing much to say other than highlight the nature of observation vs abstraction. I'd be inclined towards a simpler metaphysical model which deals more directly with experiences arising in consciousness (although the result would be much the same). However...

No quantum theory or possible interpretation explains why you would have memories from a different state.

They are not "from" the different state, they are part of the current state but apparently "about" another state. Sticking to a physicalist model:

- There's nothing special about memories; they are just arrangements of atoms in the brain - B(x, y, z).
- The arrangement of atoms in the brain is not bound in an ongoing way, via a continuous causal link, to other arrangements of atoms in the 'outside' world, W(x, y, z).
- There is no reason why the state of the world cannot change such that the patterns of B(x, y, z) remain the same as in the previous state, while those in W(x, y, z) are different.

One might hypothesise that in a catastrophic circumstance, the total configuration S = B + W, goes through something like this:

- For the continuation of consciousness to "make sense", the configuration of W(x, y, z) changes to a safe situation.
- Meanwhile, since the brain is in effect always being observed, the state of B(x, y, z) is held in its current configuration.
- We end up in a final overall state, S(x, y, z) where the memories accessed from B will no longer be consistent with the subsequent observations of W.

Of course, if B(x, y, z) was not under observation at the time, then it might not be saved from change, and the inconsistency problem won't arise, and nobody would ever know.

EDIT: Obviously, we are assuming quantum immortality is a thing here, and trying to explain stories with it. If we want to go into the validity of interpretations of quantum mechanics, the nature of measurement etc, that's a whole other deal.

If you don't know what observation is in a quantum sense, you're not going to get to a satisfying explanation. It has nothing to do with consciousness at all.

Well, we can chat away about what constitutes a measurement or "fixing", but for us to get anywhere on this topic, we'll have to include consciousness, won't we? (And you already have, implicitly.)

Let's back up a moment and clear something up, which might make the rest of it sort itself out too. So far, we've not specified perspectives, or been clear what we mean by consciousness. And we can't get anywhere with this without switching to a subjective view, I suggest.

To me, it seems that you are visualising things "objectively", as a view from nowhere, with consciousness travelling on some sort of branching trajectory, almost like it is an 'entity' crossing a landscape. What is it doing - hopping from brain to brain? I think this has of problems, not least of which is that it perhaps means our trajectories must be fully deterministic? (See example later.)

So here's how I'm taking it (I'm changing B to M=memories for clarity):

- I am talking from the subjective perspective of a "conscious observer", at all times.
- That observer is in a state, S = M + W, which completely defines the world, and defines (is) its direct experience at that moment.
- The principle of "quantum immortality" says that the observer will always be in a state, and so will always have an experience.

Meanwhile:

- You have asserted that M must always be consistent with W.
- I am suggesting that M needn't necessarily be consistent with W.

I am suggesting that so long as the current state is always coherent as a whole, all is well. And M being consistent with W is not a requirement for this. It's perfectly okay for my memories not to match my surroundings. And this has to be true, surely? It's often true anyway.

Example

Say our friend above is about to die in a swimming accident, but obviously he won't because he's immortal. At what point does he not-die?

He's at the very bottom of the ocean, and gives out his last breath. What happens then? There is no plausible next-state that doesn't involve some sort of discontinuity. The next-state has to be one where it didn't happen at all. This is remarkably improbable, but it is still possible and by "quantum immortality" it is required. And it's more probable than him suddenly becoming a dolphin. So, perhaps he's suddenly on the beach and didn't go swimming, and has no memory. But in stories on this subreddit, people experience being reset to before their accident, or suddenly being in a safe location, and so on - obviously with memories intact. And this makes sense, right? Things should unfold until the point where there is no plausible next-moment, otherwise we'd have to be traveling along a fully predetermined path.

Assuming quantum immortality, he will survive in a world where his consciousness still exists.

This is the core of our disagreement. We're going to need to properly consider:

- What is a world? (You seem to be treating it like a "place" rather than a state.)
- What is consciousness? (You seem to be treating it like a "thing" rather than that which experiences a state.)

But let's continue...

Mutiplicity, Forking, Determinism

Assuming quantum immortality, he will survive in a world where his consciousness still exists.

How many of him are there? Surely the only way to avoid multiplicity is to consider that there is one of him (one consciousness) that is in a particular state.

The moment of the last breath won't work because it's extremely unlikely that any event could change the outcome from that point.

My response would be that if quantum immorality is required then that doesn't matter. Probabilities are normalised, likeliness is relative not absolute. There is always a probability, say, that I will suddenly find myself on the beach, discontinuously. And as other options are eliminated, that probability might become 20%, 50%, 70%, later 100%. The alternatives are that "something" looks ahead and knows in advance, and so those unlikely options never arise - but that means everything is predetermined, which doesn't work surely? - or that they are lots of him and they fall one by one - but that makes screws the whole thing up.

So, we have to look at events that could change to prevent the death.

But if the events have already happened, they can't change? Your next-state might be such that it didn't seem to happen, and you may or may nor retain memories, but it can't "not happen in advance".

In this new world, his consciousness isn't identical. It starts to change at the moment of the fork.

When is this fork though? The fork must happen before the accident, while avoiding the accident is still plausible. What happens to consciousness then? The fork must happen before actual death. What do the other people see in the "world where he dies"; does he act like a zombie until he drowns?

at the point of death in this world, his consciousness would only exist in a world where the dying never happened.

But we've already said that the fork must happen before we get to the death? Unless there are multiple consciousnesses. Actually, how does a fork "know to happen"?

There is no reason to believe that memories of a different world could leak into this one somehow. It just simply doesn't exist.

In the subjective view, there's no 'leakage', because there aren't actually multiple worlds in a physical sense, and memories belong to the subjective perspective.

Objective vs Subjective

All these problems arise because (I suggest) you are imagining this from an objective perspective that doesn't exist: imagining a starting point, with forking happening at certain moments, spawning copies of worlds, and consciousness travelling along "alive" paths only - all as if this structure actually exists independently of an observer. If you flip it round to a subjective viewpoint, where the conscious observer has what amounts to a "private state", and each next-moment happens on a probabilistic basis, all of these problems go away. You automatically get "quantum immortality" because the conscious observer always exists; only the content or state changes. The world is the state of the observer. (This is the route Christopher Fuch's QBism interpretation takes, for slightly different but still related reasons.)

In this view, there are no rigid rules as regards memory, because all that matters is that at any moment the state itself is coherent as a configuration. And there is no problem with memory states differing from the state of the apparent world, they are not connected by an ongoing link to the past - no state has a past, it is completely self-contained.

This is philosophy, and there's not a lot of right and wrong answers here. I just think that if you believe in dualism, you should not pull in quantum theory to try and prove your point, because by definition, no science can possibly explain anything related to consciousness in that view.

Thanks, so I'm clearer about where you stand - I wasn't sure about how you envisaged consciousness and the multiple worlds. Just to say up front: I'm not a dualist, that kinda takes care of itself. The main thing is: there is no "outside view" to my take on this, which I think dodges quite a few hurdles.

You

So, in your description of quantum immortality, which is imagined from an objective viewpoint (you imagining being "outside" of the system and seeing this stuff happen):

- It doesn't really involve a particular conscious person living forever. It amounts to lots of duplicate persons (more accurately: duplicates at the point of creation, they then instantly differ) each of whom are conscious.
- Since forking happens constantly and started at the very beginning of the universe, we are basically dealing with a finite but enormous infinite number of worlds, each with a copy of our person (at this moment).
- Meanwhile, there is no communication between the worlds, they are sealed. From inside a world, strictly speaking we can say nothing about the other worlds.
- Those worlds are "made from" energy/matter.
- Consciousness is emergent somehow in some regions of that energy/matter but not others.

(This reminds me of why I think many-worlds is so ridiculous! Although it's fun because of it!)

In this view, we are envisaging that the multiple mathematical solutions of an equation are "real" and exist, even though only one solution is actually observed. Now, the problem with this is that it is unfalsifiable - but that's why we're doing philosophy here of course. :-)

The meaning of "quantum suicide" in this version:

- It's not so much that your consciousness persists, it's that one of the many consciousnesses will inevitably correspond to the path of survival.
- Really, this is many worlds, many deaths, single survivor.

Me

In my description of quantum immortality, which is imagined from a subjective viewpoint (from the point of view of an actual conscious observer, basically a person):

- We are only describing the situation of a conscious observer (or mind).
- The conscious observer is in a particular state, and will always been in a state. This is the observer's "private view" of the world.
- The current experience of the observer = that state, obviously.
- Meanwhile, there is no communication between any other observers. From inside a "private view", strictly speaking we can say nothing about other observers.
- These observers are made from whatever it is that states are made from - we could call it energy.
- The conscious observer is conscious by definition, and since the world is his state rather than something separate from him, there is no dualism or emergence to worry about.

In this view, we are envisaging that the multiple mathematical solutions of an equation represent the expectations of the observer based on his state. As more information becomes available, these expectations narrow down to a single value, which is the point of observation. The observation is "real", but the expectations are not. (Fuchs describes this better, of course.) The benefit of this is that it doesn't propose anything that cannot be observed.

The meaning of "quantum suicide" in this version:

- If a person exists, then they by definition survive because a person is a conscious observer (or mind) in a particular state.
- This is single world, no deaths, single survivor.

Joining it up

[EDIT: Apologies, had to rush this bit, so it's not as clear as I would like, hopefully you can discern what I was trying to say. Also: thanks for engaging in this discussion!]

So my problem with your "quantum suicide" - based on many-worlds - is that when you look at it, it's the story of lots of different people, most of whom die. You're having to sacrifice the notion of a single identity. The consciousness you are right now, reading this message, might be the one to die in an accident next month. That will be you, dead. Sure, another copy of you might carry on, but it won't be you. In my "quantum suicide" - based on QBism and "private views" - I really do survive forever. I am by definition always in the "winning" POV because it's the only one there is - my experience always continues, just by the nature of being a conscious observer. Now, obviously neither of them can be verified. Technically, if I shoot myself I can prove to myself that I am right. You, on the other hand, can never prove yourself right. However, I think my version potentially allows stories on this subreddit to be explained - such as the resets, the memory shifts, and so on - because memories do not necessarily need to change with everything else, memories are laid down sequentially as observations are made. Memories belong to the observer rather than to the world. (At a push, you could think of M and W, from earlier, as being two parts of a brain. Why would a sudden change in W necessarily cause a change in M?)

As you say, the laws of physics are obeyed, but in a squeezed situation, unlikely changes of state do become more probable relatively speaking. Just as there's a small probability an electron will tunnel through a barrier, so there is always a probability that the world will shift very discontinuously. Usually the relative likelihood is negligible, of course. But if in my version, I fall off a cliff and my body is destroyed, experience must continue from that moment, so one of the more unlikely outcomes must happen. There are no prior branches; there is only this observer, which is always in some state or other.

Note - The subjective version doesn't mean there is no shared world as such; it's just that the larger world becomes a dimensionless "shared resource" of information equivalent to "all possible states". There is no time or space between observers, in much the same way as there wouldn't be with multiple worlds.

Just quickly -

I like Tegmark a lot, but I'm not with him in his treatment of mathematics as "real", and the whole notion of consciousness being a "thing" that can be duplicated doesn't work for me. We've been round that same ride, with different wording, for hundreds of years. But there is much confusion about "consciousness" (its nature) and "consciousness-of" (its content) anyway, and often people are not disagreeing about the same thing, so to speak.

We can at least say we live in interesting times, what with neuroscientists like Chrisof Koch trying out panpsychism, and others also approaching the property of consciousness (as distinct from "self-consciousness" or intelligence) as fundamental. Good point on the proof on your version, of course. In either case, having no access outside of your own experience means you can only be proved right, to yourself - or be dead. I'd rather be alive than try to be right, in this case. :-)

Of course, what people really mean here when they say "quantum suicide" is just that in "some way" the notion of many-worlds means that they always live, subjectively. When you get into specifics and try and actually describe that, you're dealing with the problem of quantum interpretations multiplied by the problem of consciousness - i.e. these are matters of taste, not of science. So it can never be more than a bit of fun, although I think you can get quite close to a "pleasing" description. Anyway - yeah, check out QBism maybe. Why it's interesting is, it begins by admitting that there is no omnipotent view we can refer to, and so tries to avoid including fictional "objective" entities. Instead, it readmits the subjective view and tries to build out from there. I don't really agree with it completely, but it was refreshing in its avoidance of reification of the abstract. (See co-author N. David Mermins's article, if you haven't, for that perspective.)

Cheers for now - - -

...

It's not exactly like that. It's more like if an ant dies, then there are still a lot of ants that didn't die. The other ants will never have experienced dying. They don't suddenly have the memory of some random other ant dying. The only thing is, that since this is a series of universes that hold different possibilities, somebody there is going to look exactly like you with the exact same lifestory, except they didn't die.
So you are not immortal. Your conscious may be, dependent on how that works, but that doesn't mean you get to keep the memories. In that regard it's more like, if you are fast asleep and somebody tickles you but you didn't notice, then you'll never know. Your body will know, because it felt the tickling, but consciously you'll never be aware. Which means that you'll simultaneously be aware and responding and at the same time you'll never ever know. If your body died, your conscious wouldn't know it got tickled one random night, nor would your body hold your memories if your brain stopped functioning. The memories are still separate, even if we imagine one could exist without the other.

Hey, yeah I was just trying to work up a formulation which fits OP's story (follow the thread for the details) and actually does give single-perspective immortality.

As it stands - and as you indicate - that many-worlds description isn't immorality, it's effectively a set of clones (not even!), one for each possible branch and hence outcome. If each clone has its own consciousness, it's not immortality, it's just survival of the luckiest clone. And how does consciousness get created at the branch? Or if there's one consciousness which transfers, then are the other clones empty? There are logical problems with that process. If it's a distributed consciousness but there's a notion of "attention" being on one, then isn't that effectively just a single perspective adopting different states? (Also: what is consciousness? Emergence is a hope, not a theory. Better if we can avoid the issue completely.)

Really, the problems arise from the idea of actual creation of branches in time, which itself comes from imagining an objective view which can never be experienced (the problem with most quantum interpretations).

If instead you switch to a subjective perspective (as some recent interpretations have sought to do), a lot of these problems go away. Instead of multiple worlds being created, never interacting, and struggling to account for the operation of consciousness, we have a "conscious observer" as the starting point. And the "world" is whatever state that observer is currently in, and the observer is always in some state or other. You can have all the same laws of physics, immortality is built in, and consciousness doesn't need to be explained - it's fundamental.

Here, instead of ever-multiplying non-interacting worlds with an observer inside them, you have non-interacting observers each of whom are in a world-state. Multiple observers are not connected in time and space (which are aspects of experiences) so their creation makes no difference, and in fact it makes no sense to talk of their creation since they have no context in terms of time or location.

Anyway, interesting to play with.

I did follow the thread. There is no problem with your theory, it's just not quantum immortality.
Quantum immortality does not mean you have one consciousness that shifts universes. It means you have several consciousnesses, that are all active at the same time.
To simplify, just think about it as having 6 senses at once. In each universe you have 6 senses. That may round up to several thousand times 6 senses, but they'll never interfere with each other. They all exist at once. They are not seperate, they're not clones and you don't "shift" into another universe (that's something else entirely). It's just that, when you die, you lose 6 of those senses. You can no longer sense them, but you still exist in all those universes where you still have 6 senses. Therefore, you'll never experience dying. You'll still be alive. And you already are. But your brain can only process 6 senses in total. So you'll never be aware of the fact that you exist in multiple universes. However, you have several brains as well, all experiencing their own universe. But they're still you in all senses of the word.

The point of the thread was to explore the notion of quantum immortality (in the sense of: a theory of immortality based on the concept of quantum states) as it could be applied to OP's story and to other stories of near death with subsequent changes - i.e. cheating death and having a subsequent discontinuity between memory and experience.

Okay, so let's pursue...

What you've described is the "attentional" model of quantum immortality, but it's fraught with philosophical problems, mostly arising from imagining "objectively" a system that can never actually be observed in any way.

EDIT: Actually, sorry, it's not even the attentional model. These are simply separate consciousnesses or aspects of a single consciousness, which operate independently and are therefore essentially separate.

It means you have several consciousnesses, that are all active at the same time.

I don't see how it can make sense to say that "you" have "several consciousness"? What is this "you" in that case? In what sense is another consciousness "me" if I'm never aware of it and can never be aware of it? Are all consciousnesses not therefore having an independent experience? Then, in what sense are they not actually separate consciousnesses?

Surely these other "me"s are as much me only in the sense that other people are me. In the sense that "consciousness" can never die - as independent from particular manifestations as "people". I-as-consciousness might be immortal, but my identity is not immortal. So when you say "still you in all senses of the word", that is not true in the way most people experience and conceive of themselves, which is as an observer with an identity and a history. It's basically a restatement of the mystical approach - i.e. that consciousness is undivided and eternal, although its forms may rise and fall.

Q: The point of the thread was to explore the notion of quantum immortality (in the sense of: a theory of immortality based on the concept of quantum states)
The quantum states are existing in multiple places at once. It is not a switch. It is constantly existing in multiple places at once.
as it could be applied to OP's story and to other stories of near death with subsequent changes - i.e. cheating death and having a subsequent discontinuity between memory and experience.
Which means you're not cheating death. You simply die in this universe, but you can't ever experience that, because death is the end of experiencing. You will only experience being alive, no matter how you look at it. The moments up until your death don't exist in the other states of your existence, and because of that, you would never be able to remember them. Because there is no switch, there's only two possibilities: You died or you lived. Since you can never experience "you died", you will only experience "you lived". And that's why, according to quantum immortality, you could never experience both, and so you'll never be able to remember dying.
What you've described is the "attentional" (separate consciousness) model of quantum immortality, but it's fraught with philosophical problems, mostly arising from imagining "objectively" a system that can never actually be observed in any way.
The consciousnesses are still not separate. You still experience life as progressing linearly. You are constantly dying for one reason or another. As long as there is a possibility that you will survive, that's what you are going to experience. But it's all happening at once, that's where the quantum states come into the picture.
It's not supposed to be observable. There are many theories that could be observable. There's nothing wrong with that. As I've said the entire time. But it's not quantum immortality. Quantum immortality is an unverifiable theory. That's why it can be taken slightly seriously, at least philosophically speaking.
I don't see how it can make sense to say that "you" have "several consciousness"?
You don't have several consciousnesses. You have one consciousnesses, that exists in many places at once.
What is this "you" in that case?
Physically speaking, you is every atom that makes you, it is every electron being fired in your brain, and so on. They all exist in multiple places at once, according to quantum immortality (and they actually do, when you observe them). Philosophically speaking, you would not be the memory of another universe, as once these things that make you you cease to make you you, you can never experience that, nor can you access those memories.
Are all consciousnesses not therefore having an independent experience?
Multiple experiences at once.
Then, in what sense are they not actually separate consciousnesses?
Because the entire essence of quantum immortality, and the string theory, is based on the fact that on a subatomic level, things have the ability to appear in multiple places at once. So it's one consciousness in many places.
It's basically a restatement of the mystical approach - i.e. that consciousness is undivided and eternal, although its forms may rise and fall.
No, it's not. Those two things have nothing to do with each other. For one, quantum immortality is not actual immortality. It's just the fact that stuff can appear in multiple places at once, and as such, if it dies in one place, you can't experience that place, so you won't experience that. But that's only as long as there is a possibility that you may survive, because according to the quantum immortality theory, you will be in all places at once, so when you've run out of possibilities to survive, you'll not be able to experience anything at all.
There's nothing wrong with your theory, it's just not quantum immortality. Quantum immortality means things existing in multiple places at once. Every possibility existing at the same time, but not on top of each other. Just simultaneously.

Good coverage, and mostly agreed. Stripped back to (for simplicity's sake) an omnipotent view of "arrangements of atoms", all is well. The issue remains, on what we consider as "you" and what we think of as "consciousness". Which are both perhaps philosophical points, hovering at the subjective-objective border, and not really resolvable by thought or external experiment, I suggest. We might assert that these are identical with arrangements of atoms in the brain region, but without a way of connecting across

that border, it's not very meaningful to say so; it cannot connect to personal experience. So, in my (basically) banter on this before was an attempt is to take a subjective viewpoint and follow it through - because in reality there is no other - to see what intuitive notions of "you", "world" and "consciousness" would be, and whether they could be applied to explaining these people's glitch accounts. (Particularly because if we take "conscious observer" as the starting point, we can dodge the consciousness issue.)

Anyway, a question: What do you actually think of string theory, many-worlds? Do you consider them to be more than "a bit of fun"? Are they models to be taken seriously, or are they guilty of taking unobservable mathematical structures as "real things"?

[COMMENT]

Q: Yeah, with quantum immortality, it's not like you in the original universe somehow magically survived. That person would still be dead. But I still think the two are connected, because it's literally the same material (as far as quantum immortality goes, in reality, I'm not sure if I believe in anything). It's the exact same neurons, just now one less point in which those atoms can experience the world in the sense of being "you". But those atoms still exist, and they're still in multiple places, including those, where they are still observing the universe as a human. Because of that, I believe the views are all (or would all be) connected. Because they are the same material, all with the same background, only existing in multiple places at once. So while those atoms are still in a universe where they are not experiencing anything, they themselves are still experiencing in all the other universes. They are not aware that they are in multiple universes, but regardless, they are observing. And they all rightfully feel that they are the "right" atom, because they are. So together, they'd form the exact same sense of "you" that you are carrying right now. Which they are obviously also forming right now. So do you get to experience that? I'd say you already are. You're just not aware of it, because you are limited by a brain. But we know for a fact (or that's bad wording, but presuming the string theory is correct), that your atoms are in multiple places. So they are not limited, only your experience. And that's limited by a brain - that goes on to die. While the sense of you is still alive. I don't believe the "two yous" can be separate, when they are the exact same. Not just physically, but also philosophically in the way that both instances of you, or the particles in both areas, define themselves the exact same way. And I'd believe (and this is where this stops being quantum immortality for me, too, and becomes speculating on top of it instead) that it's all connected. I don't know what I'd call it. But I think in the sense of quantum immortality, I'd be scientific and say we are just parts of the universe experiencing itself, thus we are the universe. Assuming there is nothing outside of the universe, then that would make sense. We are built from the universe, by the universe, experiencing the universe, like a set of conscious Lego. And so I don't think there is a huge consciousness called The Universe, I believe it's just a way to process what's going on in more complicated terms. Just like one atom knows what to do when it encounters another atom, just in a larger sense: how a cluster of atoms knows what to do when encountering another cluster of atoms called, say, a bear. If that's how it functions, then it all boils down to the fact that we are just like a star or a planet; we are the universe. But that's just my personal belief. I wanted to say, but forgot, that I didn't say anything to discredit you, but with your last comment I feel like you realized that already. You obviously thought a lot about this. You're not just blabbering out of the blue and making stuff up as you go. I know you have an idea about what you're talking about. It was purely a terminological thing I was going to argue on. I can respect the rest of it. Besides, it's just fun to talk about, so I will never turn down an opportunity to write away. And... This is somewhat out of the blue and maybe I'm just projecting, but I sometimes feel like you may have death anxiety. Does that make sense? Of course if you don't want to talk about it, or I'm way off, that's fine. I'm just asking because I have death anxiety disorder (or, I'm pretty sure it's just diagnosed as anxiety disorder in many places, including where I'm from), so I know what it feels like and what thoughts it brings with it. I got it when I was 13, out of the blue, due to many deaths in my immediate family 5-6 years earlier. I never got to process those emotions, as my entire family was in grief, so they didn't have the capacity to talk to me about it. Besides, I just hid my emotions. I was a quiet kid who spent a lot of time by myself and enjoying my own company, so I guess people thought I was fine. Laid in my bed one night, as many others, and tried to imagine infinity, as I had done many times before. I liked the way you get that sudden moment of clarity when you understand what infinity is, and then swiftly forget as if it's something you're not supposed to know. My mistake was I tried to imagine being dead for infinity. And the moment I grasped it, I scared myself shitless. Of course, I swiftly forgot, so I couldn't tell why it was so scary, but I was terrified. And then I spiraled into depression for the next few years. Thankfully, it was mostly due to unprocessed emotions, and it took just a few months of therapy and some great tools from educated people to bring me back to normal (roughly speaking, it took a little more than that to get through the depression and everything) but it's how I found this subreddit, for instance. And it's also still a part of me, in the sense that I have never since attempted to imagine infinity, and I'll sometimes still have those thoughts. Only nowadays, I process them quickly and it can usually be undone by getting on my phone a few minutes or thinking of something else. So yeah, that was just to be open and honest in case you can identify with it. I know what it feels like to find out you're never alone no matter what you're battling with. And if you're not battling with it, then I may look ridiculous now, so please forgive that, haha.

[END OF COMMENT]

Hey, that was a great comment well thought out, will reply properly tomorrow.

...

The rest of your comment involves a whole bunch of philosophy and scientifically unexplainable beliefs, which is fine, I just don't like it when people abuse well-defined scientific principles to hand-wavily explain their personal beliefs.

To be fair though, quantum physicists do exactly this all the time (and I've known a few), as soon as they stray from the mathematics and very limited experiments. It comes with the territory on this subject. Scientists love their pseudo-science sci-fi (and sometimes take it as seriously) as much as the lay enthusiast, really. Actual science, on the whole, isn't particularly scientific, in the way that those from the outside imagine it to be. (EDIT: In the sense that it is not really a highly-structured endeavour, following a definite method, coupled with controlled logical thinking. Quantum mechanics itself was a total hack job.)

The whole twisting around to interpret the delayed choice experiment as "retroactively" doing anything is irritating though. If the experiment underlines anything, it's simply that our knowledge of the world is defined by accumulated measurements (Observation Accumulation), that new observations will always make logical sense in the terms of previous ones (Law of Coherence), and strictly speaking we can't say more than that. Nothing is "violated" except our fantasies about what state things were in prior to being measured. There is no retroactive component because nothing "happens" other than observation. Before quantum mechanics, we could indulge ourselves in a fantasy that we knew that something and what something was going on between measurements - no more. To be fair to the general reader also, typically they are learning about "parallel universes" from awful documentaries like the recent BBC Horizon edition, Which Universe Are We In?, which actually features Tegmark prominently (mostly playing with Lego, walking about a bit, saying suspect things about the reality of mathematics). Here's the blurb:

[QUOTE]

Which Universe Are We In?
Horizon, 2014-2015 Episode 17 of 19
Imagine a world where dinosaurs still walk the earth. A world where the Germans won World War II and you are president of the United States. Imagine a world where the laws of physics no longer apply and where infinite copies of you are playing out every storyline of your life.
It sounds like a plot stolen straight from Hollywood, but far from it. This is the multiverse.
Until very recently the whole idea of the multiverse was dismissed as a fantasy, but now this strangest of ideas is at the cutting edge of science.
And for a growing number of scientists, the multiverse is the only way we will ever truly make sense of the world we are in.
Horizon asks the question: Do multiple universes exist? And if so, which one are we actually in?

[END OF QUOTE]

It comes over like one of Philomena Cunk's Moments of Wonder episodes.

...

The question is though.. how could the particle at detector 0 have known the random path it's entangled particle was going to take before it took that path?

My suggestion: the detector doesn't "know" anything. Nothing ever "happens" except for observations. In other words, strictly speaking, no paths are taken, because "paths" are a narrative we infer based on the results of the experiments, and don't exist other than this.

POST: Universe doesn't want me to change my name I guess

The more you look, the more you find! Yes, it's a fascinating place, this place (whatever it is).

Actually, "pattern overlay" is meant to describe a mechanism too: that what you hold in mind is literally overlaid upon your environment, and can become entangled with it, creating a persistent observation. It's a fun idea to experiment with, to try and make synchronicities deliberately.

A little thought experiment:

The Owls Of Eternity

Imagine that there is a TV screen, and that the programme that's showing is the programme of your world as you are looking at it. You decide you want to experience more owls in your TV programme. How to do this?

For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

Fun eh? For background, the reason they are called "The Owls Of Eternity" is because of how it progresses from "maybe confirmation bias" to obviously not that. As you've noticed, it's not just that you are seeing owls around in the environment, it's also that events start arising which result in owl experiences. The owls start coming for you.

See below for a cut and paste of a follow-up comment that goes with the experiment:

Additional Owl Adventures

The crossover beyond possible confirmation bias to something less easy to dismiss, comes in the following steps:

1. The Owls Are Internal - You notice more owl-related stuff in the world around you. It could have always been there, but you are just noticing it more. This could be confirmation bias.
2. The Owls Are External - Events occur such that owls appear in your life. A friend messages you with an owl-related joke, a colleague invites to see a band called The Owls, your mother talks about how she has bought a DVD about owls because she's totally into them suddenly. This is coincidence surely, or, okay, maybe synchronicity.
3. The Owls Become Eternal - You notice that you actually own owl-related stuff. You have an owl-shaped lampshade in your lounge, your tea-towels all have owls on them, you realise your desktop wallpaper has lots of owls in the background, you find that the label in your favourite t-shirt shows the brand logo has an owl in it. These things must, surely, have been true before you did the exercise, and when you think about it you can summon memories of them and their history, but still it's kinda strange...

Confirmation bias or frequency illusion or similar?

On Confirmation Bias

As in "seeing more red cars because you are thinking of buying a red car and looking out for them". If you experiment, you find it's something more than that. I'd scale it like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

They're all just varying levels of "pattern selection" or activation or overlay, of course. The exact same attentional mechanism that's always happening when we redirect ourselves, just to a greater extent. The thing to consider is, what are you selecting the pattern from?

You might be tempted to say that we select the pattern from the 3D-immersive environment around us, but actually that apparent 3D-immersive environment is the result of pattern selection. Instead, we might consider pattern selection to be a filtering of the possible experiential images available in a 4D space. We are selecting events or moments from possibilities, rather than just zones from our surroundings.

POST: Telepathy is normal

So I guess saying that any thoughts are "your thoughts" is problematic, perhaps.

EDIT: Rambles and strained metaphors to follow...

Just because a thought appears in your spoken voice, doesn't mean it is "yours"- that it represents your considered view on something or it is "what you think"- any more than a muscle twitch in your leg is. Passing thoughts can then be viewed as merely part of the current state of your subjective world, just like any other sense or body sensation is. When you see your girlfriend lying next to you, that visual image is an experience arising in your mind, but you wouldn't normally say that it is "your" image of your girlfriend. The thought "I'm going to go" is arising in the exact same space as that image, and yet we tend to label it as "my" thought. Really, it might be more accurate to label such a passing thought as the world's thought. This leaves us with only intentional thought as being "ours". But following on from the above, perhaps that is really wrong too. The intentional act is ours but the resulting thought is not; intentional thoughts are best described as "the intentional creation of a world thought" perhaps. It's like we are all sculptors making modifications to a shared "shape". We confuse some parts of the shape with "ourselves" but actually that part is being modified by everyone else too. Telepathy is when we stop hacking at it with our own chisel (so to speak), notice the more subtle changes that are happening anyway, and realise it's not just "our" part after all.

I agree. So if this is common knowledge... why is it not common knowledge?
Do these experiences imply something more than physical existence? Are thoughts possibly metaphysical?
Also, why am I being down voted?

Actually, these experiences imply something less. They imply that both "physical experience" and "thought" are sensations arising in the mind, and that the only difference is in their persistence and intensity. The physical world becomes just a particularly bright, stable, 3D-immersive strand of thought which arises from a single "world-pattern" that underlies all your experiences (think: the sun obscuring the stars in the daylight sky). It's not common knowledge because this destroys the notion of an "external" world, and leads to philosophical idealism and eventually non-dualism. It's not easy to grasp conceptually - it changes how you must conceive of "you" - and it's contrary to the dominant narrative that we've been using successfully for the last 50-100 years (although the debate is turning). The voting is always a bit flaky here initially!

Do you feel that there was an effort to push away from the reality of non-dualism? Is there an effort to keep this suppressed? It seems as though half of the world has known the truth all along, and the other half is slowly waking up. But why? How did we forget in the first place?

There is no conspiracy or effort, other than the effort of people to pursue what they perceive as beneficial to them, and shape the world accordingly. These things naturally fluctuate, ebb and flow. People adopt the narrative that best supports their ambitions, not necessarily the one that is true; ambitions change over time. [1]

The "strong materialism" of the last half-century was really not about "material" so much as the underlying belief by many that our explanatory fictions were "true" - an unfortunate reification of successful abstractions. Prior to this the likes of Neils Bohr suggested that (say) quantum mechanics revealed the subjective nature of observation - harking back to the Greeks before the arbitrary objective/subjective division was introduced for ease of theorising - and recent approaches such as QBism are a return to that.

[1] Of course, this is complicated by the fact that the worldview you adopt becomes the "formatting" of your mind, leading to experiences which support your view, in a pattern-triggering feedback loop. This applies to your thinking about this topic also.

...

It's better if people realize this all on their own or with trusted people who care about them than over the internet.
That's why it's a faux pas to talk about this, why you're being downvoted.

I think that many people who have experiences that they can't explain are not fortunate enough to have the time or resources to "realize this on their own", or have trusted people who can help. Surely the great thing about the internet is that it can make others' experiences and worldviews available to them, even when those are niche and unusual, whereas before those people would probably... die in ignorance. Let's face it, most people read such things and dismiss them as a bit of nonsense, while also having a mild intuition that occasionally things happen. They think no more of it! But if they are already thinking about it, then surely it's better that they can come across some discussion before the synchronicity effect gets a hold of them. Society isn't ever going to be educated in a responsible way about this sort of thing, unless it's by people like the participants on this forum.

Some related thoughts, perhaps they might be useful - Something to maybe notice: when you are out and about vs at home, how expanded or contracted is your attention? If you were to think of your ongoing experience as a vast imagination room, would your attention be localised around your body or head, or would it be open and full and at the outer reaches?

Expanding your sense of "presence" to fill the entire space of your body, and then the room, and then beyond is a great way to feel alive and open and better (I have found). And although it may be somewhat daunting at first, it can be enormously helpful to expand this "space" out when you are interacting with other people. It's counter-intuitive (surely you'd want to protect yourself by withdrawing from them?) but including other people, the whole room even, in your "presence" dissolves them within you, makes them part of you and under your experiential control. It means they are not "other" and not a threat, and you pick up full information from them. I feel a large component of social anxiety eventually arises from the issue of being disconnected from your surroundings. Other people, without realising it, literally "share space" when they interact, and automatically feel each other out in a sort of "direct knowing" (this is the true nature of empathy). To the person who has accidentally withdrawn from that, situations involving other people become confusing - because they have one of their sense turned off. An additional trick, related to this, is to centre your attention lightly in your lower abdomen area when you are interacting with other people (and even just living life generally actually). This location is where the felt-sense resides, that "global summary" of a situation. This is where people "connect". It also tends to spontaneously open out your attention, make you feel more "spacious" and "here", for free.

I had been analyzing people rather than allowing myself to share the same space as them.

Right. It's the difference between direct-knowing and thinking-about. You know something by literally touching it, rather than conceptualising it. Trying to work things out sans overlap leaves you situationally blind, but unaware of your predicament. If you reach out and touch the surface of a table, you know it is textured and hard; you don't think about "hardness". You include it in your awareness and witness a direct truth. Really, you interact with something by becoming it - and that understanding leads to interesting places. You really don't need to think at all, except to choose what "formatting" you want to have overlaying your experience. When you think intentionally, you are literally tugging at the fabric of your "world-pattern". Note that passing thoughts are fine; they are just fragments of your world state briefly revealing a sensory aspect.

"Jumping" - For that stuff, I'd recommend you start simply. You might begin by summoning The Owls Of Eternity and then you might do the Two Glasses Exercise for a situation in your local sphere. Just like the other stuff we're talking about, you only understand it by having the experience, so the first port of call is to give yourself an experience.

I notice my most intelligent moments are ... but rather responding naturally to the given experience I find myself in.

An experience already implies a response, a problem already implies its solution - because this-moment already implies its next-moment. That's why it's good to keep intentions broad rather than niggling at details, I'd say. You'll notice that I say in the exercise description something like "knowing that it is now done, carry on with your life". This refers to not constantly playing with the world-pattern. It's what is meant by an attitude of non-attachment (being okay with whatever happens), and notions of "faith" and all that stuff. If you are sitting down and want to shift to a standing state, keeping thinking about "being sat down" would reassert the sitting state and prevent it shifting into standing. You can probably see the relevance...

I'd leave the hair thing for now, but you can certainly come back to it, once you have a feel of things and how it applies to you. For your initial experiments, it's better to choose something that isn't constantly within your attention, since until you are convinced, you will find it harder to trust. The overall approach is: you do the experiments, draw your own conclusions, **your results are the authority**.

POST: When I wasn't looking for it, I was surrounded by Synchronicity. Now that I'm looking, it's nowhere to be found. (Kind of a long read.)

I've been playing with this a bit recently. I say: Don't look for "messages" via synchronicity. Synchronicity is basically you experiencing the state of your own mind, via the senses. You might think of it a bit like a mirror - or better, that your mind is a perceptual filter. The filter dictates what subset of the extended dimensionless reality will appear in your ongoing 3D sensory moment. So, if you spend 20 minutes today imagining owls, as vividly as you can, as if they were in the room with you... you'll spend the next week encountering lots of owls. It's as if you have created an "owl-shaped hole" in your perceptual filter, and the "infinite light of creation" (or whatever) now shines through it, giving you owl-shaped experiences. The summary:

- Experiences leave traces which in-form subsequent experiences. (Leave shapes on your "perceptual filter".)
- Thoughts also leave traces, as in-form-ation, affecting subsequent experiences. (You can use this deliberately.)
- Synchronicity is the name for the experiential patterns which result.

So, not much good for messages since you'll just be seeing what you've been thinking and experiencing, as residual indentations on your filter (although you might get some insight into things you are thinking in the background that you're not aware of). Better to use the technique deliberately. You might not be into owls, but you are probably into something, something that would make you happier? Deliberately spend some time vividly imagining that, so that you are more likely to encounter/notice it. (It's a kinda magical approach, I suppose.)

EDIT: Note that you can think about more general "facts" rather than just images. Also, sorry to hear about your situation. Hope things turn around. Watch out for those owls. They can be sexy.

Nice. This is really interesting. So by imagining owls, we're sort of summoning owls out of the "infinite dimensions" of creation into our current reality. Have you played around with this in practice?

Yes, it's much simpler than the other ways I was looking at things.

My poor old Mum is great to experiment on with this stuff (I've already taught her how to win any arm wrestle without effort, and to find hidden chocolate via intuition - yeah, she'll be great at Extreme Easter Sports) and I gave her this metaphor to explain it and get her using it (excuse length, but perhaps others will find it useful):

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light. Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of experiences, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts.

At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience.

At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape.

Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are creating the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships.

Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

Asserting Facts

You can also use it to "assert" new facts-of-the-world. I leave it to readers to experiment and take this further - but instead of picturing owls, what if you asserted a fact?

You do this by "feeling it to be true" rather than picturing it, to allow for a more general pattern. For example, "people are always bumping into me on the street". I'm sure you could think of better "facts"...

Those were other examples, pre-room metaphor, but the same basic principle applies. Here's how they work:

- For the arm-wrestling, withdraw your "presence" from your arm so you're not tempted to try to make it happen. "Decide" that you are going to win, feeling the winning position - get out of the way and just wait for it to happen.
- For the chocolate-finding, think of your body like a "shell". Withdraw from it, letting it move as it wants. Command it, "body, go and retrieve the object", and get out of the way. Let your body go as it pleases.

In both cases, you are essentially declaring that something is going to happen - that it really already has happened, a "fact" on your timeline - and then staying in a state of "open allowing" to let circumstances unfold without interference.

Huh, this is really interesting.

And something you can easily experiment with! Particularly the first one.

Your body actually always works like this, it's just that you've got into the habit of constantly intending a "posture/position" for it, effectively asserting it stay in a fixed position - so in daily life you have to overcome that to move. Stop asserting the position, and it's instantly much easier (that's why we "withdraw our presence": this stops us re-activating the "staying still" habit).

...or just watch myself do it?

This.

And how hard is it to let go?

Have you any idea how ridiculous that sounds? ;-) It's better to phrase it as something you stop doing: stop interfering, or "absolute allowing". In terms of what it feels like, it feels like you are stopping holding on to your focus of attention, and it opens out in response. Meanwhile you adopt that attitude that you are okay with whatever happens, including nothing happening. Don't overthink it. In fact, one problem is you can't conceptualise non-doing, and you can't experience intending - you can only experience results. If you want a little exercise to practice (which I steal slightly from this great Missy Vineyard book which takes the Alexander Technique and discovers some of these ideas along the way, although not quite so extended), do this one:

- Lie down on the floor. Couple of books to support your head. Feet flat on the floor, knees up.
- Give up to gravity completely. Let go absolutely, of your mind, body and attention. Let them do whatever they will. Give up to "God" or whatever; abandon yourself. Release yourself into the space in the room around you; become that background space. (These are just different ways of saying "let yourself be".)
- "Decide" that you are going to roll over onto your side, but do absolutely nothing about it.
- Wait until your body moves by itself.

Eventually, it will. It'll feel like magic. Then realise that this is how it always is; it's just that you have developed the habit of tensing up your muscles, tensing up the universe, to hold it in position, or to "feel yourself doing something". The feeling of "doing something" that you normally have is actually the feeling of resistance of your bad habit, which you have to push through. Once you've got the "happens by itself" vibe, experiment with leaving your body functioning that way. Just "decide" things, and let them happen by themselves. One way of conceiving of this is to think of it as "allowing yourself to experience..." something; releasing in a direction, rather than moving in a direction. The experience is already there, you are just "letting it in". Letting it "shine through".

I've got a lot of time tomorrow; I'll post results if you want

Do it! Remember, you've spent a lifetime doing the opposite, so it might take a little while for the "moves by itself" exercise to kick in. But this is because you are still resisting a little. You might even feel a bit uncomfortable when it first happens, but stick with it.

Do you think this can help me find stuff I've lost, like my Gameboy from a few years ago?

Give it a shot. "Just decide" that the Gameboy is going to come back into your possession, and maybe feel excited about this. Then, see what happens. Something to note: Sometimes the gap between the deciding and the result can take a little while. For instance, if the object is not local, it may take a while before the sequence of actions you feel "inclined" to do (even unwittingly) eventually leads you there. But it's pretty reliable. Fear not, something is happening - remember, you can't feel intention at work, only the 3D sensory experience that results from it.

(You've set the pattern on the floor; you're waiting for the image to appear in the room.)

...No problem - have fun with it! :-)

I try as hard as I can, but I can't seem to really "let go".

Yes, it's not to so easy to let go if you try to do it. You're not trying to lose attention, or manipulate yourself into a particular state - you're just aiming to stop interfering and accept whatever experiences come up. You are not meant to be using effort at all. You are giving up direct control.

For immediate things, like "find the chocolate that's in the house somewhere", you feel an urge to go somewhere. But if it was in the car, say, you might later that day feel the intuition to fix a shelf, which means you go into the garage, and then you suddenly think "I'll just look in the car door sidepocket".

That's why, after you "ask", you need to let go and be okay with anything that happens. When it's time to take action, you'll feel the feel.

Also, this doesn't reach into occult stuff, does it?

Not really, just your extended memory or intuition, which you don't have direct access to, but you can allow to lead you. In effect it's not different to the arm-wrestling or being good at catching (technique: centre your attention behind your forehead, let your body move by itself). You're just trusting your nervous system to operate spontaneously and correctly, rather than trying to control things manually.

There's no danger of "possession" - that's just people being scared that if they loosen control, their own impulses and urges will take them over. Letting go can feel a bit scary though, because it feels like you are lowering your defences and becoming completely open. But you are only lowering your defences against your own self! :-)

Q: [Deleted]

No problem. Remember, the larger picture is basically telling yourself you want something, and then getting out of the way, forgetting about it.

The biggest impact is the just the simple one of stress-free living without tensing your body. The "imagination patterns" is then extra icing on top.

Very good explanation.

Thanks. Always trying to come up with good ways to describe this, even thought it's slightly not-describable!

Interesting, your stretching idea. Wanna share?

My general feel is that you can't harm your body so long as you aren't forcing it. If you switch you attention to the "open background space" of your awareness, then "just decide" what you are going to do in broad terms, your body will get the job done.

Micro-manage it though, you can't.

What my teachers always taught and tried to convince everyone, is that muscle reflexes that you would normally only be able to control yourself, like raising your hand, absolutely cannot be autonomic (visceral).

If you have got into the habit of "holding onto" yourself then you will indeed get in the way of things like automatic arm raising - because you are constantly asserting yourself into your current posture. If you do that, you then have to "fight past it" to get anything done. This is why people feel they are putting effort into movement and activity, rather than experiencing it "happening to them", as they should.

...

I just thought of something before going to sleep. Maybe your mom is influencing the other person's thoughts when winning those arm wrestles. I've been looking at some reddit posts recently about energies that we can transmit. I'll link them later. You may have seen some of them because I saw a post about it on this subreddit.
This also makes me remember how I finally talked with a friend who also acknowledged the ability to visualize (while concentrating really really hard) what the opponent in a RPS game will do. And then win. Oddly, I have always visualized what hand will be needed to lose, so I have to quickly reverse the idea to make my decision and win. My friend would visualize the winning move. We did not test this on each other because I was too tired during that time period.
Jeez, and I might as well share this too. I was playing CS:GO with a friend and some other players I was sort of friends with. I've played Counter Strike for thousands of hours previously, so I had a really good idea of how people move around in the map. So I ended up predicting perfectly where the opposite team would be going every single round, for almost all 15 rounds, until I realized that my microphone was off. I was shouting to my teammates where the enemy team was going, but we always ended up going somewhere else. My friend was impressed lol...but we would have won way more easily if my team had heard my directions. In this particular map, there are at least 10 places the enemy could be heading towards to defend (they were Counter-terrorists), and many other paths they could take to get to these places. A lot of choices. Basically, it wasn't chance. To reiterate, I accurately predicted the enemy's exact movements, which I know because there are points on the map where it becomes obvious where you and the enemy may have intersected or not intersected as the game goes on. So either I predicted accurately due to my extensive skill in understanding the enemy and knowing what choices they make based on previous map gameplay decisions and turnouts, or I used the method of asserting facts, and the enemy team followed my facts.
Just as a note, I'm generally really good at identifying human patterns and conditions once I take a long time to learn them, so it's not impossible that I predicted their movements simply based off of our round wins/losses, and the previous choices in movement that the enemy and my team had made in the other rounds, as well as available money and weapons, which affect future game play choices.
I've included this story because it combines mental gymnastics with asserting facts. Both are ideas you included in your comments.

Hey, good stuff!

I think it's not about her influencing other thoughts, although that's how someone could imagine that it was happening (and then the limits that implies would apply). It's more straightforward than that: she is simply deciding that something is going to happen and, remaining in a relaxed state, she is then allowing that to unfold (without re-deciding or preventing it happening).

Possible interpretations in general (pushing it out a bit here):

I say: We can't tell the difference between experiencing something we caused, something we influenced and experiencing something we predicted, because it amounts to the same thing:

- Although we encounter time in a "moment by moment" sequence, it is actually laid out like a landscape - always there even though you are only "looking" at a certain part.
- If we predict something, we are "reading" the landscape before getting to a location.
- If we assert something, we are "writing" the landscape before getting to a location.
- When we get to the location, it is whatever it is. We can't then tell whether reading/writing occurred specifically, or whether reading/writing occurred indirectly.

For instance, by "asking for information" you might be implicitly "asking for information that corresponds to your desire", which involves making the information correspond to your desire. The background intention or assumption behind the act makes a difference.

Basically, it's like you dream your world. It unfolds spontaneously according to the current "facts"; you have the ability to modify "facts" whether the evidence corresponding to those facts is present within the senses at that moment or not; subsequent experience will be in alignment with those facts. As suggested earlier: once we've made a decision about what's going to happen, though, we have to then not "re-decide' and thereby re-pattern events again, undoing our good work. That's why you need to be non-attached and allowing.

From elsewhere:

However you imagine that it works,
That's how it works. - TG

That's one take on it anyway: What you are sensorily experiencing arises as a 'transparent mirage' from the facts-of-the-world in the background. All intention operates indirectly, via adjusting the facts-of-the-world. We never actually interact with our sensory experience. We never actually "do" anything directly, instead we just experience things.

EDIT: Inserted earlier paragraph which I'd omitted.

Ever since I read your post there have been bloody owls everywhere!! I even bought a T-shirt the other day with an owl on it and realised after I left the shop!! You and your bloody owls! I mean, it could be worse I suppose, but it could have been better dammit! I have had to route out your comment again just to tell you about the curse you have bestowed upon me. Its no hoot I'll tell you that much, aw God damn it.

Haha, a hoot indeed! :-) Thanks for sharing.

You've got off fairly lightly: people who've done it more deliberately suddenly find that, apparently, they've been amassing owl-related objects for years without noticing...

Still, if it works for summoning The Owls Of Eternity, perhaps it might work for other, less beaky items eh?

The Owls are a good way for people to explore the idea, I think, because it can't cause any damage. Well, bar a few sleepless nights from nocturnal noise, perhaps. (8>)=

A nice way to think of this is, you are "recalling" an idea or thought-pattern into your experience from the background memory of the world (summary here with deeper links [*A Line Of Thought*]). Objects are like ideas overlaid onto experience - and more interestingly, aren't situations a bit like momentarily-present, environment-sized objects?

Worth experimenting with anyway, I would imagine (excuse pun)...

POST: Discovered this sub and have two things I can't understand

A few of those "crash didn't happen" stories on the sub. Did you notice anything else different about the world afterwards? Randomly:

[http://www.reddit.com/r/Glitch_in_the_Matrix/comments/ofqic/escaping_a_crash_by_flipping_through_the/]

This happened to both my friend, Steve, and his father. Steve's son was accidentally shot by another family member. Steve remembers seeing his son die in front of him, but suddenly his son was fine and had only been hit in a non-vital area. His father and 3 friends accidentally drove off a cliff, but suddenly were all back on the road. All 4 remember this very vividly!

So, basically these are Ctrl-Z events.

POST: A Hiccup In Time

[POST]

My husband and I just got home from my parents house. I have to take the interstate to get home. Well, we had just passed the tall buildings downtown and were coming around the curb on the interstate that's right before our exit when we heard a train blow it's horn not far from us. I laughed and said it sounded like a crash symbol and that it scared me, it was so loud. Then when the train stopped blaring it's horn, I suddenly had no idea where we were at. Neither did my husband. After about 30 seconds of silence we realized we were about to pass the downtown area AGAIN. Everything happened is less than a minute and we both witnessed it.

[END OF POST]

Q: That's trippy as shit! I've had some... eh... interesting things happen to me while driving, as well. I recounted one in another thread; the only one I recall in enough detail to actually talk about. I started driving with a dash cam about 2 years ago, though, and such events have utterly and completely ceased since then. The system, it seems, doesn't like to change things there is a provable record of; probably because there would then be concrete proof of the glitch and not just the ramblings of a handful be people who may well by psychotic (yes, I'm including myself in that group).
Of note in your story is that you say the train horn sounded like a crash symbol. That's not at all what a train's horn sounds like, but clearly it sounded like a horn at the onset, as you were able to identify it. Did it seem to morph into the crash symbol sound after it started? Was there any type of electrical buzz or harmonic sound to it that would have been atypical of either a train's horn or a crash symbol?
If you want to dig deeper into the "reality is a simulation" concept, google "Tom Campbell Calgary". There are 3 talks by him on YouTube, all given over the same weekend, each a little over 2hr long. The first 2 cover much of the same material, but it's important to watch both before watching the 3rd, since there are some different bits in them; anything he repeats, he's repeating for a reason. Pay really close attention from 21:35 to 29:11 of the first talk, though, if you're at all skeptical. In fact, watch that first to decide if it's something you even want to get into.

Funnily enough, I've not long finished reading My Big TOE. It's a bit of a slog, and I don't quite agree with it, but it's full of interesting reality-as-simulation stuff and pertinent to this sub. (I agree with him on the potential flexibility, but I think he overdoes the "digital reality" stuff.)

Probably easier to watch the vids - good call!

Q: Yeah, if my glitch experiences tell me anything, we're in an analog simulation; definitely not digital. But, then, he does talk about everything he says being a metaphor, and we do generally have a better understanding of digital computers than we do analog, so it's possible that's just another metaphor, as well.

Yes, he does emphasise it's a metaphor - I just feel he's a little enamoured with that one beyond its usefulness. It means he ends up talking about defined 'rulesets' when in fact I'd say that something more like 'established habits' would be appropriate.

At that level, everything gets metaphorical because the "basic stuff" isn't really an object anymore... it's the "non-material material" that objects are made from.

POST: [EXPERIMENT] Glitch Generation Test, I Need Your Creative Ideas!

I've got a couple of silly tricks that are good to try, which benefit from randomisation. I'll stick with the more obscure but easier to perform one for now. It'll sound odd, and it's not exactly an obvious glitch generator, but there's method in the apparent madness. Here goes:

- Choose a situation that you want to change, but one that you don't necessarily have much influence over.
- Decide clearly what the current situation is, and what the desired replacement situation is.
- Get two glasses.
- Get two bits of paper or labels.
- Fill one of the glasses with water.
- On the first label, write a word that summarises the current situation, and stick it to the filled glass.
- On the second label, write a word that summarises the desired situation, and stick it to the empty glass.
- With the two glasses in front of you, pause for a moment, and contemplate how your life is currently filled with the first situation, and empty of the desired situation.
- Then, when you're ready, pour the water from the first glass (the current situation) into the second glass (the desired situation), while really noticing the sounds and feeling and shifting of the water from one to the other.
- Sit back and see the glasses in their new state; allow yourself to take deep breath and feel relieved.
- Take off the labels, put away the glasses, carry on with your life.

The audience should feel free to try this one at home.

POST: What happens if you get stuck in an alternative universe?

Q1: it's a sad thing that /r/DimensionalJumping/ is closed. It was the best sub to explore this idea. According to the leading contributers of this sub, everyone experiences such timeline changes all the time but mosts are unaware of it, because of a mix of conditioning, brain automatic filtering, and our own memory limits.
Also timeline changes are controlled by our unconscious mind. It's hard to control this part of our mind, but there are methods to tricking your mind that such or such thing is true when it's not (yet). It looks more or less like a metaphysical prey and its associated rites. According to the sub, by following these non-religious rites, you'll trigger successive timeline jumps in the direction of your wanted reality.

Q2: Is there a reason this sub was closed?

Q3: It has been said the sub had been started from the wrong basis (with a bad name to begin with) and it lead to confusion for newcomers. For example, the sub attracted perturbed people who got anxious about jumping into a bad time-line. My opinion is that the growing popularity of both the sub and u/triumphantGeorge started to turn the whole experiment into something a bit dangerous.

One version of the answer [POST: Ever heard of r/DimensionalJumping?]. Essentially, it became unwieldy to operate the subreddit as it was designed and keep it on track - as a dialogue-based subreddit where moderation would be via participation (the content would be in the comments, with everyone unpacking people's ideas and experiences, based on previous insights).

POST: Raining on me inside

UC, you insist on taking all the magic away... ;-)

...Understandable. Shitty stuff abounds. :-/

You can't escape from anything though, escaping implies existence and perpetuates things (in my experience). The rule turns out to be: no-one ever wins a fight, you have to turn away and forgive (=forget without trace). Very Biblical. All we can do is assert a new experience and open up to it.

Today the Owls Of Eternity, tomorrow the world! ;-)

On eyesight - now this is for something different but maybe it could help a bit indirectly - after years of mucking around with exercises and the Bates method and so on for variable short-sightedness, I realised that if I instead "sat back" in my head and "let the world come to me" suddenly my vision (or actually perception) was transformed. Can't find the original article, but there's a paper by the same person copied here: Seeing from the Core [http://www.reptilianagenda.com/brain/br121804d.shtml].

POST: Wrote a 'prison escape via tunneling' story featuring a 'Dave.' Five hours prior, a 'Dave' actually tunneled out of prison.

MuayThaiJudo: Write a story about a redditor named /u/MuayThaiJudo winning $10,000,000 just days before Adriana Lima slip, fell and landed vagina first on his dick.

Q2: This is the most practical response.

Yesterday I wrote a story about a reddit user who wrote a story about how they wrote some dialogue about a prison break and then discovered that a reporter wrote a story about an actual prison break which followed the same scheme as the story they wrote. So everyone better watch be careful what they reply to this, if they value their tomorrows - I've still got my Word document open and the Cursor Of Synchronistic Doom is blinking...

Q1: Write a story about a redditor writing a story about /u/imalurkerwhocomments curing cancer while he wins $10,000,000 on the lottery and moments later he actually does

I've gone one better and outsourced it: I've written a story about someone else who writes that story, thereby saving me writing the story but still, in effect, writing the story.

Q3: Things like this happened all the time when i was working on my science fiction novel, except it was with technology and scientific discoveries. Maybe I should start writing again.

Got any personal examples to share?

My favourite well known one is Philip K Dick's tale in How to Build a Universe... where his novel Flow My Tears the Policeman Said is later reflected in real life and a Bible passage he hadn't read. Whatever's on your mind does seem to get reflected in "external" events. We've covered mind-formatting & synchronicity before but the reality of it - your insides appearing on the outside - is never not freaky.

Q3: 2007: I start working on the story and set it in 2008. Some of the characters have PDA's to share information over long distances. A week later, Apple announces the first Iphone and Ipad.
A few months down the line I've wound the story backwards in order to flesh out the story. I come up with a space plane to make the space portions of the story to work. I came up with a "Revolver" type aircraft engine which starts off like a normal jet engine and transitions into a hypersonic engine and eventually a rocket engine for sub orbital / low orbit travel.
Skylon was announced 3 days later, and it turns out i'd described the XB70 without realising it.
An as yet unwritten portion of the story takes place on Mars, and so I was working out how to keep the astronauts safe from cosmic rays and other nastiness, so I got to thinking about magnetic shielding. The next day a scientist releases a paper saying pretty much the same thing. One of the setttings for my story involves a highly implausible setting of a gas giant between the Kuiper Belt and the Oort cloud for some aliens to hide and repair their ship. According the Phil Plait of "Bad Astronomy" something like that may actually exist. I describe at the start of my story a spaceship full of dials and gauges which makes it to low orbit, and I was informed it sounds like an early Apollo mockup. I invented a mega corporation for my story, which I know call the "Foundation for Peace and Brotherhood" the back story being they started in Italy after the black death as a way for neighbours to help each other out, and over time it spread and gained influence etc etc. The original name was "The Medici Foundation" as I knew a little about history and thought it would be a good name to use. But guess what?
There's other small things as well, like the "Lunar Ion Freighter" from 1959, which i thought at the time I would have had to defend to the death, but it seems that could have existed. Those are a few things, sorry for the wall of text.

Those are a few things, sorry for the wall of text.

Thanks, that's exactly the sort of thing I was interested in. There's something about writing fiction in particular which makes this phenomenon more apparent. Perhaps because it's a process where you are inherently more aware of what you are imagining. It's always hard to tell the difference between these ideas being part of a "larger movement" or whether our thoughts "pattern" our subsequent experience. I've been experimenting a little with (so-called) synchronicity and generating it deliberately. Lots of fun to be had.

...

Did he affect the ancient past with his powerful ability to visualize?

Thinking about this, it's not necessarily "the past" that gets affected, it's that subsequent observations take the form of previous ones. Even if a discovery is "about the past" it is really an observation of something in the present. So, Hancock "has the experience of" writing about about red-haired Neanderthals. Later, he "has the experience of" reading about an archeological exploration which finds red-haired Neanderthals. The "past" is nowhere to be found in this description except as "the experience of" thinking about the "past", in his imagination. All three experiences occur in the present, one after the other. Once Hancock has invented the "fact" of red-haired Neanderthals, all subsequent observations will be consistent with this new "fact" (even though he made it up).

Q4: Thinking about this, it's not necessarily "the past" that gets affected, it's that subsequent observations take the form of previous ones. Even if a discovery is "about the past" it is really an observation of something in the present.
Yeah.. yeah.. yeah.. that make sense. I'll have to ponder some more on this. It's hard to talk about in lots of ways. There is some connection between observer and creation of "reality."

One way to approach this is to just keep it simple: [1]

Pay attention to the actual forms that arise, and not your explanations about them. Those explanations are just stories you invent to connect different observations. Also, don't separate out inside or outside: If you are experiencing anything, then it's a pattern arising in your "perceptual space" - it's all in the same "place". Looked at this way, it's like Hancock created a pattern in his "perceptual space" which then persisted, intermingling with and superimposed upon the other patterns that were going on - one of which was "reading about archeology". (Like mentioned in the link I posted above.)

He then ascribes meaning to this (via concepts of "the past" and "a world") but really there are no such things. Only patterns swirling around and unfolding in his perceptions. Of course, this brings up issues of identity and how the world is "shared" between us, if patterns in Hancock's experience result in patterns in our experience. This is solved if: there is no difference, there is no Hancock, or you, only perceptual patterns in one conscious space.

[1] Okay, so I guess that's simple in the sense of "there are only patterns" but not very simple to describe and think about! :-)

POST: Forbidden knowledge erased

[POST]

Has anyone ever felt like they've had a thought that gives you a deep answer or key to life, only to forget it seconds later? I've had this happen a few times recently. It's like a thought will enter my head, or rather be "pushed" into my head, that leaves me in awe. Then, it just disappears from my head and I can't even remember what it was, or a trace of it, no matter how hard I try. All I'm left with is the feeling of awe, like I saw behind a veil to something incredible and someone whisked me away before I was able to fully see it. Anyone else?

[END OF POST]

It could be that the "thought" is actually the experience of the gap between thoughts - the raw openness - and so you can't re-member it. You can't remember it, because it can't be conceived of, and it leaves no trace because it's a lack of sensory content.

So a taste of death?

Hard to say. Some stories here and elsewhere would suggest that experiencing of some sort continues after experiencing "dying". Perhaps it's better to say something like: it's a taste of not-being-a-person.

...

"How can mirrors be real if our eyes aren't real?" :-)

So - it's probably more accurate to say that there are light-as-wave observations and there are light-as-particle observations - but beyond this "light" doesn't exist in any particular state, other than as a concept in a fictional narrative, a story we use to connect the gaps between observations. Light doesn't "happen" except for the observing of it.

A1: Aha! So if this goes for light, this should go for everything else too, right? Nothing happens except for the observing of it? So the observing, done by an observer, creates(?) (renders?) everything as it's being observed/experienced? So there is no world except for the observer and what he observes - and how do you separate the two? Is it even possible to separate the two?

Yes, it goes for everything! So there is no separation between the observer and the observed. We might think of "the observer" as being an open aware space in which his experiences arise - we could say that an observer takes on the shape of their observations. This does leave us with a couple of questions though, which I'll have a stab at:

- **How is it that the world appears to-have-happened though?:** It does seem like things have been going on while my attention was elsewhere, hwo can this be? This might be explained by "creation-by-implication". When we direct our attention in a particular direction, an experience is triggered which is plausible given the observations thus far.
- **If the world isn't out there then in what sense does it exist?:** Maybe it exists only in the sense that all possible experiences are simultaneously available - like all the individual frames of all possible movies being stacked in the projector at once - and all that changes is the "brightness" of them, varying in their relative contributions to our current moment.

It only seems like there's a world happening "out there" because we've got into the habit of selecting our next-moment based on the contents of the now-moment plus our history. Except when we slip up and things seem to shift discontinuously and break the rules - a "glitch"!

A1: I think you nailed it right on the head! I would even take it a bit 'further'.
When we direct our attention in a particular direction, an experience is triggered which is plausible probable given the observations thus far.
My theory is that our experience of now is just a collapsed point of several probability lines. The past is a 'written' line, the now is the current focus, and the future is a string of probablity lines that are always in flux until you reach the next 'iteration of time' (aka. next delta-T) where it collapses and manifests as the most probable function. Each line of probability is continously moved towards or away from the collapse point (now) according to how previous collapse points have occured. In this model everything that can happen is possible, but everything that can happen has a different degree of probability of happening.

Yes, you can certainly describe it that way!

I've been trying not to use "probable" because (of course) we never actually experience probability - it's a tool, an abstraction, but some groups have taken to be objectively true lately. "Plausible" makes it sound more like what it is: a story we make up and make a judgement on. But "probability" is as good a metaphor as any!

Now the fun stuff. Given that all possible experiences are available, and it's our previous observations that define the contribution of possibilities (your "probabilities") towards future observations - is it possible to influence this?

All possible observations are "here, now" - even unlikely ones. Is there a way to make an unlikely one take priority? How can we force a glitch or discontinuous change?

A1: Well, learning from established physics and quantum mechanics, isn't it now a common understanding that whatever is observed becomes affected simply by being observed? So how to influence the possibilities could maybe be, at least first, to observe the possibilities in some way?
How to observe probabilities/possibilities when all you are is "aware space" or "consciousness"? Imagination!! Until we get a machine that is able to calculate and/or discern future possible probabilities, I think that is as close as we're gonna get to manipulate the outcomes. But merely observing something and therefore changing/affecting it is one thing - if we assume it is possible to at least influence the possibilities in this way, can we assume it is possible to influence the possibilities in a controlled way? In a directed way? In a way that intends one possibility to become manifest instead of another? Or as you said, is there a way to make an unlikely possibility take priority over a more likely one?
Here we would need experimental testing, re-testing and triple-testing. Let's set up the premises we would need:

- 1: Probabilities can be affected by observation
- 2: Imagination is a form of observation
- 3: Probabilities can therefore be affected by imagination
- 4: Imagination can be controlled
- Inference from previous premises: Probabilities can therefore be affected and controlled by imagination
  Then do rigorous testing to try to disprove any of these premises. First and most obvious flaw in this experimental setup is it would rely almost entirely on subjective reporting (but then again, as we've already covered, there can't be observation without observer - it's impossible to get around the subject). But maybe that wouldn't matter, because in any case we could set up imagined possibilities, then have a subject attempt to control the imagined possibilities into a certain desired 'state', then observe if the 'outside Universe' conformed to the controlled imagined possibility or not, or if it did so to any discernable degree.

An excellent summary and I completely agree. The only area I would pick at would be the idea of an "outside universe", since such a thing can never be experienced. Earlier we established that there is no observer-observed separation. This means that we don't affect things by observing them, we bring them into fact by doing so. This means that the world is our accumulated observations, and that includes the observations of (apparent) other people. So, we hit a problem. Although we have ignored the situation for

2000 years, we are forced to admit (to re-admit) that the world is subjective and we each have a "private copy" or view of it. And this means that the experience of "observing someone use imagination to influence the world" is also a part of the private copy.

In other words, we cannot prove this to someone else, because that proof is always really to ourselves and within ourselves!

A1: Absolutely! And that's why I wrote 'outside Universe' with apostrophes ;P
Formulating it as "bringing them into fact" is as succinctly as it can be put, I think, because as words are limiting at best, this description says a lot about the apparent mechanics of this process. And yes, finally, it's impossible to prove anything, and even to ourselves that proof would be dubious. Our private copy of existence is like a self-referential loop, or a mirror placed in front of a mirror, creating an endless fractal of self-referential data. Oh, and even if we can't get out of our own private copy and therefore never know anything about any fictitious/non-existant 'outside' world, for practical purposes, the experiment could still be attempted in the subject-in-object reality view that today's science use, and would likely produce entertaining data no matter what the results were :) It would actually be interesting to test, if only on a very small scale!

Sorry, mere apostrophes just weren't sufficient there - it needed to have full quotation marks! ;-)

Because the looping/mirroring metaphor can get a bit tangled and implies two parts where there is really only one - I find it easier to describe in terms of the activating of already-existing patterns. This lets us dodge infinite regression and maintain the idea of an ongoing "now" - but different metaphors are good for different contexts anyway. As you indicate, we can't get out of our own private copy, because we aren't actually in it. Rather, the private copy is within us and it includes our bodies as part of the world! Even the latest interpretations of QM (such as QBism) are giving up on objective interconnected aspects, although they hand-wavingly say that maybe some sort of objective explanation might come in the future. (Nope!)

However, if for fun we at least allow there to be multiple "perspectives", then there's still value in doing the experiment. We can think of the world as being a shared set of patterns (rather than a shared environment). By contributing new connections or activations from our private copy, we are making those available to other copies - albeit indirectly - thus spreading the magic for everyone else! :-)

A1: Hehe. Yep. And on that note we conclude this circle jerk ;)
PS. Even "within us" brings up a separation problem, but all words would eventually be insufficient to describe anything. They work like approximations, always beating around the bush, indicating or pointing to that which it is beating around :P
PPS. This has been a riveting discourse to have after being awake for more than 36 hours!

Well done us for solving reality! ;-)

PS. Yeah, true, there's really no way to say it because all words and metaphors imply separation into parts and then a relationship in space.

PPS. Haha, well, I have a sneaking suspicion that lack of sleep helps rather than hinders these sorts of conversations.

Catch you next time!

POST: The silent, faceless fifth housemate in *The Young Ones* TV show

Really one for the /r/MandelaEffect subreddit. I suspect Ben Elton is just being playful here, and doesn't want to get into all the legal issues for having invented and used the character from the movie Ringu 15 years before he sold it to the Japanese...

Q1: Hi, TriumphantGeorge, always enjoy your posts. It was x-posted /r/MandelaEffect and the GITM Mandela effect thread shortly after here. It's unfortunate that the "glitch" and "Mandela Effect" terms became standard. The former implies a temporary error, the latter doesn't mean anything at all. "Reality shift" is a better term for most of the stories. The changing-histories type of shift was the first type recorded at Cynthia Sue Larson's RealityShifters site in 1999, Sun Dial Rality Shift. The "Alive Again" type of shift, later called the "Mandela Effect" is another sub-type of time-shift, specifically involving people, which has been stretched to mean all kinds of discrepancies between memory and evidence, but M.E. is a less descriptive term than "time-shift" or even better "history-shift". A full taxonomy of shifts would have at least a dozen types, but it's difficult to make one without assuming that similar effects are similar in origin, and that dissimilar effects have dissimilar causes, which may not be the case.

I agree, the categorisation is a bit arbitrary when we start to think about what such experiences might mean "fundamentally". While we want to avoid presuming that various shifts have a common cause, or have uncommon causes, we're still left with the practical requirement of organising things somehow so we don't end up with one big gloop. The reason that "glitches" and "Mandela Effects" are handled separately is partly historical - how the two subreddits arose - and partly because the "Mandela Effect" is a much more general category, usually not a direct experience, and is somewhat difficult to define, so it tends to dominate a subreddit unless it is kept separate. Of course, the dividing line is fuzzy, which is why your post, for example, and others aren't just removed. To some extent, this depends on the amount of effort put into the post, and the quality of discussion it generates. I'm still duty bound to point out that "there is a place for this" even if it's left to stand though!

Yeah, I think Cynthia Sue Larson's site was probably the first to log "shift" experiences in an organised way. Being a fully "curated" site, she avoids encountering many of the issues we do in a public forum type environment, partly because her site is in effect pre-moderated, but also because she holds to a particular perspective on what constitutes a shift and what is behind it (to some extent). We don't really have that luxury here - which is why we try to define "glitches" and "Mandela Effects" in terms of the experience rather than the explanation, even avoiding saying that change happens in "the world" rather than "in our ongoing experience". For example, even the idea that the concept "the world" corresponds to something actual - e.g. that the-world-as-it-is really is a "shared, spatially-extended place unfolding in time", or any other worldview- rather than being a convenient "parallel construction in thought", is potentially somewhat suspect. Even simple categorisation schemes contain hidden assumptions! Having said that, I'm working on an idea for sort of linked tagging for the other subreddit, which might apply to this one also, to try and counter the "memory hole" issue of subreddits, where knowledge isn't accumulated (the rudimentary search function really doesn't help much).

What does "parallel construction in thought" mean?

Very simply put, it's the recognition that you never get "behind" your experience of the world, that your thoughts-about the world are at the same level as your experience-of the world - and, if you attend to your actual 1st-person experience, both are made from the same "stuff". Loosely speaking, they are both bubbles of "sensations" within your space of perception; your ideas about the world are actually like a little simplistic mini-world of their own, with only a small overlap with your main strand of experience. Keeping this in mind (excuse pun) helps us avoid making "map is not the territory" type mistakes, and realise that: observations dictate the possible models; models do not dictate the possible observations. For this subreddit, where one might easily dismiss someone's experience (as in, what arose as sensory patterns in their main strand of experience), it helps us be clear about the distinction between the experience vs the explanation, and recognise that this is typically a one-to-many relationship (even though we typically default to the very simplistic "spatial world" metaphor without noticing).

POST: Question for people who have been (or know) about parallel universes?

Can you repost with a "[THEORY]" tag at the front of your title? Thanks.

But since I'm typing anyway... My first thought: If we go with the "parallel universes", you are not physically moving there (what would that even mean?) you are changing your perspective so that you are now experiencing that point of view. You inherently would never switch to a state that had no point of view for you; it would be meaningless. My second thought: Such parallel universes should therefore not be thought of as "places", they are more like potential experiences.

Q1: Sure. Does that mean some were there is a body sitting ther Your second point: but if there is a universe absoloutly everything there must be a universe that someone breaks out of there universde and coem s into one that they are not.

Well, "universe" is just a concept, not a place. It's a name we give to an idea about a set of possible facts we might experience. So you can have the subjective experience of, say, the scene of the current room fading away and being replaced by a scene of a purple bubblegum landscape - and you might call that "moving to a parallel universe" - but that is a shift of your experience, not a movement into another place. Because you can't really talk objectively about that shift, it's not meaningful to say you went anywhere - and even other people apparently going somewhere, is really a change in your state. Anything beyond that is a fiction really. To go further, you really need to nail down: a) whether the world is shared and, b) if so, in what way exactly it is shared. It is not necessarily true that the world is shared in the sense of an overlapping 3D-space.

Word in the senses of unvierse not planet? If not then I am lost. I am not sure if I get it sorry.

Sorry, yes: "world" in the sense of "shared realm" or "universe", rather than "Planet Earth".

Q1: But I don't exactly see how if every posible thing happens in some universe that there isn't a universe were some enteres that they aren't meant to be. You have to remeber that this defention is made by this universe. There should be (if the theroy is correct (which you probably can guess I am a skpetic)) a universe with my defention (not that I have really stated one) which would make what I am saying feasble.

What I am suggesting can't happen is: you can't have the experience of going to a universe where you are not, because you are not there; if you try to go there, you will by definition experience a universe in which you are there. It becomes logically impossible for something to exist which "isn't meant to be", because the fact of it existing means it is meant to be.

But that means not every possible thing Happens. Because thats a posiblity

It is a logical impossibility. The hypothesis doesn't say that "for anything you can say, there will be a corresponding universe". It says that, implicitly, all logically coherent universes exist. So, just as there will be no universe where "red=blue", or "north and east are the same direction", there will be no universe where "things which do not exist in that universe, also exist". There may be a universe where somebody suddenly appears, and there is no record at all of them existing until that point, since that doesn't break logic, because both before and after the appearance, the universe remains internally consistent. However, that's not the same as "a person being in a universe where they don't exist" - because, as of that moment, they do exist there.

Q1: But Isn't logic a contract/ opinion? In Asia a common way to wipe instead of Toilet paper after is to use your hand and a built in water gun (bad description) then wash it afterwards. That comes over as ilogical to the western community (or me when I first heard of it) logic isn't clear. Relgion is an example of that.

This is a different sort of logic. This is isn't the everyday version ("doesn't make sense!") it is the specific version ("these two things can't be true at the same time!").

[COMMENT]

Q1: What about schrodinger's cat? It feels that the definition is based off our universe (fair enough) but the assuption is that it is the same when you go into another universe. Well whats the cause? We are confied to the logic of our universe. Say the statment " the world is spinning". From this we logicly know

- the sun/moon/stars rotate above us in a pattern (pretty much consistently)
- Gravity has the same (noticeable) strength anywhere on the planet
- Newtons laws of motion
- We have seasons
- we have days
- All statments about time
  All of these are logical statements right
  Now Imagine if the world didn't spin
  I have to assume that everything elses stays the same (which it couldn't/wouldn't/can't (one of those))
- 180 "days" of the year we are in the dark
- we would not have seasons.
- friction would change
  there are probably loads more changes. But do you see what I mean
  Last point Logic of what can't and can't be is a construct based on what we know.
  Defention of Logic
  Key word validity
  definition of Validity
  Key words : Logical (sort of circular I just realised) and Factual
  defention of factual
  Key word: situation
  Defention of situation
  a set of circumstances in which one finds oneself; a state of affairs.
  A long way of saying it but our circumstances have lead us to build/come to these logical conlusions
  Sorry for spelling as I am in a rush for a psych exam
  Looking forward to your reesponse

[END OF COMMENT]

I do follow what you are saying - but what this comes down to though is what is meaningful. Specifically, what is meaningful to discuss. So, I can say that "there is a universe where things exist and don't exist at the same time", but the statement itself is not meaningful, unless I can clarify it further and resolve the contradiction in some way. I am bound to try to say in what sense does something exist and not-exist simultaneously. If I can't state what I mean, then I'm not saying anything. Which isn't to say that other universe have to be intelligible to us or correspond at all to ours - however, the most honest thing is to say that we can say nothing about such places because they don't make sense in our terms, surely?

(Good luck in your exam!)

POST: I'm a God and so are you

Maybe posting to /r/psychonaut for this? Thanks.

- *"A personal, everyday-mode experience for which you have no explanation."*

How do you know that I don't do acid everyday?

Heh. On the topic though: basically I think you are right, just not in the way you might assume. Your current experience is like an "imagination space" in which both inner and outer experiences (thoughts, sensations, perceptions) arise - there is no outside. The space = consciousness = **god = you**.

Q1: =you to:)

Yes! Although that's where it gets tricky, right? - Because it means the world can't be a "spatially-extended place unfolding time". It's more like a bunch of ideas that we can pick and choose from... where "we" are conscious spaces that are somehow separate but also the same space, overlapping but not simultaneous, happening but eternal - n'stuff.

Q1: This is where the illusion part comes in handy haha. From my hippy bullshit perspective, it seems to me that consciousness is the fundamental truth of the human experience, but we are interconnected with this web of consciousness. It also has a source that seems to come from a separate entity/dimension and we confuse what we normally view as reality to something that isn't reality. Consciousness gets super crazy when you go down rabbit holes like I have gone down, but even Buddha at one point said that the world we observe is an illusion. Which is something that is now being posited as Hologram Theory in Quantum Physics, but people have interpreted what Buddha meant differently as time went on. Maybe he really meant that the universe is a hologram, but maybe he only meant that "We see what we want to see in the world." Does that kind of make sense? I'm trying to get better at explaining things, but in my 25 years of this life I spent the first 19 of them in a cave of anti-intellectualism, then like the next 4.5 thinking I was a genius because I read articles on the internet, and just in like the last year and a half have I realized that I don't know shit about anything but if I do have something figured out I need to be able to explain it better.

It make sense, yes. There's also the idea of the "two truths", which is pretty handy for finding a balance between the hippy and the theorist:

- There is **the relative truth** of the world as it appears, the content of our experience.
- There is **the fundamental truth** of the world as it is, the nature of our experience.

In a metaphor I quite like, we can think of (our) consciousness as a blanket of material, whose only property is awareness. There are folds in the blanket. The shapes of the folds correspond to our experiences. Those shapes are real experiences, however if we assume them to be real objects that are separate from us, we are mistaken: they are folds in the blanket, they are the "relative" truth. The "fundamental" truth is the blanket itself, taking on shapes. So:

- **Relative truth = the shapes.** (You can intellectualise about this, just as you can make shapes in a sandbox which are like other shapes in a sandbox.)
- **Fundamental truth = the blanket.** (You can't intellectualise about this, just as you can't make shapes in a sandbox which capture "sand" or "the sandbox" itself.)

You can get a feel for this right now, if you look around the room you are in right now: View the visual image of the room as "floating in a vast open aware space". Now think about the room next door. Is that room really "next door" right now? Is it "over there"? Or is it actually "dissolved" into the background awareness, waiting to be unfolded into the senses when you "go there"?

I think of this as: you are not actually a person in a world, you are an open space which is "taking on the shape of" a being-a-person-in-a-world experience. (Recent approaches like QBism seem to me to be getting closer to these views.)

The most important thing though, I reckon, is to realise that all descriptions are metaphors, stories, when it comes to describing content. This is pretty important, because if you start playing with stuff, you find that the metaphors you adopt actually shape the experiences you have. (Hence the infinite rabbit-hole issue, usually leading to massive synchronicities, where everything goes exponential.)

Anyway, you get the idea. Although the main idea seems to be that I have to use loads of quotation marks whenever I talk about this sort of stuff! :-)

That's a really cool way of explaining it, and one of the biggest things I've learned thus far in life is to doubt what I think I know, because I keep looking back on myself and saying "Goddamn, you were an idiot." But I think I will do this my whole life until one day I'll be like, Goddamn, for an idiot you figured out a lot of things.

Yeah, that's the thing: you never reach a final understanding of content, because whenever you go looking, you get another experience in response - you find more detail. There's always... more dream. So it's probably best to treat it like an adventure, an exploration, an associative traversal of all the possible experiential moments. Or that's what I'm thinking this week, anyway!

Q1: That's actually a really good way of looking at things. It's truly been a pleasure exchanging ideas with you. How about this one. What if time travel was developed at the beginning of the universe? Now we just have to obey the laws that the first time travelers made, and that includes seemingly not being able to time travel despite the fact that every moment of every day we are traveling through time? Rabbit holes man. Goddamn Rabbit holes.

Likewise! What if the universe never had a beginning, because time is an aspect of experiencing, and not a fundamental part of the universe? What if the so-called universe was actually an unbounded collection of eternal states, a sort of Infinite Grid of All Possible Moments...

Q1: Dude, I am really glad I keep throwing ideas at you right now. Are you writing a book or something? You seem to have some very interesting ideas about the nature of reality and such. The Infinite Grid of Moments is a mind-blowing idea.

Ha, no book, just all for conversational fun, and it's just new ways of rethinking and connecting older ideas really. Although I do think adopting alternative descriptions can help us experience the world differently, sometimes dramatically so.

(For instance, the idea that we "select out" our experiences from a pre-existing structure suggests that it's as if we are exploring a "memory block", and that living is an act of recall - a mode of thinking. Can I apply the behaviours I notice occurring in thinking, to living?)

Q1: Hmm, that's an interesting thought. I'm actually attempting to begin writing a fictional book about my life where I describe myself in the third person. I've been at this for about a few days, but my memories have gotten a lot more crystal clear after I started doing that. It's almost as if I was experiencing a mental block prior to undertaking this project.

Actually, here's a post I did a while back which is another way to look at it: The Hall of Records. It's related to viewing experience as 3D-immersive imagining: A Line Of Thought. I think it's quite a powerful way to view the world: the world becomes a "shared resource of experiential patterns" that are dissolved into the background of your awareness, rather than a "spatially-extended place unfolding in time". Interesting to play with.

...

A1: Today a young man on acid realized that all matter is merely energy condensed to a slow vibration, that we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves. Here's Tom with the Weather.

POST: [META]Let's pull the alternate dimensions and aliens and demons away for a sec- Your brain lies and takes shortcuts

One potential issue here is, you are invoking "the brain" like it is some sort of all-purpose explanation black box, without being able to go into how, exactly it accounts for the experiences. (Not your fault: nobody can.)

The Baader-Meinhof explanation, for example, is remarkably hand-waving as a "theory", as indeed are most descriptions invoking fallibility of attention and memory - because we lack actual models for those things (memory is particularly problematic, in terms of form and location; we don't know the nature of memory at all). These descriptions tend to be not much more than reformulations of the basic observation - they are often namings and categorisations, rather than actual explanations. Which is not to say that, um, "parallel universes" or whatever is the preferred explanation either. It's more about recognising the crap nature of some of the default generalisations we might invoke, as well as the crap nature of the more esoteric ones. Critical thinking, deep unpacking, applies to all potential explanations. We really have to take reports on a case by case basis, I think, because these categorisations often don't really respond to the details of the report, and are more like an "explaining away". (Of course I'm talking about the more in-depth posts here.) This is really a specifics-based topic. "it's just your memory" or "you were a child" or "frequency illusion" all rather depends on the exact context. It's also important to recognise when we simply do not have sufficient information to properly account for the experience. Which, here, is almost always. Mostly, the correct response is an open verdict. But that's okay, because - Surely the real underlying purpose of the subreddit isn't to "explain away" every post, but instead to use them as an opportunity to explore our hidden assumptions - the "facts" of the world that we take for granted which are not, when examined, particularly "factual" at all. They are more like automatic responses. Some of these assumptions are very fundamental - for example, even the idea that "the world" is a "stable, simply-shared, spatially-extended place unfolding in time". If one examines one's actual, direct experience, we might discover that we don't truly experience the world that way at all. That "world" is an idea that we think about now and again, but it might not be what we actually experience when we attend to our ongoing sensory experience. "The world" is, basically, a concept, and its familiar properties might just be habits of thinking...

Perhaps.

These things are fun to think about, anyway. And that's why this subreddit continues: because unpacking these ideas creatively in response to unusual experiences is fun and interesting. It's not necessarily about "being right" or "winning" an exchange by pushing a particular worldview as "how things really are".

Aside: I think there is an increasing tendency for people who are enthusiasts for certain subjects, but who have not read particularly deeply into them, to use that limited view as the basis for dismissal or promotion of a particular line of thinking. If you actually read the studies some accounts of "____ phenomenon" are based on, they are often pretty limited in scope and applicability. Meanwhile, if you are a popular science reader, your notion of the true weight of a particular theory might be incorrect - as in, the philosophical aspects, the "meta" stuff, may be lost on you, when it is this which often determines what it actually can be said to "explain" in the big picture view. Again, this all works both ways.

POST: Glad I found this sub. My glitch involves a huge apparent violation of conservation principles.

[POST]

The other summer I was working for some local growers. One morning I was filling a tub that we would wash produce in. There was already a little water in it because they'd been washing herbs (I think), and it normally takes about a minute to fill the tub up with the hose on full blast, if you start with it empty, but this time I stood there for well over two minutes—possibly longer, as I completely lost track of time—and the water level did not change. I checked the drain. It was plugged (and anyway the pipe wasn't capable of draining the water at anywhere near the rate that it comes out of the hose.) The water wasn't leaving the tub in any "normal" way as the ground was not getting wet. (It should have been getting soaked by gallons of water every few seconds.) The water level did not lower, mind you, but, again, simply did not change. As my mind was going through the list of possible "rational" explanations and eliminating them all, I started getting that weird feeling you get when you suspect you might be dreaming—the last potential "rational" explanation to be eliminated. One of my bosses asked if I had the tubs filled and I could only say, "Uhh...this one doesn't seem to want to fill." I still had the hose on full-blast and she saw that and just sorta went, "Oh...okay" and walked off, as I recall. (I don't remember if she came up to the tub and saw that it wasn't filling.) But after she was gone I simply turned off the hose and turned it back on and the tub started filling up as usual. The experience really didn't get to me because I fully expect reality, causality, our assumptions of temporal linearity, etc., to misbehave/break down/fail to apply from time to time. I know the world needs only to display enough coherence for our minds to be able to exist in it and process reality in a rough rule-based way, and this allows for a whole hell of a lot of "glitchiness". I'll have to try to come up with more experiences like that, but I know I've noticed enough weirdness like that that it doesn't bother me so much as fascinate me, which is why I started looking into things that led me to "time shifts", the Mandela Effect, and now this sub. Dunno that I accept some of the explanations as I prefer make minimal assumptions about the world outside what I can experience. But I definitely know that reality isn't what most people schematize it as.

EDIT: EDIT: The tubs are large plastic barrels cut in half length-wise, about three feet above the ground, with a PVC pipe running out of them. So basically the whole system through which the water moves is visible at any given time. If that gives you a better idea.

[END OF POST]

Q1: I have read that reality is not actually "out there" but is in fact created by our minds. So you might really be correct when you theorize discrepancies are caused by the individuals perception of reality. Things like: What if my color blue is your color yellow? How would you ever know? As long as it's consistent for this color, you'd never know. This actually is true for colorblindness, right?

Q2: the color thing (my yellow might be different from your yellow) is demonstrably false. my yellow is always your yellow

Q1: Didn't know this - can you elaborate?

Q1: it has a lot to do with the neural level and photoreceptor level. there may be a difference in intensity, and things like that, but my red is not your blue

I think the point is, that you cannot know another's subjective experience of colour (or indeed, anything) is the same as your own. Neural correlates can never lead us to that conclusion, since that amounts to saying (loosely speaking) that two "diagrams of the brain" are the same, not that two experiences are the same. It's the unbridgeable gap between the subjective and the "objective" - itself a concept, really, and actually an abstract container for a subset of subjective experiences - which does perhaps mean it's fairly meaningless to discuss (although still interesting to explore in terms of the assumptions it reveals).

POST: [THEORY] Virtual Reality and You.

[POST]

verything you've been told about reality as being a physical material world is false. We 100% absolutely exist in a virtual reality. The evidence for this has been known since the Copenhagen Interpretation of Quantum Mechanics back in the late 1920's. The Copenhagen Interpretation states that physical systems do not have defined properties prior to being measured. This means, an atom like carbon does not exist as a solid particle until measurement takes place. The double-slit experiment which I am certain most of you are familiar with proved that sub-atomic particles exist in two defined quantifiable states: A probability distribution or a particle. The criteria for a particle to behave like a particle is measurement. Throughout the years, more experiments exposed that not only sub-atomic particles behave this way but entire atoms and molecules exhibit the interference pattern. All matter exists in two defined states as probability and particles. The measurement problem is at the root of this enigma. What is the probability distribution? This is when a particle exists in a state of superposition. For example, the electron circling a hydrogen atom exists in all possible locations at once. The act of measurement causes decoherence collapsing the wave-function allowing only one measurable location to appear. The best explanation of what the measurement problem is comes from simulation theories. It looks at the probability distribution as information. Measurement becomes data access whereby the virtual reality simulator only renders information that is being accessed. The probability distribution is an exponential library of data, meaning its an astronomical probability database. It would be pointless to render all information at once. Instead, the simulator follows the Laws of Information Conservation only rendering at run-time data that is accessed. The particle that emerges from information is nothing more than rendered properties of information. This means we exist in a rendering. A composition based on information that describes the attributes which the simulator processes and outputs as reality. Understanding this basic fact is just the tip of a much larger paradigm shifting knowledge which involves you. You are part of this system. You also use virtual reality through which you experience yourself and the many compositions of virtual reality in which all of your experiences emerge. I'll give two undeniable examples of virtualism in your life which you can only dismiss as poppycock or actually sink your mind into and begin to understand just how deep the rabbit hole goes. The first example is the way you experience reality through the sensory model. The five senses are data input devices. They take information, albeit limited and constrained, and send this information to the brain for processing. It is the brain that interprets the data, calculates what this data means, and outputs a view of the data in a virtual interface that you, the observer can then make choices and act upon. Let's look at vision as it's one of the major senses. Light passes through the pupil through the lens in which it becomes inverted, upside-down and is two-dimensional when it reaches the retina. Rods and cones are then stimulated by the light, and this is where light stops. It is not light that passes through the optic nerve to the occipital lobe. Rather, a series of encoded electrical signals traverse the optic nerve. When it ends the journey at the back of the brain, it is up to the occipital lobe to process this data and convert it from optic signals to a visual rendering. It inverts the upside-down 2D image and calculates an approximation of 3D space. It then outputs this data into a visual interface which you interact with. All of the senses follow a similar process. The outside influences of energy and chemistry stop at the sensory cells and all is converted to electrical signals and sent to the brain for processing. It's easy to test that the brain is in fact rendering sensory inputs by closing your eyes. Suddenly the visual datastream is blocked and instead of a vivid view of the world, you are left with a blank black screen. Your perception of reality is entirely dependent on information processing. How you experience reality is through the rendering of the sensory data by the brain. There has been a lot of attempts to describe what this is. Ideas and theories can go all the way back to Plato and the Allegory of the Cave where Plato attempts to describe what one can see, touch, hear and smell is just half-seen images of the reality of forms. In the 16th century Rene Descartes introduced the Seat of the Soul which linked the pineal gland. Descartes theory amounts to imagining a tiny theater in teh brain, where the homonculus performs the task of observing all the sensory data. Danniel Dennet describes it in the context of the Multiple Drafts model. Charles Sanders Pierce described this as the Phaneron which is the real world filtered by our sensory input. More modern definitions come from Anthony Peake's Bohmian IMAX or BIMAX and Donald Hoffman describes as an interface. All of the above are ideological efforts to describe the simple fact that the brain takes sensory information and outputs this information into a view so that you, the observer can act on this output. Donald Hoffman's interface model is more accurate because the way in which the mind facilitates it's rendering of reality approximates with sufficient accuracy an interface to the outside

world. It is through this interface that you can then navigate the body through the observable world. In your mind, you see a door. The door in your mind is just a rendered approximation of the actual door in the observable world. It is not the real door. Just an interpretation of a door based on what your mind thinks the door is. You think to open the door, which causes the body to start to move towards it. The hand in your mind, which is a virtual simulation of your physical hand touches the door knob in your mind, successfully navigating the real hand to the real door. What happens in the mind, happens at the interface level. You simply interfaced with an interactive virtual reality as a tool to navigate your body. However, what is important in all of this is the fact you will never really know 100% what that door is because the constraints and limits of your senses gives you just enough information about the door as required through millions of years of adaptive survival based evolution. That is the first example of virtualism at work in your life. It has been that way since you were born and will continue that way until you die. It's simply the way it has always been. Even if physical reality is not virtual, the way in which you experience it is. The second example of virtualism at work in your life is the act of dreaming during sleep. Think about your most vivid and realistic dreams. The dreamworld is not composed of atoms, nor do you have physical senses by which to observe the dream. Instead, the mind does something more amazing through dreaming and actually simulates an observable world. Creates a virtual avatar simulating the physical senses but the mechanics of dream perception is the same as physical sensory models. Your mind takes virtual dream information that it's generating and interprets this into an interface so that you can navigate the dream world through the same interface that you use to navigate the observable world. The bridge between the dream world and the physical world is the interface of perception you use to interact between these two information systems. It is far easier to see that dreams embody virtualism because we know there is no physical structures present in a dream. Only thoughts. Dreams exemplify Plato's idealism, and it is here were we find his theories and ideas thrive and have relevance. Two examples of virtual reality and you. It serves to prove that all it takes to have an experience of reality is information and information processing. That information becomes fundamental to the observer. From these two examples of virtualism in your life, we can now go back to the the observable world, and begin to understand the role of information and information processing is at the root of what all reality is. It is with no coincidence that particles exist as probability distributions and only become rendered particles when measured. This is an expected requirement of any virtual reality. But we are just starting to unravel the mystery here. What is the information we observe? Where does it come from? What is running the simulator? How is it programmed? How does this involve you? Have you ever had deja vu? More importantly, have you ever had deja vu where you linked the familiarity of the memory to something you dreamed about in the past? You'll know if you have. I can only point out this relationship, and only some of you will have made it that far. If you have, then something even more amazing is presenting itself to you relative to reality and your relationship with it. That there is another form of dualism similar to particle-wave duality. You are seeing through your own experiences, in first-person a relationship between the dreamworld and the physical world. You may not understand why some dreams come true. It may invoke a large list of questions, or a myriad of beliefs. What it is revealing is that physical reality and the dream world are related. They are part of the same system. Want to know what is programming reality? Start looking here for the answer and there you will find it. It is through the precognitive dream experience that a much more involved creative process becomes exposed. It is here where you will find a part of yourself involved in the programming of the datastream which later renders out as an experience of reality in your phaneron. That's right. Your dreams are the programming language. You are the programmer. You may not remember this, it may seem entirely alien or outlandish that such an ongoing process involves you. If you have the type of deja vu linked to dreams, then you are just starting to see and remember this relationship. You are one step closer to knowing one of the greatest secrets that you've kept hidden from yourself. The Universal Computer which drives the simulation of reality is a you/me/us. It is akin to Carl Jung's collective unconscious. To really describe it, we have to move past the current distribution of this dreaming self-awareness and go back to a monolithic singularity of awareness, a time before this virtual reality emerged and we called it the Universe birthed by a big bang and became locked into the physicalism and beliefs. This is the way in which I have come to understand it. In many ways it explains God and how God created the Universe but I don't like to use the term God as it may invoke the idea that this is somehow not related to you and that you are separate from this in any way. So instead let's call it the self, or the Universal Self, because that is precisely what it. Before all of this, existed a Universal Self. It was awareness, and it could think. It's thoughts, like any thought formed a recursive feedback and we've come to know this form of thinking as dreaming. Thus this universal self-awareness started to dream, and through dreaming it began a process of self-evolution. Each new pattern of thought began to evolve and grow into newer patterns of experience for the self. Eventually, the manner in which thought could form these vivid dreams became the vehicle in which all reality would emerge. This dreaming self-awareness would find out that not only could it dream, but it could project a part of its awareness into the characters it dreams about. Eventually, it became like an awareness fractal distributing awareness into every aspect of the thoughts it was creating. It evolved into this collective distribution of dreaming self-awareness using thought as the language by which it communicates with parts of itself. It is this language, which is what we have come to know as reality. It is thought which has programmed the reality interface and created an astronomical number of virtual reality experiences for this Universal self. This is why for some of you who remember you can see in your dreams this creative process in which dreams are programming the datastream and later emerge as future events. This is because all awareness has to create reality with, is thought. And in the case of a Universal self-awareness, this thought becomes vivid dream simulations. Hence why all we really have is the self, and the dreams in which it thrives. You are the self, you are the dreamer. Hope this shines some light on what you really are.

[END OF POST]

That was a good read! More later but a quick thought for now: Really, "information" and "data streams" are things that we infer from our ongoing sensory experience, because we see that it is structured, and that structure implies a non-sensory persistent aspect to experience of some sort. So every time period has its particular metaphor to try and make this understandable, and that's fine - so long as we recognise it for a metaphor. It gets called the collective unconscious, the universal self, the dreaming awareness - but really it is not a thing at all, because it is "before" the experience of things. In some ways, calling it "God" - but not an entity god - might be the most honest, in the sense that it doesn't suggest a particular structure, and so we're less likely to take one metaphor as being "what is really behind the scenes". It is the "infinite gloop" whose property is being-aware, which takes on the shape of patterns and structure, and from which sensory experiences arise - and you are that gloop, imagining the world. Or more specifically, imagining being-a-world-from-the-perspective-of-a-person. I'm not sure that we can really take the step of saying that is a "collective distribution of dreaming self-awareness" though. The idea that it "projects awareness" into something... I think it might be better to say that awareness "takes on the shape of experiences", since there isn't an outside view with all these different experiences happening; it isn't laid out like an actual landscape unfolding in time. Then we don't have to work out how a consensus reality works - which is what we have to do if experiences are happening at the same time and place - because it isn't one.

...

To be fair, myself I assumed that people would interpret OP's post as philosophy or metaphysics, rather than as a scientific theory - but it's definitely good to explicitly underline that any interpretation of quantum physics is in the philosophical realm, and non-scientific. Not that "non-scientific" means wrong or not useful, it just means that its usefulness isn't attached to the "objective world" container concept. In fact... It's probably also valuable to emphasise that science is not a discovery of "what is really happening behind the scenes" - it is the cataloguing of a certain subset of observations or experiences, and the creation of conceptual frameworks and connective fictions to link those together in a useful way. That recognition alone might help stop the growing trend of people trying to use scientific models - as-is or with custom tweaks - to find the meaning or life or understand the nature of experience. That's like trying to build a sandcastle which represents both "sand" and "the whole beach", while not realising you are only building low-grade facsimiles of other sandcastles (and only ones which fall within particular design parameters at that). The early 20th century physicists seemed to know where science ended and mysticism began; I'm not sure the current science fans do. Which isn't to say that those conceptual frameworks or "thinking patterns" can't be reused in some way, but I think that trying to "scientifically" explain the nature of subjective experience as if it were an objective phenomenon is a waste of time. (Although maybe it is time to consider whether the concept of an "objective world" is still serving us well anyway - example.)

There is some scientific evidence that actually backs up the OP's post. It could also explain glitches somewhat.

I've seen the research before. For me personally, it seems to beg the question, and is another example of pattern-matching with our current favourite metaphor (universes and brains as simulations and computers). Still, as philosophy it's interesting to think about and may lead to good ideas. I don't think it particularly explains anything though.

Note for context: I'm with George Ellis on this, and don't think that string theory is science either. But as I say above, that doesn't mean it's not true in some sense and or that it's not useful. It's just not "what is really happening" more than other versions of "what is happening", because we are hitting the edge of our ability to observe "what is, really".

TriumphantGeorge Compendium - Part 26

POST: Disappearing bus

[POST]

So I guess I'll start off by saying that this isn't my story (but I have another story similar to this where it happened to me, I'll post it later) it's my aunts and this was one that I always thought was very interesting. So it start off with my aunt, her husband, let's call him Joe, and their niece and nephew, Steve and Danica (age 7 and 9, if that matters). So while on their way back from Disney land in California they were driving when there car broke down. My aunt says they were somewhere in Baker (I don't know if it's a town or city cuz I'm not familiar with the mainland) and they were in the middle of nowhere and it was getting very hot, like she and the kids hid under a shrub to be in the shade while her husband flagged down a car. So they eventually got a car to pull over and take them to the city (or town?). When they got there they called a tow truck for their car and they went to a bus station. While they were waiting, a bus pulled up and asked them where they were going. They told him and he said something along the lines of "Well it's your lucky day, I have exactly 4 seats left and will get you to where your going". So they get on and my aunt sits the kids down (the seats weren't next to each other so she tried to watch them while in her seat), but Joe sat in the seat that was behind the driver. While they were on the road, Joe was talking to the bus driver and told him about what had happened to them, stuck in the middle of nowhere and having to lug there bags with them everywhere. The driver asked where they were going to stay when they got to their destination and Joe told him that they were staying at such-and-such hotel. (I should mention now that the driver was a middle aged black man, this is critical, really hoping I don't sound racist right now) So there on the bus chatting with the people for a few hours until the bus stops right in front of the hotel they were staying at. The driver helps them with there bags while they get off. They were baffled that the driver just dropped them off right in front of their hotel and was showing such hospitality toward them. When Joe tried to pay the man for the ticket (which they didn't get) and just give him a tip for everything he had done, the man refused. Joe insisted but the driver said that if he wanted to tip him then he would have to go to the Bus Company Office and send it through them. Then he got back on the bus and drove off. The next morning, Joe went to the Office and asked if he could pay the driver. But while he was there and describing the bus and the route (he never got the man's name) the people said that they never had someone on that route. When Joe tried describing the driver himself and that maybe he was just covering for someone, they told him that they didn't have any black bus drivers at all in that area. They tried looking through other things and records but couldn't find the man that my uncle had talked to. He just didn't exist. We have always refers to this story as the Greyhound Ghost Bus story. To this day they never could figure out what had happened or who the mysterious man was.

[END OF POST]

I love hearing these accounts. :) It's a nice reminder of how much help is available in times of need. :)

Q1: Or none at all. It's random. It's luck.

Of course, luck isn't necessarily random; it might just be unfathomable.

Q1: Luck is either just luck, or a meaningful coincidence. Or neither. It's random. :) I'm trying to see this without any "emotional context". It's hard to be neutral. Where nothing makes any sense, or everything makes perfect sense.

Or maybe I just like the word "unfathomable"! (And who could not?)

So, if we were to propose the notion of "subjective randomness", would that mean that the "tendency of our affairs" could not be predicted (we can't know whether we are going to be lucky or not) or that no mechanism could be inferred (we know we are lucky people, but can't work out how it comes to be) or a combination or neither? I feel that a defined concept of subjective randomness is required to tackle the "luck" issue.

Probably a matter of a true AI.

Hmm. I really think that **we are the only true AI.** The world itself is a dumb pattern, and we are the patterning intelligences. Perhaps we make a basic philosophical mistake in assuming that because our experience is apparently local, that our influence also is not global. We also make the mistake of thinking that the world "happens" in the same way and at the same time as our experiences "happen", which needn't be the case. Taken together, this causes us to infer external intelligences who influence our world, when it's really a case of not understanding the nature of our own actions and their impact. (Maybe.)

Q1: When I say a true AI, I mean a human mind without any "emotional context". By definition our emotions are what make us human.
(I could expand further cause you seem like an interesting conversationalist, in a way, and you have your way with words, but my limited English make it a bit difficult. Hard to understand, hard to be understood.) :)

So, is this like an intelligence which has only "factual content"?

I tend think of emotions as "just" being another sense (visual, auditory, smell, taste, texture, emotion-feeling, global-summary, felt-presence, and so on), but one which can't be easily described in language. I don't think it is special, it's just not easily turned into visuals and sounds, pictures and words. So without thinking about this in depth, when I think of an AI without emotion-feeling, I am not sure that it would be more a "true AI" than one without (for example) hearing?

(Why don't we give it a try? We can always fail honourably!)

POST: Dreams

[POST]

I found out about this subreddit today and I thought this was the best place to post about what has happened to me a couple times before. Firstly, here's a little background. I'm from South America and I went to college there, I studied to become an engineer and the classes I took during the first semesters were somewhat challenging when you take them all at the same time (calculus, physics and chemistry) so when the midterms would come I usually had sleepless nights and more coffee than I usually have. So I was kind of struggling with this class, unitary operations (I don't know if there's another name for that, but in my country it has a lot to do with chemistry), it was the last week and I had 3 final tests that week, the test was at 6 am so I finished studying like at 4 am and I decided to take a short nap before getting ready, I fell asleep and I "woke up" sitting with my test in front of me looking at only one set of questions (where you have a big paragraph of information and a bunch of questions and you need to use the answers you get from the previous questions) then my professor walks to me and says: "you'll be able to use your notes during the test, bring them with you" and I started the test, I was about to finish it when I woke up to my alarm in my bed. When I was getting ready to go to class I could still remember the questions and I felt like I needed to do what my professor told me, so I took my notes and one of the questions was exactly the one in my dream, numbers and all, then my professor said: "I hope you have brought your notes, this time you'll be able to use them". There were other times when I would only dreamt about questions related to theory and text books, and these questions would always be in the actual test, this one was just the most weird I can remember. Has this happened to anyone? I'd love to hear I'm not the only one. I'm sorry if there's any grammar or spelling mistake, English is not my native language.

[END OF POST]

I had a similarish experience. The night before one university exam, studying late into the night, feeling that all was lost with a subject I disliked and was never able to get, I eventually went for a little nap and basically gave up. Shortly after lying down, though, I felt the urge to look at the stack of past exam papers one last time, picked two questions without putting any thought into the selection, and wrote out the answers to those two questions straight from my lecture notes - and went to sleep. Next day the

exam (which offered you a choice of two questions out of four) contained those two questions. I simply wrote out the answer I had written a few hours earlier. I had a few other experiences during that exam time of finding myself writing out answers intuitively, spontaneously, deriving them from the ground up for things I didn't think I knew - but that is more easily explained by lack of confidence and not realising how deeply I'd understood the material, even though it seemed 'magical' at the time. I think these times of high-focus and stress can often make the world seem more "dreamlike"; I wonder if those states amp up our intuition (or whatever) also.

Perhaps you were trailing other iterations of yourself across the space-time continuum, ones who already understood the questions and had already answered them.

That's seems to introduce a lot of extra moving parts that aren't required, perhaps?

So, putting aside intuition or in some way having derived the knowledge from prior encounters (e.g. things the lecturers said and so on), it would still be simpler to say that either: a) I picked it up via mind-reading from the lecturer, or: b) the future facts-of-the-world were in some way laid out, and I had just picked up the information in my nap time from that eternal and static "Landscape of Now". This avoids the problem of multiple "you"s and of different things all "happening" in time and remaining aligned. Unless by "you" already having solved the problem, you were meaning different moments of experience rather than actual different "you"s? In which case that is almost the same thing anyway, right?

Q1: Yeah. There are times when we seem to disagree when I am not sure that there is ultimately much disagreement. Language as we understand it is fundamentally about the illusion of the experiences we are having. Thus, it is fundamentally flawed in relation to discussion of the metaphysical nature of what we are attempting to discuss. "The Tao that can be named is not the true Tao", more or less. EDIT: "If language were liquid, it would be rushing in. Instead, here we are in a silence more eloquent than any word could ever be." -- Suzanne Vega

Or: since thoughts and words are also experiences, it is not possible to speak directly about the formatting of experience. We are then forced to conclude: not only can the nature of experience not be understood, **there is actually nothing to understand**.

I am not going to accept that shift in syntax at the moment, lest we relegate the ineffable and the numinous to empty sets, a conclusion which I reject out of hand. There is much to be said of the ineffable...L.O.L.

Well, you can stand (be the experience) but you cannot understand (have an experience that is "about" the experience, and have that be the experience). Although of course, understanding is its own sort of standing.

Q1: Hence, when we have a regress of comprehension, we seem to be in a poor position to derive any conclusion whatsoever regarding the nature of the cause of the regress itself. Thus, your conclusion of vacuity, while not falsifiable, seems not to be in any way rigorously supportable, either. A note to anyone who might be intrigued or amused by this sub-discussion: There is no edification here. This is all mental stretching, amounting to a series of farts in the wind.

I think there is no regression in fact - all experiences are made from "experiencing", just as all sandcastles are made from sand. The problem is that, having made sandcastles (thoughts) which are parallel constructions "about" other sandcastles (sensory forms), we assume it's possible to make sandcastles which are "about" sand itself. Really, all sandcastles are "of" sand but none are "about" sand. On note - Except my farts smell better, of course! ;-) Yeah, we are just having fun here, in case it isn't clear to "the reader from nowhere".

Yeah, you would actually have to not make any sandcastle for the result to be about the sand itself, which would amount in the analogy to not thinking about anything whatsoever, something which most people I meet seem to be quite adept at doing...L.O.L.

Aha, so is this where the phrase "ignorance is bliss" comes from? It was intended to be literal! :-)

More seriously: the way to realise the situation (your apparent world is made of sand and you are that sand) would be to change a part of your daily sandcastle which you had long assumed to be a permanent structure, thus revealing to yourself that the shapes of the castle were not fundamental at all. Your sandcastle is, in fact, a house of cards! (I love a mixed metaphor, me. Or, I love a mixed metaphor: me.)

Q1: Well, in relation to my overall general state, I assume either that I must be a rather lousy card player or that I need more water in my sand to shape anything. Of course, I might be having some mixed metaphorical drinks to confuse me, or is it metaphorical mixed drinks? Mixed cards? Shuffled drinks? This set of metaphors needs weed somewhere to be complete. Descartes walks into a bar. The bartenders says to him, "Will you be having a drink?" Descartes replies, "I think not". He vanished.

Perhaps we are putting the cart before the pigs that might fly?

Nice joke. Let me refer to my guidebook [https://www.youtube.com/watch?v=4-xbVqDNXys].

The worst part about the babel fish is that, when you have one in your ear, you can understand Vogon poetry. Also, you tend to understand why extra-terrestrials cringe whenever any Earthling talks about Belgium.

For sure, they are only *mostly* harmless.

Q1: Yeah. The word "mostly" did not get inserted into the Earth entry until it was too late. By the time the sub-ether update showed up, I was already eyeball-deep in trouble, and I have been stuck here for nigh on 45 years.

45 years eh? Well, still. Time is an illusion, lunchtime doubly so. Speaking of which...

* * *

TG Comments: /r/occult/

POST: Do Sigils really work?

Like everything else, it's a kind of "dreaming". I think of it as an "active metaphor". Play it out, play by the rules, you'll get results. You're playing out a little bit of theatre: creating an intention, wrapping it up in something, launching it like a rock into a pond, with the assumption-knowledge that ripples will result. Since ripples always result from rocks being thrown, you can leave things alone after the throw - safe in the knowledge that your "results" will, after a time, inevitably arrive at the shore. So long as you are "with" the model, it'll work.

POST: [deleted by user]

A1: Since time is an artificial construct built by the mind to split up unmanageable concepts (like infinity) into chunks that it can process, and as such, doesn't really exist outside the mind, yes, once proper control of the mind is gained, anything in it can be manipulated at will to one's heart's content.
Go tell Kant that time is an artificial construct
I would if I knew who that was, maybe. ???? First off, I am not an asshole. I have one, but I am not one. No need to resort to profanity. That is only an attempt by a weak mind to express itself forcefully. Secondly, I understood the question just fine, and I answered it in the best way I knew how, according to what I believe. If that happens to differ from what you believe, then that is your problem, and not mine. I do not have to get upset, offensive and resort to profanities when someone else believes differently than I do, as my belief system does not require either other people to think the same way I do or defend it. Go eat a Xanax, or have a bong rip, or a beer, or meditate, or whatever it is you do to chill out before you pop a gasket or something ..... A question was asked, a response was given. They asked if it could be done, and I said yes, and explained

why I though so, no more, no less. Nobody is forcing anything on anyone. And a user can be well respected and still have a weak mind, or be a complete jerk, especially when it comes to being provocative and/or insulting, so that is no surprise at all, to me. Just because you or yer opinions are popular doesn't make you or them right ..... Time for an end of discussion, (EOD) here, I think, so have a nice day and enjoy whatever it is that you find pleasure in, and thanks for chatting. Goodbye.

...

DD, you're a right cock sometimes but I did laugh out loud at your examples!

Q1: I'm a right cock, but I make OK points? Funny how only one of those things is ever emphasized. It's almost as if people here don't actually separate moral judgements from insights, as they claim we should. It's almost like we will always be judged as normal people while certain other people are put on a pedestal and any negative thing being dismissed as brilliant satire.

Well, you know your tone rubs up people the wrong way, right? You've got wit and things to say, but it comes over a bit fighty often. ALL CAPS is one of the greatest evils there is! ;-) Strong language is a barrier to communication, it just is. If someone is verbally punching your head, it can be hard to discern their well-reasoned arguments through the ringing in your ears. Maybe people ignore it because it's off-topic? Most people aren't thinking of the things you are, or seeing the world in terms of injustice everywhere. They're not thinking about excluding rapists and murderers, fir instance. Particularly not in a quirky wee post about (what if?) time travel. If you wanna talk about the other stuff, though, we can.

Harsh. :-) Y'know, PM me if you do want to talk about this properly. I totally agree about autocorrect - it's ruining my life now that it looks at the whole context.

...Got ya. Offer stands though for future.

Q1: It always does, and it never really helps. Everyone wants to calm down the retard after they make him snap. Everyone was the nerds friend after he shot himself, nobody would be seen with him beforehand. I'm only treated like a person when I stop acting like one. Until then I'm just some stereotype or label.

You're a passionate person who feels the world in a way that other people don't. Basically, other people simply don't feel the underlying emotional world situation that you do. This means that they don't understand the world you describe, and therefore why you are upset. What at first seems like aggression and ignorance, is finally revealed to be empathy and distress, and that where irritation turns into compassion. Unfortunately, inevitably, people have usually stopped reading what *seems * to them like abuse, before they get to that revealing point. For sure, there have been horrors, and the planet hasn't shown itself to be a very considerate place (mostly due to ignorance, but a lot due to greed and maliciousness). I've long admitted this to myself, and figure that we can only work our corner (although that can actually have far-reaching effects).

Well, by "corner" I don't mean geographically, I mean in our areas of knowledge, expertise and influence. So if I have ideas, I contribute them; if actions occur, I take them; a helpful word, I give it. There's no point in me fantasising about transforming despotic regimes in Africa, but I can keep an eye on oppressive movements closer to home - and so on.

I need to delete all this stuff now, and stop posting for a while. Sorry. My bad. Again.

No worries. Leave all the time discussion stuff though, yeah? I think that was useful and we were getting somewhere exploring it. Take it easy.

...

Q2: 'mentally' yes. 'physically' I don't know.

If you do it "mentally" and don't come back... is that not the same as doing it "physically"? As if you entered a lucid dream and then never resumed this waking dream.

Q3: there is no space in 'mental' unless you will it to, so you can come back.

Hmm. Is there even a space in "physical" though? Surely it's just the same as dreaming: space is part of the experiencing, not necessarily the world.

EDIT: What I'm getting at is that there's no difference between mental and physical time travel, until you experience "coming back". Just like you only know that you were dreaming (rather than being transported to another reality), when you wake up.

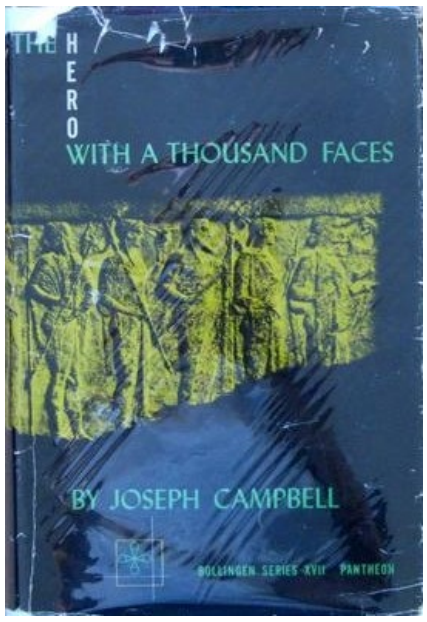
...maybe if you imagine hard enough/obe/astral project/whatevs that you can experience alternate realities or "time travel."

Because what would "time travel" be, I suppose, except an "experience that seemed like time travel". Interesting on your intro. The exercise you describe is one of the first types of things I did too - found some old 1970's psychology book where people (unknowingly) did a variation of Doors of the Mind and explored strange new lands and reported back, bringing knowledge with them. Having experimented a little with metaphors such as [the Imagination Room] and doing lucid dreaming and the like, it's pretty hard to ever say what is possible and not, purely in terms of what we've experienced. If we follow George Berkeley and the like, then there is no solid substrate underneath our experiences - our worlds are basically a matter of habit... I do wonder sometimes: Where do the ideas for fiction come from? If our experience is basically "imagined" anyway, then what is the barrier between conceiving of something and experiencing something - is it just a matter of it persisting?

Q4: Regarding where ideas for fiction come from, a few summer's back I started experimenting again (post partying stage) with psychedelics but in a more controlled environment. One night during this period I started thinking about how much of my life I've lived emulating characters and lifestyles that my favorite authors had created. It was kind of intense to think about how much of my life was spent following some imagined life of someone that doesn't exist. From there I fell into Campbell's Hero with a Thousand Faces. [http://en.wikipedia.org/wiki/The_Hero_with_a_Thousand_Faces]
It made me start thinking about how it seems like we may just fall into this archetypal roles, but how we identify with them is beyond me. Which led me to start actually using the idea of the hero's quest to start controlling my life and trying to do things that would make an interesting story. I forget that it's a continuous experiment all the time and fall back down into my animal behaviors, but it's fun when I remember what's actually going on. The idea of reality being habit is interesting. As in matter existing due to energy taking the path of least resistance then even society being as such because people found or were trained to acquire certain habits. I need to read up on George Berkeley.

[QUOTE]

The Hero with a Thousand Faces:
The Hero with a Thousand Faces (first published in 1949) is a non-fiction book, and seminal work of comparative mythology by Joseph Campbell. In this publication, Campbell discusses his theory of the journey of the archetypal hero found in world mythologies. Campbell explores the theory that mythological narratives frequently share a fundamental structure. The similarities of these myths brought Campbell to write his book in which he details the structure of the monomyth. He calls the motif of the archetypal narrative, "the hero's adventure". In a well-known passage from the introduction to The Hero with a Thousand Faces, Campbell summarizes the monomyth: A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.



[END OF QUOTE]

Ah, that's interesting, playing roles. We completely do this. A book I read fairly recently - Synchronicity by Kirby Surprise (check out a good interview here [https://www.youtube.com/watch?v=2-iMw9KA93U]) - had a fun section about how your life "takes on" the style of the character or storyline you have adopted, in a synchronistic way. You trigger patterns corresponding to that worldview. I've definitely done this unwittingly before, and more consciously more recently - adopting a "character" appropriate to the task at hand. (I've also played with the Michael Chekhov acting technique for this, fun.)

Yeah, Three Dialogues is the Berkeley text to read; it's quite approachable. Only caveats: Replace "soul" and "God" with "mind" and "extended mind" when reading the last dialogue, and focus on the point of the creation part rather than the Biblical reference. It basically nails the whole experience-of-reality thing; the only thing it doesn't quite touch is magickal-type influence (but then you realise you are the extended mind, filtered through a localised mind, and it becomes clear).

Q5: Without you the world stops eh?

Yeah, the buck stops here! So you better watch your mouth! ;-)

No, the world revolves around nobody. The point would be that "the world" is less like a spatially-extended place in which events happen, and more like a whole stack of dimensionless "facts". It is the perception of the world (by a "consciousness") which is formatted in terms of time, space and so on. A bit like Immanuel Kant and friends. Dreams sure feel like spatially-extended environments when you are having them, but they are not. So what makes us think that waking life is spatially-extended any more than a dream is? The fact that other people report the same experience? That just means that "human formatting" involves space and time as basic perceptual structures.

EDIT: Added the word "dimensionless", which I'd missed out and is sorta important here.

[QUOTE]

Transcendental idealism:
Transcendental idealism is a doctrine founded by German philosopher Immanuel Kant in the 18th century. Kant's doctrine maintains that human experience of things is similar to the way they appear to us—implying a fundamentally subject-based component, rather than being an activity that directly (and therefore without any obvious causal link) comprehends the things as they are in themselves.

[END OF QUOTE]

Sure every occurrence can be simplified to a bland statement of fact.

Ha, I missed the key word, and I apologise: dimensionless facts, as in they are not inherently organised in terms of space and time. We might call it "information" but even that is to frame it conceptually in a misleading way.

Time and space proven mathematical and historical realities. They are independent of humanity and will persist even with humanity's extinction.

That's plainly not true. They are experiences that people have, and the theories are also experiences that people have. Our theories describe the formatting and regularities of human minds and experiences, not of external worlds. I don't think any of our ideas predates human existence or will continue afterwards.

These perceptual structures are greater then humanity.

So, you are suggesting that human perceptual structures are greater than humanity, and exist even without humans? That's like saying that human bodies are greater than humanity, and will exist even if there are no humans. We have a Plato in the house! ;-)

Hey, this is an interesting topic...

Could you elaborate and give an example?

Perhaps it's better to say it this way: That the world as it is "in itself" is not necessarily of the form we experience it. It is our minds that format the-world-as-it-is in our immediate perception - in terms of objects, and in terms of space and time. Beyond our immediate perception, we tend to imagine that the universe is laid out in a way that naively corresponds to our experience of, say, this room. But it is just that: us imagining the universe as something, as a "shadow sensory experience".

So without humans to bear witness unstable molecules decay instantly? Riverbeds are formed and dried? Our universe created and destroyed?

All those things may be true simultaneously, in the same way that if I see a tail and then shift my attention and see a trunk, I don't have to conclude that a tail transformed into a trunk over time. I could take the bold step of suggesting that something - let's call it "an elephant" - existed throughout this experience, as a persistent and complete structure.

Your position is ridiculous and indefensible.

What is ridiculous about it? It seems more ridiculous to suppose that our mind-formatted experience corresponds to how the universe is in itself. That our concepts (and this is important: we perceive concepts, we do not perceive directly) are fundamental and are the "concepts of the universe".

Time, and the mechanisms the universe known and unknown continue to function with or Without a human to bear witness.

We cannot take the step of supposing that reality is organised in terms of dimensions, objects, and the like. We cannot study this. We can only study the regularities of the human experience - and even then, we can only make models of those regularities that can be conceptualised and communicated in language. Things like "time" and "mechanisms" are human concepts. The idea that the universe "functions" itself presupposes time! The universe doesn't necessarily function at all; perhaps it simply "is". Note, I'm not saying we should do away with the scientific method or logical thought. I'm just saying we must be clear about what we are actually studying. We are not uncovering the secrets of the universe, as popular science articles would have you believe. (This was not controversial among early 20th century physicists. Models were not confused with "truth".)

TL;DR: Theories and models are thoughts about human experiencing, and subject to the formatting and the restrictions of human experiencing. They are not thoughts about the universe as it truly is.

...

We need to define what we're talking about in order to have an opinion on what's possible. If we're not clear on what the experience of time actually is, then how can we comment? We don't know what exactly we're trying to do!

I have a glass. I break it. It is now broken, but further back in time it's a glass. I can't see it, but I can remember it. My memories can be wrong, but the glass could still have existed.

Exactly. What do you mean by "further back in time" in this example? Or "existed", in what sense can the past glass exist other than in memory?

Q6: We don't understand why gravity works, we can still discuss it without just insisting that it doesn't exist. The glass did exist outside of memory. If it didnt, there would be no broken glass in the present. That's not the point. We are not discussing how to prove the past happened or what it was. Now you are really double talking. If there is no time" then the glass was and is always there in that point, as is the broken glass. If time doesn't exist, the glass must be as it always was. If you actually believed that nothing ever changes, you wouldn't be on this sub I take it. A catapillar becomes a butterfly, it wasn't born a butterfly. If there was no time, there would be no change, there wouldn't even be a birth. We age. You were not born an adult. You changed OVER TIME and it's likely been recorded in photographs and video. Not just memory. If a thing can become something else, that means it is now something it didn't use to be. That implies change or at least entropy which is the thing we call time. Again, the word time is man made and an illusion, not time itself. People are an illusion, but they also still exist. My clock doesn't stay static, it changes as a tool to mark and measure the flow of time. I'm sure you've heard about the research with atomic clocks, one in orbit and one in earth, proving that the speed of time cchanges based on the speed you travel. That wouldn't be possible if it was an arbitrarily invented concept.

So, skipping along: Is it the object that changes or is it our experience that changes? Does the glass break or does our experience move from seeing-intact-glass to seeing-broken-glass? If the second one, how do we shift from one to the other? And where is seeing-intact-glass stored when not being experienced?

We need to know this in order to work out whether we can jump or not. How are we moving forward in time anyway?

Q6: Did that mean anything to you? No, it's a broken glass. I'm not imagining and seeing that it's broken. I can take it to another person who can see the broken glass. If it was just perception, someone should be capable of filling it and drinking from it. Where it's being stored is memory. That doesn't mean it only exists in memory, Mr semantics. You only exist in my imagination foe me, that doesn't mean you don't actually exist outside of my mind. We are moving forward in time because we are in time. Time is change. You age, gravity affects you, objects can hit you, this is only possible because of time. You can't age if there's no passage of time to alter your body. Gravity cannot work if an object can't be in different locations at different times. 3 minutes till I can post. the glass hit the floor and shattered. What possible reason does your brain have to make a broken glass hallucination if you have never seen something break for real? You can't say "tto make it seem real" when it only helps make it real because it's how the real world works otherwise since you are implying that it's always that way.

What I'm getting at:

- Does the "moment of experience" before the glass broke still exist in the background? And:
- Does time pass or do we (our conscious attention) pass over moments?

Q6: Either way implies that time exists. Your consciousness can't pass over a moment if there is no time and all moments are the same. 9 minutes. Funkcveryone. Funk google. Funk autocorrsct. FUCK FUCK1FUCK. Five minutes. If it's just us moving consciousness through time, memory would be peffect. It's not, sI I think it needs rethinking. 4 minutes. if we got rid of all the christians, muslims, and jews, our country would be so much better. 3 minutes. Jewish people destroy the economy by hoarding money, that's why they were marked for extermination. They still use that as a defense for anything while continuing to lie, cheat and steal. They use to own slaves, but they live to tell a version of history where they were slaves who had to free themselves.

The difference is that time is an activity rather than an occurrence. This holds out hope for time travel.

Q6: Possibly, but that would imply that we would have some lighter version to practice and strengthen. As is, we seem unable to do more than remember parts of the past. I hope I'm wrong. I would love for it to be real. Maybe we can alter the speed that we experience it in the very least.

My feeling is that it is certainly possible to open our attentional focus and loosen our binding to time a little (as in, the rapid passing of the particular path we are on). If we believe in some ideas previously suggested by philosophers and religious texts - that the world is "eternal" and "all creation is done" - then it may be the case that we can jump from one time-based experience to another. Although done to illustrate something else, I posted this visualisation a while back to illustrate the idea of a consciousness + a moment of experience [The Infinite Grid of All Possible Moments]. But, y'know, this isn't time travel in the Back to the Future sense; it's about connecting to different parts of a (excuse the phrasing) universal memory-block.

I think equating time with memory is a bit of an issue.

Not personal memory in this case. Loosely, I'm suggesting that everyday moments might be compared to browsing the 'experiential records" in the "universe's memory". So time becomes the experience of change, of switching from one moment to another - which doesn't itself take place in time. (Yeah, I get that this sounds tricksy. It's hard to describe; it implies another level of "time" in which attention moves from one moment to another, but we don't need to go there I don't think.)

And I conceive of this to be very similar to what you've said here:

. . . list of details that our imagination makes real and fills in any blank spots . . .

In other words, each "moment" would be like a list of "facts" which our imagination (minds) expand into a 3D sensory "experiential moment".

Maybe time travel would involve the "multiverse" of infinite branching possibilities" in which case you could probably find a reality to match any even false memory but I'm not sure if that's what you meant.

Right. Well, if all possibilities are available then in theory you could have any experience you could conceive of. Time travel becomes just switching from one "moment" to another one, as usual, but one that is dissimilar to the previous one. Also, phenomena like personal time dilation and expansion are easily explained - you are simply transitioning more slowly between moments, or even skipping moments. And it takes care of this "jumping universes" or "magick" stuff by saying: What you are doing is intending to switch to a moment where your desire is being experienced.

I do find your model of "time" to be pretty fascinating.

I think it might (hopefully) help make it easier to be able to think of some of this stuff. It's basically saying "look, you are a consciousness having a being-a-person-in-this-situation experience", and then it let's you focus on: How do we select experiences ("moments") we want?

I wish it was that easy. I have tried. I don't think any amount of meditation and belief will just take me to a better place. Sometimes your just an animal in a trap.

There's hope. But you gotta stop pushing. And start small. We were just talking about the exercise to do in the comments here [Super-Simplified Models of Reality]. Do it. Every day. Give up completely twice a day. There's not much point in doing other stuff until you've let your nervous system settle out a bit like this.

Q6: I still have a lot of work to do today, and I'm behind. It's getting harder to find time. It looks like an exercise I can do while working so I'll try it out. I just need a fucking break and nobody cares, nobody believes me. They seem to think overworking me will magically make me normal. I'm going to fucking die like this. I just want it to hapoen. I want to collapse from heat exhaustion and die. But I never do, and it just keeps going. Thankd, I'll try out the exercise later when I can read it.

It's literally lying on the floor for 10 minutes, but with a certain idea. Do it first thing in the morning, do it when you get home at night, any other time you need a break. Trust me: it seems like nothing, but it'll make a massive difference. But you have to stick to it, and when you do it you have to "give up". Always make time for it. 10 minutes stopping for it, your whole day will be improved and more efficient. To me you sound super-stressed!

Q6: I am super stressed. I'll try, but I already do meditation. I can only do so much. Over stimulation creates more mental noise.

Give up the meditation. You are probably trying to "do" it. (I speak from experience.) Just do this for a week. Literally, lie down and let go of yourself, twice a day. It's the opposite of stimulation. Here's the comment.

[COMMENT]

I couldn't find the exact link but I had it saved in a word document (that's how good it is people!)

Daily Releasing Exercise

• Twice a day, 10 minutes, lie down in the constructive rest position.
• Completely let go to gravity. Give up totally, play dead.
• If your body moves or thoughts come up, let them be. Just let them release without interference.
• If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.
• At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.
• In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.

[END OF COMMENT]

Q6: That sounds like exactly what I need. That's an interesting practice. I'll make it my night and morning ritual for a while. Thanks!

Great! :-)

POST: What are your experiences that have validated your belief that "holy shit this stuff works?"

Q3: Made a sigil for a free bike. Got a free bike. Made a deal with an entity for money in exchange for harming an acquaintance. Friend lost his left arm while I made a fortune at work. Various successful "love" spells. It's not a question of whether it "works" for me at this point as it is a matter of using it responsibly in a way that makes me grow spiritually instead of getting caught up in material bullshit.

Q4: Made a deal with an entity for money in exchange for harming an acquaintance.
That will come back to bite you.

Q3: Yeah, it did. The money I made went to immediately repairing some mysterious car troubles.
Also, did I mention a friend lost their arm?

Q4: Yes you did. I hope multiple lessons were learned :)

Sounds like he did:

- On the one hand, his friend lost an arm.
- On the other hand... oh.

It just goes to show that all this stuff does work, without moral filter. I don't believe in the "comes back to bite you" as an independent law though; I think it's something you do to yourself. Interested in other opinions/tales though.

Q4: It just goes to show that all this stuff does work, without moral filter. I don't believe in the "comes back to bite you" as an independent law though; I think it's something you do to yourself. Interested in other opinions/tales though.
Yeah, there are many "theories" about this, some as simple as Karma, some as simple as we are all connected and what we do to others we do to ourselves...my general comment was around the preponderance of evidence that what we "put out there" tends to come back to us.

I still file it under the "make your own mind up" heading. I think belief probably plays a part here as much as with any of it.

...

Q1: I let my hood down, exposing my head to the pouring rain, not in hopes that the rain would stop, but because I knew it would stop. Within roughly two minutes, the rain stops.

Be careful with this. It usually only rains in 15 minute bouts. Anyway, today I decided to meditate and set a timer for 30 minutes. I wasn't doing much specifically, but I was experiencing fractals and vortexes of light. More intensity than usual. I gave up on the timer eventually and noticed only 10 minutes had passed. Time dilation much? In my usual daily routine, time passes quickly. And afterwards I could think so much clearer. I should also point out that I haven't really used any drugs in the past few months, so that's not related.

Q2: STOP DENYING HIS MAJIK YOU MEANIE

Q1: HE CAN'T CONTROL THE WEATHER BECAUSE I CONTROL THE WEATHER, AND I SAY IT RAINS OFF AND ON IN 15 MINUTE BOUTS

I was gonna say that you better watch out, because I control ALL THE CAPS LOCKS IN THE WORLD! Too late.

Q1: Too late?! You're going to have to convince me time is real. Checkmate, dream reality

Damn you, Eternal Block Universe, scuppering my smartitude!

POST: Would anyone be interested in a more serious forum?

I think... people generally don't want to talk personally and in detail, once they get going. Because the experiences are personal, and the beliefs that arise from it are sometimes best kept quiet. Also... I can't take you with me, as it were, once certain paths are followed. Trying to, would prevent the process.

POST: Does it matter if it's real?

Well, what is "real" is shaped by what you accept. Basically, asserting a fact makes it so in experience. You might say that facts-of-the-world constitute a formatting of the mind - and that this formatting is what shapes and filters infinity down to the present moment you perceive. When you accept that "doing this means that will happen", you are inserting a new one-off fact - resulting in a future experience - into your mind-world. More generalised facts work in the same way, such as charging an object, changing a person, etc. The world is just facts dissolved into the background awareness, from which then unfolds sensory moments as our attention moves. We can each choose our own facts/habits as we please: The Experiential World = The Infinite Grid of All Possible Moments, filtered through Belief, Expectation and Knowledge, and selected via Intention = Your personal Timeline Trajectory (amendable) = The Ongoing Sensory Now

The difficult bit is describing the apparent interaction between these personal dreams. For simplicity, it's easier to assume "it's all taken care of" and you only have to worry about defining the rules of your own personal "hologram".

...

A1: A matterialist would say that if something is real then that matters, but if it's not real then that doesn't matter.

A2: hahaha, gravity is real, but we haven't seen matter so far.

Have you seen gravity?

A2: The movie? Yes, I have. What about it?

I was going to catch that in advance, but...

A2: Never saw the real thing, but for some reason I know it is real, in a way.

You've seen objects moving. That's it.

POST: What am I seeing???

[POST]

(This is my first time putting anything on reddit, so...be gentle?) I am somewhat new to the occult. I have something that I physically see sometimes that no one has been able to explain thus far. History: It began in my earliest childhood memories, when I was about 3 years old. When it got dark, at night, I started seeing a dancing, moving squiggle of "static", made up of tiny, tiny white circles with dark in the center. The longer I concentrated on them, the bigger and more refined/clear the squiggle grew. It goes away when I turn my attention away from it. Not knowing wtf was up, & being a 3-year old, I decided it was a harmless imaginary friend to play with when bored. At night, when I was alone, I'd "conjure them up" & distract myself from being scared of the dark. However, on multiple nights around when I was doing this, a Shade started visiting my room. My mother ended up seeing the same Shade walk thru the hallway on it's way to my room, before I screamed for her. They (my father was a Christian minister) did an exorcism on the house & I didn't see the Shade after that. More recently, I have acquired several friends in the Occult. I've brought up my "static squiggles" with some of them. They say they can feel it when i am doing it. They've been able to guess what part of their body it's on when I "project" it on them with their eyes shut. I also see it a lot when I try focusing on my third eye when meditating. One friend says they have a certain animal show up that is connected to me in their mind's eye when I do it. The same friend says I may be unintentionally doing something that attracts things from the spirit realm or that makes me "show up/stand out" to other entities, which could explain the Shade that would show-up the same nights I was doing it when I was little. Has anyone else here seen these "static squiggles" or read about something similar? Any ideas for what it might be? (Before anyone says I'm seeing "floaters" or "floaties", this is completely different. I also have floaters, just like most people & it looks nothing like that. I can turn the static on & off & see it in the dark & light. Completely unrelated.)

[END OF POST]

Like hypnogogic sparkles/fragments, more obvious pre-sleep but actually always there and available (just obscured but the brightness of the senses, like stars/sun)? Literally "the stuff that dreams are made from".

Related article I found interesting [https://web.archive.org/web/20060511053653/https://cref.tripod.com/wakingsleep.pdf].

POST: How to find something that was hidden from me by another?

Try this:

- Sit down. Quietly.
- Decide that your body is a "shell". You are simply an observer of its movements.
- In other words, you do not interfere. You simply allow your body-shell to move by itself.
- Command it thus: "shell, go to where <object> is"
- Wait for the shell to move by itself, to wherever it wants to go.
- Enjoy being reunited with <object>

EDIT: Additional point: Send Triumphant George a share of the treasure! ;-)

What is the word that even in plain sight remains hidden?

- Answer: Hidden

POST: The importance of belief is undeniable, what is a single line of belief that can change a life forever?

A1: "Today a young man on acid realized that all matter is merely energy condensed to a slow vibration, that we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves. Heres Tom with the Weather."

(It's never not good.)

Q1: Nothing really matters.

Q2: Too meeeee....

Mama?

POST: Any well known people/celebrities/public figures that have admitted to practicing the Occult who you might not necessarily have thought would be interested in it?

Ashton kurcher and Milan kunis both study Kabbalist teachings and Ashton was seen wearing a free mason hat

"free mason" or Freemason?

Probably he's got a pal in jail, called Mason.

POST: Tapping Into The Collective Unconscious

Just... stop interfering. Let the ripples dissipate.

POST: Where to start regarding the occult?

Ask yourself what your purpose is in doing this. Don't worry about beliefs: they are all correct, as far as they go. Read lots to get ideas, but don't necessarily get hung up on one approach being 'the truth'.

POST: Freestyle Ritual

It's the meaning you give things, not the act itself - kinda thing?

Q1: Yes! You subconsciously know the ritualistic actions that will work best for you. Crowley knew the ones that would work best for him. I've never been too great at explaining myself but I feel like this will either turn out to be a good post or people will get pissed and think i'm an idiot.

Or it will be a good post filled with pissed idiots, because everything is permitted! ;-) Doesn't it really mean that, in the end, you don't need to perform any rituals or do anything much, except to 'decide that something is going to happen', and let it? The reason for ritual is because you feel that something must be done to 'earn' it, before you will allow it to appear in experience? After all, people might want power but the idea that you could literally just say something or think and it would happen, is quite disturbing...

Q1: "The flesh exists only to verify one's own existence" applies here.

Or as I was just saying elsewhere:

TL;DR: We are dreaming.
As there is no solid substrate behind the scenes, we can dream anything - including being confused, or experiencing an 'illusion', or dissolving into non-dual awareness, or uncovering the Super-Real Truth Behind It All, which includes maybe even identifying a solid substrate behind the scenes...
But all of those are just more experiences; there is no real truth to be discovered, except to realise the arbitrariness of it.

Q1: I feel like we would have some great acid talks.

Y'know, I've never partaken of the like. Which I suppose is quite worrying really: it means my mind is naturally full of this shit! :-)

Q2: This book is incredible. Could you please tell me more similar titles and/or point in the right direction to find more?
Many thanks for posting it!

Welcome! My main recommendation is SSOTBME: An Essay on Magic by Ramsay Dukes. Also - it may seem non-magickal at first glance, but the core sequence in this book by Missy Vineyard where she learns how to "allow movement to arise" is a great way into a larger world. You might also fancy experimenting with this to help "clear the desks" for freestyling intentions. Finally, Neville Goddard's The Power of Awareness is worth a look. That's what I'm playing with at the moment, anyway.

Q3: Same with medicine. It was all created and built upon by other people, probably people you've never met. I say make up your own ideas about medical care. What you're presenting as a logic argument is just plain wrong. I'm not saying that blindly following other's rituals is a good idea, and that coming up with your own is bad. Just saying that your argument is weak.

I think this is wrong. Magick works "the other way around" from science and medicine. Whereas those approaches assume a world of fact which we discover and utilise to find routes by which we can get what we want, magick involves creating such routes. Magick involves creating new facts-of-the-world. Which isn't to say that we can't reuse traditional rituals, but the reason they worked was because of the meaning attached to those rituals at the time. As that fades, the simple acts themselves have no inherent power. What are your reasons for suggesting that coming up with our own rituals is bad? Do you think that those who came before have some secret nature that we don't/can't access?

Q3: Yeah, you're missing the point.

Y'know, I did mistake what you said, because I was reading new posts having forgotten what OP actually said. My valid point is a valid response to... a point you probably weren't actually making.

POST: [discussion] mental illness and spirituality

Q1: I'm going to voice an alternative, controversial persepective. Maybe I'm full of shit... The "you" isn't pointed at anyone. I'm passionate about this topic and admittedly (melo)dramatic. Mental health, or any type of health, is something you have. It is not something you are. While everyone has different raw materials (experiences, genetics, etc.) we are constantly building our health. Nothing about health implies a stable and perpetual condition. Health is a dynamic and multifaceted system embedded in the larger system that is you. Does a lifetime smoker choose cancer? He probably didn't choose to smoke. His parents and friends smoked, and he only meant to smoke at parties initially. I'm calling bullshit. Read some stories about cancer survivors. How dare they rise above illness. How dare they choose to beat cancer and find happiness despite chemo or radiotherapy. Does a person choose mental illness? Honestly, it would be absurd to deny genetic tendencies are traumatic experiences, but who chooses what they do with these raw materials? How can a girl who was born to abusive and bipolar parents (who's parents were abusive and bipolar) break the chain? How does a rich kid with golden parents and golden and prime genetics end up paranoid and homeless after living the good life for 40 years? People know there depressed because they're sleeping all day or not sleeping at all. They're eating too much or not eating at all. They don't have a job or friends. They never exersise. But does this correlation imply causation? Or are they depressed because they don't have their shit together? They just need Prozac because because it's not their fault. How many people have been sold this lie? You don't know what's best for you because you don't have fancy letters infront of your name. If you aren't taking care of you body or your life, you're supposed to feel depressed. Ifyou go trough bouts of complaining, laziness, and bottling up your life you're supposed to explode with reciprocal mania. Are you going to be a victim? Life happens to you and there's nothing you can do about it? Or are you going to be a magician? You activavly participate in life and your own unfoldment? Just don't neglect the mundane stuff. Work. Family. Friends. Sleep. Diet. Self expression. Clean enviornment. It's all important.

Q2: I don´t see why this perspective could be controversial. In fact I mostly agree. The only thing I can slightly disagree is that, I my opinion, you don´t "choose" an illness but you "allow it".

Ah. Expand on "allowing"...?

Q2: Just as we allow things that are not entirely beneficial to us in our everyday life. There´s always someone or something that want´s something from us, who doesn´t have our best interests in mind. The first analogy that comes to my mind is being mugged. You could probably have avoided it by not walking into that dangerous neighborhood or by taking a cab or something, probably, maybe not. Once this person is demanding your money you can always run or do something. But you don´t, so you allow it to happen. Of course it´s harder to avoid as it escalates. This is related to illness that have episodes. A similar analogy for continuous illness could be blackmail. Don´t get me wrong, I don´t think it´s easy to avoid, or not allow, something like this. It´s just that things happen all the time, not doing something about it can have detrimental consequences to us. There´s always something to learn either way :)

Interesting. I was thinking you might mean "allowing" in the sense of perceiving that there was a possibility of something and, in addition, not taking the intuitive action to avoid that possibility. Combined, that would be creating (indirectly "selecting") the path by releasing into it. You make a good point about this also being true in a more grounded way. Not adjusting the pattern (habit, belief, trajectory) to avoid what you have realised the trajectory is heading towards.

Everything has to be true in a more grounded way...

Well, quite. There is only one "nature of things", otherwise it isn't the nature of things...

...

Commenter has maybe been round the studies-theories-claims-fade cycle a few times, correlation + simplistic model. Not to disparage the work, it's just the grand final claims. Remember when DNA was a "blueprint" and there was going to be a gene corresponding to every disease and personality trait and vulnerability? Ah, not quite so simple, it's more of a "platform" than a blueprint. Phrenology was once called "the only true science of mind" in the 1800s; in the early 1900s eugenics was seen as a medically and ethically sound approach to population management until the association with Nazi Germany scuppered it after WWII; Egan Moniz won the Nobel prize in 1949 for inventing the lobotomy; now we have "chemical imbalances"... Each was groundbreaking and a triumph of understanding at the time, and the result of thorough research and persuasive studies and theorising. These were not stupid people. We are not stupid people. But we are not any cleverer, and we are just as in love with our own Thinking Of The Day, on the lookout for a new "simple certainty", seeing the world through our Shiny New Metaphors. In 100 years time, this will all look ridiculous.

(But - if it's useful, we should use it of course. I'm just saying that historical evidence suggests we should keep it in perspective, particularly with no integrated model, more of a "promise".)

Rant over! :-)

POST: Astrology on other planets?

If the basis of astrology is the accessing of inner knowledge, then it wouldn't matter what approach he took, so long as it had some sort of formal structure and he arrived at it by contemplation?

Q: But what if inner knowledge is predicated on real relationships to the planets. All of my ancestors and relatives back to the origin of life on this planet lived and died under our moon and sun and neighbors. Fungi and plant amd other apes and bacteria and all. If we leave our home, do we lose the support of our cosmic family? I have no idea how to test this without blasting myself out of the solar system, but its a fascinating thought. What if our consciousness is dependent our system, and we will have to find new sources to derive our inner life from upon relocating?

An interesting thought. I'm inclined to say, though, that for the "inner knowledge" aspect the system of the planets is within consciousness - at all times. The entire universe is dissolved into the background of your awareness right now, in this room. The reason you think you are in the room is just because that particular aspect has been unfolded into sensory experience. All knowledge is present, now. That's a different thing to bodily support and experience, though, and physical dependence. It's easy to imagine that the state of the whole universe contributes to the events of a particular moment. Would we become... different... when out of our localised, consensus region? Hmm!

POST: Have you ever asked yourselves

Q1: No one ever did, I think: what a strange question, if you let me say so.
Look at the Baal Shem Tov (all my love & gratitude upon his name): he knew that he knew a lot, and he knew he could perform wonders. And he was humble, knowing that he knew a lot... and then one day his dear wife died... ow, and you have to read that... Martin Buber. Go read it.
EDIT: of course, I agree with the other comments too. I just wanted to express my surprise...
You see a man who could do wonderful things & was absolutely enlightened & was taken aback when his wife died: he never knew he was going to feel what he felt.

Synchronistically, I came across this yesterday:

[POST]

DaVE's BaSeMeNT
There is a Zen story about a Zen Master and his Wife... Sometimes it happens: Masters achieve Samadhi after already committing themselves to life as a householder; some have married and fathered children before Attaining... This is the Story of the Master whose Wife became his Number One Disciple.
The Master had become famous for the Depth of his Enlightenment in his 40s, after his children had grown and he and his Wife opened their home to any and all who would devote themselves to the Dharma. The Master taught while his Wife cooked and fed all who would come.
For many years, students from many miles away came to study and be with this Dharma Master who espoused the Zen values of Emptiness and the Doctrine of Nothingness and the Ultimate Illusion of Temporal Reality. Over the long years an entire community developed around the Master and his Wife until he had 100s of disciples...
One day after teaching for many many years, his Wife suddenly sickened. For a week the Master attended to her in her illness, forgoing his teaching and ignoring his disciples. His disciples began to whisper and speculate among themselves... "How will the Master cope with this? What if she dies? Will he hold to his Serenity? Will be keep the Dharma?" And then after a week of nursing her and caring for her, his Wife died quietly during the full moon in the middle of the night.
The next morning the community was roused by a terrible racket and ruckus! All the disciples came running in great concern... And there, at the doorstep of his home, they found their Master--drunk!--sitting in the dirt, his clothes rent, his hair wild and loose, tears streaming down his face... He was banging with a ladle against an old iron pot and crying and wailing like a lost child. He was inconsolable. They knew that his Wife had died in the night...
His disciples were shocked to see their Master displaying such emotion! Never had they seen him like this before!
Some began to question the Master and even to berate him:
"But Master! Did you not teach us that Life is an Illusion?" "Yes!" The Master continued to wail and beat his pot.
"But Master! Did you not teach us that there is no Death?" "Yes!" He cried harder, still beating his pot.
"But Master, did you not teach us that one day we all awaken in the Pure Land and dwell in Eternal Bliss?" "Yes!" Wailed the Master again, beating his pot even louder!
His disciples were stunned... They shouted at him: "Then if what you have taught us is True why are you now drunk and crying and carrying on so?"
The Master stopped long enough to look out among the disciples gathered round him. Through his disheveled hair he met the eyes of those nearest him... He said, still sobbing: "Because my Wife was my Number One Disciple. She taught by my side these many many years. I loved her! And now my Wife has died. And I shall miss her!"
Contrary to the popular Myth, Zen does not spare us from Suffering. Zen does not eliminate difficult Emotions. In fact, Zen brings our Suffering and our Emotions into sharper clarity. You will feel them more immediately, without buffer. They will feel stronger! Despite the portrayals of Zen in Films and Television, Zen is not a tranquilizer! It is not a Pacifier. SO, if you have been attracted to Zen in the hopes of finding an end to Suffering then you should begin looking elsewhere. Zen will not save you...
Zen makes your Life more Real; more Immediate, more Authentic. When you suffer you will be MORE aware of Suffering. When you are Compassionate you will suffer not only for yourself, but also for everyone you meet! YES, Zen will actually increase your Suffering. There is no doubt of that. But Zen will also help you survive it. And it is equally true that in time, Zen will also increase your Joy. With Zen you will cry harder and faster and you will laugh longer and deeper. Isn't that worth it?
Enough for today...
--Pahka Dave

[END OF POST]

Q1: Would you recommend me a book about this philosophy? Zen is my first layer of knowledge. On it I go from one master to the other. Castaneda & Baal Shem Tov being the main 2.

Cop-Out Response

Hmm. I'm not quite sure what to recommend these days, because my own take is a mix, and therefore what I'm about to say probably won't be quite what you are asking for! So I've added that below. :-)

The response of the students is that of our secrete hope that the world is magical and we can somehow avoid experience, in some mysterious way we will be spared. But that's not what Zen promises - Zen promises (apart from nothing at all) that we can see things clearly and directly. [1] Any philosophising that a tradition does is then patterns on top of that clear seeing, basically a vain attempt to convert it into ideas and language that can become guidance. Zen is, I think, the closest tradition to admitting that the experience is what counts, and that stopping interfering long enough to see the true nature of experience is the only lesson.

As I see it:

- Experiences leave traces which in-form subsequent experiences.

- Thinking is an experience also, and produced in-form-ation which affects subsequent experiences.
- You need to take time to let your attention open out into the background space in order to see what is behind/beyond the patterns.
- Only with this foundation can philosophies for living make sense and not be castles in the sky that are confused with cityscapes of a solid reality.

Reading Recommendations

So... I'm inclined to say we should put aside the thinking and go for two specific experiences, because otherwise we read and read and think-about and conceptualise forever - when this actually conceals our basic experience. Having had these, our personal philosophy will naturally follow.

- The first, is to have the experience of your body moving by itself, and allowing it to respond (not react) spontaneously. I recommend Missy Vineyard's How You Stand, You How Move, How You Live for this. It's says it's based on Alexander Technique, but actually she's had an insight[2] which leads to a different way of viewing it.
- The second experience is to directly experience yourself as the background awareness in which experience arises. For this, Rupert Spira's books Presence Vol I & II (sample here) and Greg Goode's Standing As Awareness (sample here) are excellent. This interview may also be of interest, as might this approach to dissolving yourself (do the non-assertive version daily).

Once we're on your way with those, we can mess about with any metaphors that take your fancy, while realising that they are just metaphors ("mind-formatting") - but that adopting metaphors affects (or "in-forms") the pattern of experience within our awareness.

[1] I personally think we can have a little more influence than that, as illustrated in the diagram and bullet points a little further down. We can... re-format. But if you do this without being stabilised as the background, you can get lost.

[2] The insight she has comes from realising the trick to direct, "allowing" perception is spatial awareness, and that this involves either detaching from or completely becoming the space in which your experience arises.

Zen is practice. Above all is practice. There's no knowledge, it's practice. I love it. There's nowhere to hide, ha!

Yes! Well, how can you escape from what you are made of? :-)

I'd say the English language isn't great on it - there is actually knowledge in Zen but it is direct knowing by being rather than the thinking-about knowledge that comes from conceptualising. Direct truth (you are this, this is how things are) vs conceptual truth (something that feels coherent). In Zen, we put aside the conceptualising and let the mind settle to reveal that, amongst other things, the world is not made of "parts". There is extra stuff though which can subsequently be gleaned from philosophy and experimentation: Zen is based on this world as it is and our ideal state for responding to it. If it is possible to tinker beyond this however you cannot experience yourself doing so because it is out-with the senses / behind your viewport. That's where the magick (literally) happens - that's where intention is.

EDIT: Although I'll say - it's practice as in, stopping interfering regularly. It's not something you get better at, so it's not practice in the sense of a skill. Although you can be more pro-active about resetting your experience if you choose to be of course.

You have to 'be' it. Incarnate it.

Although even that... you already are it. What you are is the "open aware space" which takes on the shape of experience. Doing some quiet sitting or an equivalent allows the transient conceptual noise to settle such that you are left with the longer-term patterns and habits. Gradually, those too settle, and you are left with something more direct. The background becomes clearer as you are no longer filtering experience with attention. And you see how things were all along. You can't get better at being what you are. If you are feeling confident, you can simple assert this to be true and get to the experience immediately. You really do have to step boldly and confidently though! I guess that's where talk of "faith" comes in. It's a fun dilemma!

Do you know Japanese, Chinese or Indian?

Unfortunately not. I've been to Japan and got some language going but these days all I can recall is "Hai" and "Oishii desu"...

POST: So I've been doing the first exercise in Undoing Yourself and got some unexpected results.

Also recommend the (free) Jack Willis book, Reichian Therapy: For Home Use [https://autonomousterrace.wordpress.com/2014/07/01/jack-willis-reichian-therapy-the-technique-for-home-use/]. Willis worked with Hyatt and his book is basically a more efficient and structured version of the Hyatt approach, without all the nonsense (fun though that is to read). I think there was some disagreement between Hyatt and Willis about ownership of the material at one point, circa New Falcon Press early days. But anyway, the book is worth checking out for 'another take' that is a bit less cavalier. It's also much clearer on the caution and staging one should take.

Q1: TrimphantGeorge that link is fantastic. Would you by any chance know of a counterpart for Feldenkrais- or Hanna-style body work?

Glad it's of use! :-)

On the bodywork front, after being through the various kinds, I'm down to recommending How You Stand, How You Move, How You Live by Missy Vineyard, because I think it (almost accidentally) gets to the heart of what it's actually all about - it's not quite the usual Alexander Technique really. When she discusses waiting and allowing movement to happen, she's basically writing the book I will never write. :-)

There are also a few good articles over at [learningmethods.com] (an offshoot of Alexander Technique), particularly one called Confessions of a Do-er. You might also find this post what I wrote interesting [Overwriting Yourself], if you read it bearing in mind that throughout it I am referring to our "perceptual, experiential space" and I've just adjusted the language for the theme of the subreddit. I really believe that overwriting yourself with open, attentive space (or switching perspective to "become the surrounding space" and "allowing"), then not interfering subsequently, is the way forward for The Big Results for a wide audience. Bodywork is really mind-work; the transformation or dissolution of persistent perceptual patterns in the space you perceive around and within you. In short: The trick is to realise that you are basically only ever experiencing your 'mind-space' and your body responds to that; clearing out that space is the secret to improvement.

EDIT: I also really like Andre Bernard's book, Ideokinesis. It's the one that made me think about body and movement in a different way. There, that's all that off my chest.

...

Journal over your week break, like when ever you can and esp when you don't feel like it.

Did you really just suggest he uses ESP when he doesn't feel like journaling? People here are more advanced than I thought! ;-)

POST: People who have prescient dreams: have you ever been able to change what actually ends up happening?

You might be interested in reading Ian Wilson's Theory of Precognitive Dreams [https://web.archive.org/web/20160213215851/http://www.youaredreaming.org/assets/pdf/Theory_Of_Precognitive_Dreams.pdf]. In it, as well as theorising, he has examples of having had lucid precognitive dreams and making changes in the dream that later came true. It seems to me that he edited the moment before it arose. My theory, then:

- Your timeline is already set out. You are simply traversing it, unfolding it into sensory experience moment by moment.
- However, that doesn't mean it can't be changed.
- Any moment we are experiencing, we can interfere with via action. However, present moment actions don't necessarily affect the future very much unless they are accompanied by the intention to do so. Doing this - an action accompanied by an intention towards a result - you should be able to have some effect.

- In a precognitive dream though, you are actually directly experiencing that moment as it will arise in the future. Therefore, you can interact with the moment and change it, while in the dream! This direct interaction with the moment will be far more effective than performing actions in days prior to this moment.

Which suggests an powerful approach for derailing the outcome once you've had the dream, because if you don't happen to be lucid during the precognitive dream, you could still access it later. Settling down and relaxingdeeply, disconnect from the surrounding time, and "ask/summon" (not deliberately generate) the moment in question back into awareness...

All time is available here and now; it is dissolved into the background of the experience you are having as you read this.

POST: How does one eat a servitor/egregore/sigil?

A1: With some fava beans and a nice chianti?

I wonder how many other people had that as their first thought when they saw the title? You should have added "First!"

POST: Trying the quarter experiment from Prometheus Rising with no success. Help!

This is highly dependent on people dropping change (and not bothering to pick it up).

From a "magickal" worldview, the people dropping stuff is part of the intention and takes care of itself (the plausible story for why the coin is there doesn't matter). From a "perception and attention" worldview, all you're doing is programming your attention to be on the lookout and spot what is already there. Thing is, you can't tell the difference between the two.

While living in England I had no luck with this experiment either. Never found a single quarter...

Sure you did...

...it's just that things don't always play out literally with magick on da street.

What is your visualization technique? How are you charging the sigils?

Curious: When you visualise yourself walking down the street, are you seeing you from outside, or are you looking out of your eyes? Do you imagine that you are feeling happy, or do you actually feel the happiness? When you are later walking about, are you deliberately keeping an eye out, checking if it's working, or have you let go and are allowing the world to "come to you"?

Q1: I visualize myself from a third-person point of view. I try to actually feel the happiness to the best of my ability. I also am on the look out. I've been going on walks specifically for this experiment. You know, the whole "buy the ticket, take the ride" thing. I walk through parking lots to get various buildings, but other than that I very rarely walk on paved roads. And for the first part of the experiment RAW instructs to continue to visualize yourself finding quarter as you walk. So, that's what I've been trying to do.

What you did is the natural instinct and you're spot on about generating the feeling. But you will have much better success if you think of it a bit differently: think of it as "programming an experience into the world". Like you were inserting future moments into the timeline of the universe. So, what experience are you wanting? Well, of walking along a path and seeing a coin and feeling excited and picking it up and enjoying the event. This experience will take place in the 1st person, so imagine it in the 1st person as if you were actually having the experience. Another good practice is to summon the feeling of knowing-for-certain that something is going to happen. Doing this, you can let the experience come to you. It's a bit like the Neville Goddard approach of "summoning the feeling of the wish fulfilled" - producing the experience you're going to have internally so that it emerges externally. Focusing on producing the feeling in the 1st person is the important bit.

...

So if a person is raped, it's because they believed it would happen?

He didn't say that, surely you know this? There's a difference between believing something will happen and believing that something is possible (or having beliefs that leave the door open to it happening). OP is supposedly intending to find the quarter. If that intention doesn't work out, then according to the perspective of magick thaat's because didn't truly believe and expect - ie. feel-know - it would happen. Meanwhile, nobody (hopefully) intends to get raped. It is within the range of possible events of course - otherwise it would not happen at all, by definition - but it is not an actively-selected event. In other words, it is not the victim's fault. What the commenter is getting at is that magick is about creating specific facts. So if something you are specifically targeting doesn't work out, it's because you failed to create the fact. It is always the mage's fault (if you go with this). The opposite of the situation in science:

In Science the theories are imperfect, and are constantly being revised. In Magic, however, they are perfect and untouchable.
On the other hand, in Science it is assumed that the operator (ie the Scientist) is perfect whereas in Magic the operator is imperfect and himself in need of improvement.
-- SSOTBME: An Essay on Magic, Ramsay Dukes

Sorry for the mini-rant but the whole "bad things happen because you made them happen" comes up now and again... :-)

His point was more subtle, I think. And if it wasn't, then it should have been - because the underlying idea doesn't say what you are suggesting it does: people are responsible for the bad things that happen to them. I'm sure you wouldn't disagree, though, that people can - within the bounds of their knowledge - take action to minimise the probability of a bad thing happening?

Fine let me rephrase. If you get raped it's because you didn't believe you were rape proof. Believe hard enough and you are completely safe.

Is it your fault if you get shot by a gunman in the street, because you didn't wear a bullet proof vest?

Perhaps there are magickal approaches which can insulate you from particular events. Is it your "fault" if you don't know about them, or if you do don't enact them "just in case"? No. "Fault" implies a direct causality between an action and inaction and a future event. That doesn't apply here. Not wearing a bullet-proof vest does not cause you to get shot; not adopting a particular belief does not cause you to get physically abused.

Btw science does not involve assuming a scientist is perfect, it's cute that you think that.

That's not what the quote is getting at. It's contrasting the two worldviews:

- Science is about refining a theory to match observations which are assumed to be observer-independent. In other words the operator is not, by his disposition, affecting the observation. If the results aren't as expected, it is the theory that is at fault (and needs to be amended). It's in this sense that the operator, the scientist, is "perfect". His internal commitment is not seen as affecting the outcome.
- Magick, in contrast, is all about the operator and the extent to which he has adopted, aligned himself with, a particular theory. If the results aren't as expected, it is the operator's alignment that is at fault (and needs to be amended). His internal commitment does affect the outcome.

If the theories of magic were perfect, they would never change or have different methods.

That's like saying that if the theory of Newtonian mechanics was perfect, every sports player would hit his target, 100% of the time. Now potentially, if a sportsman could align his mind perfectly to the structure of his body, then perhaps he could. Magick is like aligning your mind to a structure, a conceptual framework, you have arbitrarily chosen. You get to "choose your body" and then try and align with it. In other words: The basis of magick is that it doesn't really have a particular causal framework underlying it, but if you are working with a specific framework, then you have to commit to it and abide by its (arbitrary) rules.

You are just arrogant if you believe your way of thinking is perfect, and even more arrogant for assigning your attitude to science when science isn't the system claiming to be perfect.

I think I've cleared up the science thing, right?

And thinking, or a conceptual framework, just is what it is. Perfect relative to what? If it gets results, then it is "right" within its context. It's not a personal thing; you can't be arrogant about such a self-evident principle - i.e. that what works, works, and if something doesn't work, you make a change. The difference between magick and science is, they have a different view about where that change needs to be made.

People doing things to change their odds is not the same as saying that believing you are safe makes you safe.

"Changing your odds" is only a particular type of magick, one using a conceptual framework based on the idea of probabilities. This is quite a recent thing, when people tried to make it more "science-y" and minimise the "miraculous". Other forms of magick don't bind themselves to that sort of structure.

It's not required or even recommended that you assume a person is perfect or that you are not affecting the experiment.

You don't seem to have understood what I said: here, "perfect" is meant in the sense of being a "perfect observer", whose attitudes don't interfere with the results. And physics, for instance, does indeed assume that the attitudes and beliefs of the operator has no effect on the outcome of an experiment. They are "perfect" in the same way we assume that a sphere is a "perfect sphere" and so on - "theoretically ideal".

(Of course, we factor in the possibility of cognitive bias and so on, and are careful with our statistical methods, but that's a different issue. That's not direct influence via imagination, say.)

That's what I mean by you running your ignorant fucking mouth like every other leach who bashes science because they think it's evil skepticism.

I'm not bashing science at all (I used to be in the business). It's a great way to build up observations of the most common stable habits of the world and connect them with concepts, to build theories which let us make reliable predictions and develop technologies. I'm just describing its approach and contrasting it with the approach magick takes. The two things aren't in opposition; there's no competition. Physics, say, deals with "observable regularities", magick deals with the other stuff, both are a subset of human perception and thought (however that works).

Keep defending him. You have proven that you run your mouth about shit you don't understand like every other brain dead privileged piece of shit.

That's not a very nice way to talk. Is that how you usually approach getting your point across? You've basically read into the comment what you wanted to read, so that you could go all emotional on some straw-man argument that nobody was making, revealing your ignorance of science, magick, logic and humanity along the way. A reasonable person, in your position, would PM him and apologise for their behaviour, and admit you were just venting. The alternative is that you really are like the person you are coming across as - which would be horrific if true, so I'm sure it isn't the case, right?

"Physics" doesn't assume anything.

Of course it does. It has some fundamental assumptions - the main ones being "the world is made of parts" and "change occurs via direct interaction between parts" - and then layers of the stuff behind every experiment.

Are you just going to make shit up to defend a guy who has a holocaust pun as a username?

I"m not defending the guy really, although I think your language is well out of order. This started because you trotted out the old "this viewpoint means that rape victims are to blame for their abuse" trope, when it really doesn't. There is definitely a good discussion to be had on the underlying idea of "to what extent does belief influence experience, and in what way", but by jumping to an emotive and extreme position, you make that impossible.

Yes this is who I am. Horrible I know. It's your fault for believing I would say those things.

That's a nice line! But it's more accurate to say: My worldview allows for the possibility of aggressive, sweary redditors to wind me up using straw-men arguments and confused reasoning. ;-)

Anyway, I gotta say that I think the word "belief" is misleading and pretty useless when talking about this stuff. The word "belief" in everyday life is used as if it means "when I think about it I kinda think this is true", whereas in magick it's more like "I feel-know this actually is true". It's a total certainty, a definite expectation, not an opinion or a viewpoint.

Q2: That's an assumption possibly made by physicists and even then it's an over simplification. Physics itself makes no assumptions just like my shoe makes n-

Hi, I don't think this is going anywhere useful, although I think it could have (because you brought up a couple of interesting angles along the way, in among the abuse). I wasn't defending the guy really, it was the position I was defending. I see it's all got very messy while I've been away though! Let's just wrap it up now, yeah? Take it easy.

Q2: Saying you didn't defend him doesn't mak-

I guess it's just my tough gig, always seeing the best in everyone! ;-)

Should we blame people when the placebo effect doesn't... have an effect?

No, we shouldn't. That was my point, remember?

My take on our commenter was that he was being flippant and jokey while you went straight into serious reactive mode with a pretty sweeping statement that misrepresents the idea behind this. Which quickly turned into some big exchange. After all, OP was about finding coins...

Anyway - how do you think it works? The relationship between belief and magick?

I didn't believe my first sigils would work yet I got some bizarre effects. Doesn't seem like that should happen if it was purely belief.

Right, that's why maybe "belief" isn't a great word for this. In this usage, it's actually more like "not getting in the way". It's probably become a bit confused because, if you really believe something then you won't obstruct it, and that is necessary for magick. But it isn't the belief that's causing the magick; it's just that believing means you don't interfere with the process by blocking it. But this is where another confusion comes in - because again, "believing" and "knowing" get mixed up as the name for that sensation. A further twist is that people confuse "believing" with their "intending".

If I had to guess why magic works, I think a trance state brings the person to a place where they can project a pure mental concept for the aether to latch onto or fall into the form of.

Yeah. I think of it as accessing the facts-of-the-world, which are always available if you quieten down, and making changes by intention. When you do that fully, you know that it's a fact. Magick is better described, maybe:

- Intending an outcome = adjusting the "future facts" of the world = "knowing" the event will occur

(This being achieved while being in a state where your attention is deeper and expanded into the background of experience, rather than focussed on the present moment sensory experience.)

I always tried putting myself in the present rather than the past or future...

I've been experimenting thinking about it a particular way, just as a metaphor to work with. (Actually there's two, this and another one based on updating "facts", but they're kinda the same.) See what you think:

Think of your whole timeline, all moments, as already existing. It is always there, sort of dissolved into the background of the experience you're having now. The current experience is just one moment, sort of "unpacked into your senses". If you don't interfere at all, you'll experience one moment after the other, just as it is on the timeline. However, by applying intention you can change the contents of a particular moment. If you make a change to the moment you are experiencing, you call it just "doing stuff". If you make a change to another moment, that's "magick". When you quieten down, you are getting more in touch with the full timeline. All intentions always have an effect on the entire timeline, but the more connected you are to the background timeline in the same way you experience the present, the stronger the effect will be, and the easier change will come. Beliefs which oppose the change, or any attempt to force an update, will get in the way of you intentions re-shaping the timeline contents.

Does that makes sense? The conclusion is then:

- The world is like a memory, a world timeline containing all moments.
- An experience is like accessing a particular moment with the attention and the senses.
- Magick is about updating a particular moment, at which point the whole world timeline falls into line.
- Importantly: Your personal memory can be different from the world timeline, because the world timeline cannot "remember" what it used to be like before it was updated.

Q2: That's an interesting way to see it. Our perceptions seem just as flawed as our memories so it makes sense to kind of rework the time line to adjust things. Your practice sounds similar to how Dr . Manhattan perceives time. The future is in a sense already happening or happened but there are an infinite number of futures for every possible change made here in the present. Change the course of the puck slightly from the other end of the field rather than having to change it's path massively right before it hits the goal. I've been thinking of the future in a new way. I imagine a constantly changing potential future being massively effected by any choice made in the present. If you want to imagine yourself big and strong in the future, take working out seriously in the present. So many of us do the opposite. We lazily do the bare minimum at a job we hare while imagining a better future instead of working hard to make that future more likely.

Interesting comparison with the Dr Manhattan view! And you're right it's similar (all possibilities are available). Hopefully doing this won't affect my skin colour...

I'm taking the approach these days that any metaphor can be used, because there is no genuine underlying solidity to experience, just patterns (albeit stable patterns that let us exist). So apart from "editing moments of a timeline", I also view it as editing more general facts of the world. There's an old Philip K Dick short story called The Electric Ant where - SPOILERS - a guy discovers he has a 'reality tape' inside him which controls his experience. He edits the tape to see what happens. Which is a way of visualising what we are trying to do when using magick: edit the facts of experience.

I imagine a constantly changing potential future being massively effected by any choice made in the present.

Right, like holding onto the end of a stick and making a slight movement, the other end swing widely; time's passage is a multiplier.

So many of us do the opposite.

Yes, I think we fail to fully commit! You can't just do nothing. At the very least, you have to be focused. The focus can be more important than the actual action. (Even in general life, without intention activity doesn't built up to produce results.)

It's possible to generate amazing results which are just incredibly unlikely and without struggle, but you have to create a "reason" for them to happen. It is usually very hard for people to get strong effects if they haven't provided some route for the result to be "explained away". That's where "coincidences" come in.

... the easiest path may involve tragedy.

Good point - I think you can have almost anything happen, but if you don't specify the route you can't tell the impact. Looping back: it can take any route you would accept as plausible. Which is why people add a "no harm" bit to their workings I guess.

Fire is like a time virus that spreads through the physical world.

That's a really nice bit of imagery! It has time as a "thing" - an element and a pattern in its own right, rather than just a dimension - and so other "elements" can affect it. It's amazing how imagery like that is so much more vivid than most concepts or theories. There's something "alive" about seeing the world in those ways. (Which I think makes it quite a powerful thing in magick.)

Q2: I agree. Saying "time is relative" held no meaning for me until I got a visual representation of time and space. I wonder about tempature. If fire is extreme time, does heat and cold affect time? Silly question I know, a cold clock probably moves like a warm one but cold tends to slow down particles while heat speeds them up and allows change to happen more quickly.

Well, it's not so daft when you put it like that. If time is change, and change is identified by comparing one movement to another, then a hot clock really is faster than a slow one. What matters is which one you choose as your "standard time measure". Just like how the standard kilogram measure is defined as the mass of the international prototype [https://en.wikipedia.org/wiki/Kilogram#International_prototype_kilogram]. It's the relative mass as compared with this that matters in measurement, rather than the absolute mass of this object.

[QUOTE]

Kilogram
The kilogram (also spelled kilogramme) is the base unit of mass in the International System of Units (SI), equal to one thousand grams. It has the unit symbol kg. The word "kilogram" is formed from the combination of the metric prefix kilo- (meaning one thousand) and gram; it is colloquially shortened to "kilo" (plural "kilos").

[END OF QUOTE]

Q2: I didn't know that about the kilogram, that's pretty weird. I guess I never tried sticking a clock in the freezer and leaving another one in the sun or anything but now I am curious. Who knows, I'm sure whoever first thought to try putting an atomic clock in space and keeping one on the ground was a completely nutty idea. If anything mine is less nuts because it doesn't require massive amounts of money and risk of human life. I would need an atomic clock though, or whatever it was.

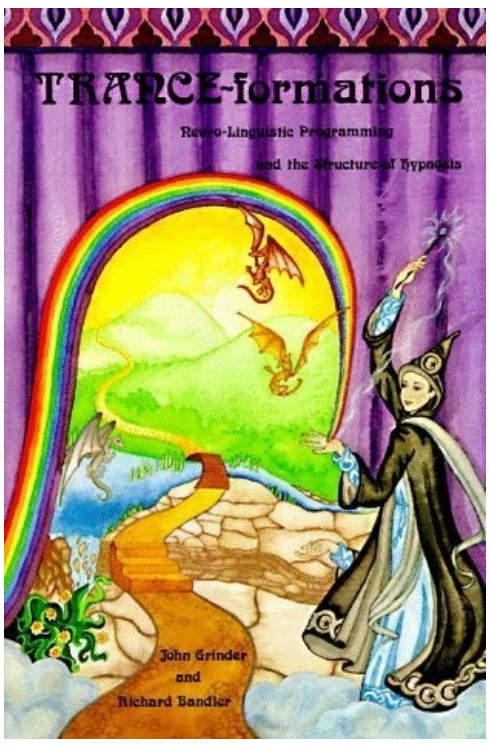
I think probably an atomic clock wouldn't be changed, because the effect it relies upon is below the level of "particles" - it depends on atoms decaying from one state to another, whereas temperature is (loosely) movement of atoms as a whole. But as a way of illustrating the point, having two mechanical clocks or watches, synchronising them, and putting one in a (dry) freezer and the other somewhere warm - and then the are different times one hour later, is its own type of crazy. If someone from "olden times" saw that, they would think it was magic and that one had lost time or whatever. Like the (probably) urban myth about people rioting when Britain did its calendar switch in the 1700s. I suppose a broader point is that you are your standard measure of things that happen. You experience things by comparing them to yourself (your own sense of time, hot, cold, all that - even moods or emotions). Which is a bit like George Berkeley's idealism where everything appears in your mind and so is relative to it.

Q2: That's an interesting point. The whole idea of personal perception of time is a whole new field of possibility.

Right, we think about time theoretically and discuss it, but we tend to not really ponder it as an experience. I actually think that the 'little theories' we adopt about things, intentionally or not, do directly influence our perception. Which is really a form of magick of course - adopting a new way of thinking about things, and then seeing that it changes your daily life.

Q2: That's like what Jadon Louv said on the Duncan Trussel show. Don't try to change the waterdrops, change the fountainhead. By changing ourselves we change our perceptions, actions, then reality. It starts with a trance, kind of like the word transformation (phonetically) which seems to have the steps to performing the act within the word. Enter a trance, put your thoughts, beliefs, or whatever is "you" into a new formation.

That's a nice observation, on "transformation". Reminds me of this good book with a terrible cover.



Trance-Formations: Neuro-Linguistic Programming and the Structure of Hypnosis

Q2: I may have to check that out. I love the neuro linguistics stuff.

Right, if you are then that's probably worth your while. The later stuff is pretty compromised, being pseudo-marketing after the originators, Bandler and Grinder, split and Bandler took over the NLP name. The best is the early stuff on Milton Erickson's hypnosis techniques. Check out Patterns Vol I. (They never did make a Patterns II as far as I know.)

Q2: Oh wow, thanks. Love the free ebooks right now since I'm broke.

This one's really good.

Q2: Can't wait. Still need to finish liber null and initiation into hermetics.

Good also. Final recommendation since I've just been rereading it: SSOTBME: An Essay on Magic by Ramsay Dukes. It predates the Chaos Magick stuff, and is basically the foundation that kick-started the late-20th wave of magick.

POST: [deleted by user]

The format of your mind dictates, shapes or is, the format of your experiences. If you just accept "reality" then what you're really doing is accepting the current state of your mind. Is the current state of your mind particularly special, holy, is it the ultimate state to be left as it is? Surely not. It's accidental. You didn't consciously choose it; you bumbled into it most likely. The two ways to reformat your mind are (kinda the same thing):

- **Indirect** - Perform actions which result in experiences which leave traces in your mind, leading got more of the same form of experiences (events, actions and thoughts).
- **Direct** - Use your imagination to leave traces in your mind, leading to more of the same form of experiences (events, actions and thoughts).

So to a minor extent, you are always using magick anyway, because that's how mind-world works. Your choice isn't whether to use it or not, your choice is whether to do so knowingly. Beliefs, meanwhile, are just ingrained patterns or channels in mind. They are not an "illusion" they are just not independently true of the present format of mind.

POST: OK I'm a Cliche, but how to find "it", that "proof" of the occult whether physical, mental, spiritual!

You know, I'm still actually not sure what you're after here?

...Well, it doesn't work like that. This isn't physics - where you look for observed regularities and construct a theory. It's the mind, observed by the mind, as formed by the mind. Any viewpoint that you commit to will start to shape your experience into that form, passively. It'll just happen. If you don't commit to any one outlook, that won't happen. You'll get glimmers of "alignment" wherever you seek. If you start thinking of the world in a certain way and fully absorb that, you'll start to experience the world in that way. And it will be impossible to say whether that is how the world "really, really works" because: a) you have no access to an external, causal reality, meaning: b) there is effectively no such thing. Your "world" is the regularities of your experience. Your experience is made from mind. The format of your mind therefore in-forms your experiences. Looking for proof is like looking for your eyes. There is no external to your experience.

TL;DR: You will be wandering aimlessly until you commit to a particular worldview - i.e. adopt a particular mind format - kinda by definition.

POST: Help with Visualization

I think...

For most magick, it doesn't necessarily matter that you literally 'see' something; visualisation is more about summoning the 'experience' = the feeling of it. Maybe you're just not that visual; it won't necessarily inhibit your success.

- Visualisation =/= literally seeing

Conceptualising with feeling will work, so long as it's the conceptualisation of something being present, now. If you do want to see things though, try switching from trying to make the image happen, to asking and receiving. Just as you 'receive' the image of the room around you, 'receive' the pink elephant. It's also worth noting where you are letting your attention sit - where you are 'looking out from'. Being too far back or forward in your head space can mean you tend to think-about or force more than you should. (See here [http://www.reptilianagenda.com/brain/br121804d.shtml].) That'll help you go into 'receiving mode'.

That link is really interesting being that I have poor eyesight for things far away (I think it's called myopia) and I also have double vision (although I can sorta control it). I think I'm pretty much mostly in my head so I'll work on changing that. Thanks for the advice!

Great. It does work - you'll find you kinda feel yourself "expand out" into the world again, like a perspective change. You might resist it a little at first though (sometimes there's a reason you went 'into your head' in the first place) but then it's okay. Good luck!

POST: Stuart Hameroff explains his position on consciousness.

My best-attempt transcript:

But let's talk about Freud's drives, id, dreams, all that stuff. I think all that's embedded in memory and manifests as quantum information.
In fact I think dreams are quantum information - and I've written a paper about that. You know, dreams: time is all screwed up, there's really no flow of time. You have multiple coexisting possibilities; the logic is backwards. There's all kinds of bizarre things in dreams, which match very much quantum information.
So I think the subconscious in the Freudian sense is quantum information that hasn't reached collapse. If it reaches collapse you have a conscious moment. So there's all this stuff going on at the quantum level in the brain that may not reach consciousness but is still actually influencing our actions in ways that we don't appreciate or are very subtle.

It's actually pretty hard to extract a transcript that keeps the sense of meaning and tone while skipping out the "blurs" and mis-vocalisations, but I think that captures it. I think you pretty much nailed the meaning in your little edit?

I appreciate this thread of conversation, but I'm not sure why it's necessary to delve into this one statement so deeply.

Actually, I just transcribed that as an exercise in a bored moment. The point about traces informing the direction of experience is key though, archetypes on olden-speak, and joins dream-like and waking-type experience. Occult partitioners needn't rely on repeatable science, but I think that metaphysics can be fundamentally useful + personal investigation (such as this [https://batgap.com/rupert-spira-2nd-interview/], for a good recent example). Anything that can help built the 3rd-person to 1st-person bridge is a good development, I think.

EDIT: I'll add that it seems obvious to me that the brain/mind (3rd person/1st person view) does not compute. It is entirely memory-based. Experiences arise, traces are left, patterns are activated, deepening those patterns, in-forming the shape of subsequent experiences, and so on. Furthermore, I don't believe consciousness "arises" from anything. Patterns of experience or "self" awareness (awareness-of) may take the form of folds and ripples, say, but awareness itself is fundamental.

POST: Does reading other people's theory matter when working on chaos magick?

No, unless you have absorbed and believed them. Your assumptions will limit the routes by which your results can occur. Use anything you like for inspiration, but they don't "matter" in a more general sense.

Art is theft.

While thieving is an art. Oh, conundrum!

POST: Why should I give a damn?

Q1: Why are you interested in occult topics?

Q2: Simply put I wish to create my own utopia. I want a world unto myself where I can live in omnipitence and freedom. I dont want to be absorbed into a collective Hive mind where I am merely a cog in the machine. Im interested in iccult because it seems to be the best way to achieve my ends.

Sounds more like a job for lucid dreaming universes [http://www.dreamviews.com/dream-control/46571-infinite-universes-lucid-dreaming.html].

But I don't think you are a cog in a machine, part of a hive mind. That's not where this ends up. Where it goes is: You realise you're not really a person, you are just experiencing through a particular perspective. Your thoughts and body sensations aren't yours, you are beyond that. Basically, a confusion gets cleared up. You don't kill the ego, you just realise that it amounts to a bunch of thoughts and nothing much else. You're still "you", but now you know what "you" really is. You don't get absorbed and dissolved; you just "get it". It' like you've been looking at a photograph of someone, mistaking the image for yourself. Suddenly you realise that it's just a picture, and that you're not that person after all! The photograph doesn't dissolve or burn, it's still there whenever you want it.

TL;DR: You don't have a choice. You already are this "higher self" or whatever you want to call it. Just like watching a film about WW2 tank commanders doesn't mean you stop being some bloke in a movie theatre, no matter how absorbed and lost in the story you become.

Q2: Im ok with being A god but not so much being God. If all I am is a part of one beings clockwork then id rather not exist. As for infinite power last I checked I couldnt shoot lightning from my fingers.

OP wants to become a cancer in God's infinite body.

Q2: Nay i wish to be entirely seprate from god. I do not seek to fight it or killit i seek to exist outside of it.

That's gonna be tricky, if it turns out to be you or inside you. God is not a "thing".

Q2: Lets break this down simply. I have a one complete and total purpose in life. To be free and independent. God is an obstacle to that goal. I seek a way to overcome that obstacle. If I cannot then my purpose is meaningless therefore I am meaningless. My only true goal is freedom and Indepenence. Having nothing control me except me and I will attempt to do this by any means. If this means becoming a cancer then i will become a cancer. If it means I have to kill god then thats what I will do. I would rather.not exist than be a mere part of something else. I have no interest in my "true self" for I am my ego. The Ego is me. If the Ego dies so do I.

To be free and independent.

Of what? To do what?

Your "Ego" is just a bunch of thoughts which appear from time to time. You are no more "the Ego" than you are the memory of last night's dinner. So no need to worry about

that. This whole "God" thing is nothing to worry about either - assuming you don't really believe in a "Sky Fairy" that can wield some sort of influence over you, or some other entity that's sort-of-like-a-person but more powerful than everyone else.

Having nothing control me except me and I will attempt to do this by any means.

Sounds good. So, the "Ego" and "God" aren't a problem. Which means that, provided you're happy operating within the confines of the character traits you've arbitrarily (but transparently) inherited by birth, upbringing, culture, the larger environment and the human experience - you're all set!

Q2: its not a matter of I wish to rule this world. That isnt my wish at all. I want nothing to do with God I find him to be an asshole from what I have read. I want my own place. A place where I have omnipotence not to rule people but to be blissfully independent.

The problem is, you can't get away from "him", because it's not the Biblical God (as an "entity") you have to deal with. What you're stuck with, is realising you can never be independent because you are a fragment of the world: you are from it and made of it. To ask to be independent from it is like saying you want to be independent form oxygen and food and sunlight. It's what you're made from. In fact, it's worse than being a fragment of the world - eventually you realise that the world is sort of "inside you". Wanting to be independent of it is like wanting to scoop out your own lungs so you don't have to put up with that annoying "inhalation" sound anymore. Overall, you might find that it's better to examine your breathing technique instead.

...

Once you've projected swinehood onto someone, your furious attempts to get them to appreciate your oh so pretty pearls of wisdom are both vain and self debasing.

Saved!

POST: Ask r/occult: What are your powers/ gifts/ talents when it comes to the occult. What is your area of expertise?

Q1: I have none, does that make me weak? Doubtless the spiritual lightning bolts you can probably shoot from your hands would overwhelm me.

Q2: No it makes you realistic. You don't have to summon "demons" to be an occultist; you just have to slowly but surely be finding your own code of honor and living by it, hard as that might be.

Okay, but getting stuff done, or direct understanding, is surely the driver?

Q3: I am 5 years into advanced spirituality and one of the most important lessons which has been given to me is not to brag in public about my gifts. I certainly thought this was a universal understanding after the trials and tribulations one faces through the narrow road to freedom and liberation. If you can talk about it with no backlash; cool.

The law of silence. There is an issue with "conceptual momentum", where being in the company of people who actively doubt you seems to have an effect (but perhaps simply by seeding doubt within yourself).

Q4: I think it also has a lot to do with Irony.

Want to expand on that?

Q4: Not really. :)

Oh the irony. ;-)

...

...only to come back with an answer that transcends what I understand about the subject.

That's completely how it seems to work. Pose the question, set the goal, let the mind (and world) get on with it on your behalf - the answer comes back to you when it's ready. The more you try and force a route by which the solution appears - say, by making the answer come to you step by step via logical thinking, or demanding that it has to be a voice in your head rather than a rare TV show repeat you come across while channel-surfing - the longer the timeframe or more limited the return.

POST: Stories of Sexual Conquest via Magick

A1: I've used a glamour before. It works very well, and doesn't require conscious will. How long it lasts seems arbitrary though. I had one last a day, and then I've had the current one on for. . . I don't even remember. Point is, even if the spell doesn't work, it doesn't backfire. Total confidence booster.
Edit: To be clear, I didn't use this to get laid. I just used it to talk to girls when I was younger, because I was impossibly shy, and it was a massive confidence boost. Now, it's just kind a fun to work with this kind of magick.

Q1: Never heard of this can you elaborate/share more info?

A1: Never heard of a glamour? It's a spell to change, or hide your appearance. It's one of the oldest techniques out there, and "Galmour" is one of the oldest words for it. It's where we get the word Glamor, and Glamorous, in modern English. There are a few videos on youtube about them, and I'm sure you can find articles about it. Basically anything calling itself a "beauty spell," is probably a glamour. It makes you appear more attractive to people.

Hmm. Are you summoning the 'feeling of being attractive' and radiating it out, expanding yourself out - or is it something else more specific (as in, actually projecting an image). Does it require maintenance?

Not that I need it of course! ;-)

Actually, I think I've probably unwittingly harnessed something like this my whole life. Being deliberately present and expanding to become the background space/structure of the room in all directions.

A1: Sort of imagine it as. . . You know the feeling you get when you're wearing a really nice set of clothes? You get that feeling, and the confidence that goes with it, but more than that, you sort of generate this aura that makes you appear like someone who would be fun, and awesome to hang out with. You generate the subconscious signals that you might not normally put off.

Nice phrasing. "Summon the feeling", maybe? Something that's used in other approaches for other things.

A2: Cast to have sex with a specific girl. We had sex twice. Then she moved to another state and decided to adopt a male gender identity. Cast for a specific girl to fall in love with me. She did. Hard. I felt bad and cast for her to be free to make up her own mind. The next day she texted me and apologized saying she just met someone she thought she was going to marry and that we were only going to be friends. There are a few others, but those are the most noteworthy.

I love that: AesirAnatman, the love he has is so strong it turns girls into men!

Seduction is a game. Magick is violating free will so I would consider it like cheating, having an unfair advantage.

Is it violating free will? Is there not implied consent?

If someone cast a love spell on you and you hooked up with that person and then later you realized that you hate that person does that make your consent implied?

It was a question rather than an assertion. Basically, can you make me attracted to someone when I'm really not and never would be? If it works is it not by my implicit agreement by "me" or "my subconscious"? Can you really make me do something against my will?

I would say yes to that

I guess the core of my thinking is in that word: "receptive". If it's "receptive" as in being open to the suggestions that are being made (not having a problem with it) then it isn't a violation. It might be against your "will" but not against your "True Will". If it's "receptive" as in being vulnerable, then it's a problem. Practically speaking I suppose it's easy to dodge all this and include an "only if it is appropriate for the target" type clause in your spell. Because it's never going to turn out well otherwise anyway.

Well I worded it the way I did because I do know how to wipe memory and that opens up all kinds of horrible possibilities. I only tried it as proof of concept. The better I got at hypnosis the more it scared me how powerful it is.

Ah, got you. Well, I suppose it reveals how "imaginary" our worlds are. There maybe isn't a solid underlying behind anyone's experience, it's really all hypnosis and self-hypnosis. Autohypnosis was the first "magickal" thing I experimented with. It's only fairly recently that it occurred to me that it (along with dreams) is really fundamental rather than just a curiosity or a means to an end.

I believe magick to be mostly hypnosis.

Agreed. Or "whatever magick is and whatever hypnosis is have the same root", perhaps. My current little model - (indulge me! it's coffee-and-typing time on a Friday afternoon! other views appreciated!) - is that experiences leave traces, and traces inform subsequent experiences. Traces are "archetypes" or "enfolded forms" which structure the "unfolded objects" of our ongoing experience. Hypnosis and magick are the means by which we can change the "enfolded forms" directly. Our subsequent unfolded experience will then be aligned to the change.

You might call it "inserting new facts" into your world. We all have the power to do this, to ourselves and others, but most of us spend our time pissing around, looking at and trying to interact with the transparent mirages of passing unfolded objects, and never actually intend change at the level of traces/habits/beliefs. In fact, it's not a "power". Just making a decision that something is true, while getting out the way and not resisting the update, is enough. A hypnotic trace is simply a state of "not resisting the update". As is gnosis. As is faith. Amazing things can be done. But the further you want to deviate from the 'habits of the world', the more you have to let go of it - which, counterintuitively, means putting less and less effort into getting the result. Also, retaining a memory of what's happened can be a challenge - "narrative coherence" is Rule No. 1.

who or what demans narrative coherence

I think that - the story should be consistent - and persistence of the environment are the two structural foundations of perception. We basically build up habits, and focus on things that correspond to those habits. Anything else makes us feel uncomfortable - or maybe more, the mind strives to slot our experiences into those familiar channels. Probably by dissolving some of the habitual structure, or at least preparing the way for a discontinuity, it could be made easier. Or something like that! :-)

Q2: the story should be consistent
Says who? :)

Says "habits of mind"!

It needn't be, other than that. Although a bit of Reich sounds appealing.

Q2: It's more the bodily-emotional system that is easy to condition. The mind often entertains possibilities, but the somato-affective apparatus has great inertia.

I've quite liked Alexander Lowen's take on his stuff, and the Jack Willis book was interesting, but I've really not done much with it. I've been more "direct overwriting" as an approach.

...

Q3: Thanks but it's too late for me. I'm 23, never had sex (or even a kiss) and I'm extremely paranoid, partly because of people like that.
I know it's not fair, but I don't trust women after the shit I have seen some do and the kind of stuff many of them say even in front of their kids. It sickens me and really put me off of the whole relationship thing. I don't just mean magic, a woman who was still married bragging about how she "caught her man" by getting him drunk and using him to get pregnant. If it was a guy, it would be called rape but because it's a woman he must have wanted it (even passed out) and it's for his own good because men need women. Thinking about it pisses me off. Knowing that people think I'm crazy for feeling that way pisses me off even more.

Man, there are lots of people in the world, and they're all different. There's good folks too. Good folks who will like you and who you will like. A good relationship is a wonderful thing. Other people are what life's about, it turns out [1] - the rest is just a pretty backdrop. Ignore all that crap stuff, it's just news and filler, nothing to do with you.

[1] This is another way of saying, life is about consciousness, really.

...the whole ducking point here that you pricks have been teaching me is that empathy is bad and morals are bad...

Is that really true? I thought a lot of this stuff (although not this particular post maybe) is about empathy and connection and all that stuff. In fact, it the comments in this post say anything, it's that manipulation never works for happiness, there are good people, and we should find our moral compass and stick to it. (Or we'll be made to, eventually, by circumstances - in my opinion.)

Q3: Yes we all like morals, but then defend the lady bragging about making a man who left her a slave for 20 years. Again, nobody will try to touch that fact. Nobody has tried to explain how what I did is worse than that. I'm done. You people made it very clear that morals will just get me in trouble here.

Hmm, I see where you're coming from - but it's a fact that everyone makes mistakes. And it's also a fact that it's really not clear quite what's happening in these cases. No excuses, of course: the intention is what matters I'd say. Remind me what you did again?

There are no "you people"; there's just a lot of individual people (well, "we are all one" of course, but you know what I mean). So don't look at all of /r/occult the same way - more importantly, don't treat the world that way. High horses are pretty nasty things to fall from.

Q3: What I did was get mad at a woman bragging that she made a mental slave. Then she ends bby complaining that after 20 years he is now only blindly obeying half the things she says. Then another freak asked her for advice on doing the same. I know not all users are that, but a lot are. They proved that yesterday when I was hounded for saying what I said.

Ah, got ya. Things started getting lots in the comment-storm. I guess the trick is, to just skip over those ones.

...

It's just so funny when a person has an emotional re[s]ponse.

Someone get a Voight-Kampff test on this guy. Just don't ask him about his mother.

Joking aside - why so fighty? Pretty much everyone here is up for a pretty relaxed discussion, even when our opinions are totally opposite. It's about exploring ideas, rather than winning arguments or persuading others. No problem with someone thinking that something they've done in the past is morally dubious, for instance, but it needn't be so personal. Most people already know that they've "done bad" and have learned from it. Most people are just trying to find their way. Everyone goes through a control-the-world phase. Gets bitten by it. Then tries being-the-world, hopefully. Which is nicer.

Hardy har har

Yeah, sorry, you used that phrase so I couldn't resist! :-)

...

What's amusing is: you wrote your post as a bit of a troll for a laugh - but actually some of the replies are some of the most thoughtful there've been here in a while. Except for your replies. ;-)

POST: Realization about dream and reality.

I was never on fire to begin with. Guess your superpowers must not be working. Try flying yet?

The flying is easy...

In a dream certianly. He claimed it works the same in the physical reality, I just want to see that work.

...then, it's the landing that's going to be "impressive".

Ah just got that. Funny. Reminds me of that line "it ain't the fall that kills ya, it's the sudden stop on the way down

Ah, just remembered where it's from originally, for me anyway: this [http://www.extremelysmart.com/humor/howtofly.php].

POST: Something with the third eye

[POST]

So, last week I was talking to a friend and he started to talk about magick and stuff. After a few minutes of conversation he started to talk about his girlfriend. He told me that in her whole house there's many empty bottles, and that the sister of her girlfriend who's 13, washes her naked dolls everyday, like a ritual. Then, he told me that the child also see dead people, like ghosts and talk to them, help them. According him she can see the destiny and the aurea of people too and the whole family practices magick. My fear is that the girlfriend who's very depressed and a bit maniac causes anything againts him in any point of their relationship. For now her intentions are good but the future's uncertain. Anyway, does anybody knows why there's bottles, or why the child washes her naked dolls or even if all of this make sense.

[END OF POST]

Q1: Witches bottles?
[http://en.wikipedia.org/wiki/Witch_bottle]
edit
OK, so that doesn't cover why there are so MANY of them in the open and empty. But bottle based spells of a similar kind could be part of the family's practice. I have a friend who imprisoned a nasty spirit in a bottle and threw it into the sea.

[QUOTE]

Witch bottle:
Witch bottles are countermagical devices used as protection against witchcraft and conjure. They are described in historical sources in England and the United States. The first mention of a witch bottle appears in the 17th century. One of the earliest descriptions of a witch bottle in Suffolk, England, appears in 1681 in Joseph Glanvill's Saducismus Triumphatus, or Evidence concerning Witches and Apparitions:

[END OF QUOTE]

I'd never heard of that - fascinating.

POST: Something with the third eye

You maybe used to leave your centre of attention too close to your eyes? (How is you vision generally, by the way?) Touching your nose/forehead is encouraging you to change 'where you are looking out of' - not your focus or target of attention, but rather 'where you sit' inside yourself. This came up in another thread, but you might find it interesting: the idea of "seeing from the core" [http://www.reptilianagenda.com/brain/br121804d.shtml]. Basically, you don't see with your eyes; you see with your mind. You actually don't want to be focussed on the sensations of the eye area in general life, and definitely not when meditating or trying "other stuff".

POST: what's the most profound statement or inference you heard from someone who has no occult experience?

A1: The wisest thing that anyone can say is, "I don't know."

S'good. Basically, "if you make every act be magickal act towards your desire, your desire will surely manifest".

...

...it's almost like we form an expectation in our minds of how it's supposed to happen, or what we need to achieve it, and that sometimes this expectation is a hindrance.

The hidden structure of our minds - belief/expectation - restricts the apparent routes things can seem to take to get to us. No sudden materialisations or discontinuities! Breaking yourself down into clear openness is probably the way to get things more directly (vs the traditional route of trying to forget it so your structure doesn't get a chance to influence things).

POST: Is there any ideology/religion that you find "wrong"?

Religious organisations tend to want complete control over their followers (christianity too), but that's a matter of the nature of people, and the power that privileged positions and promoting certain 'interpretations' gives, and capitalising on the fear of the times, which then gets perpetuated. Religions themselves, the original teachings, that's a different thing.

Q: original teachings
Are a hard thing to 'prove' to people :|

Yes. You have to 'prove' it to yourself, by experimentation.

POST: Why do you believe the way you do and how do you know you're right? Seeking truth....

All content is 'illusory', in the sense that all objects are mind-based, shaped from a background enfolded structure, corresponding to habitual forms which feed back on themselves, unfolding as "things". The more you go seeking in the world of objects - patterns in experience - the more detail you will discover, the more levels of granularity you will uncover. For as long as you attach yourself to the objects, you are bound to them I'd say. Identify with the background awareness, then you are free? Step back in to the space in which experiential content arises - and so recognise your experience is like a "mental dream-space".

No content (the structure, objects of experience) can ever by truth. **No belief** (the enfolded forms which lead to the spatial and temporal structuring of content) can ever be truth either.

POST: Magic Room(From Prometheus raising)+Questions

[...] what is it you don't get?

Q: the way to astral project and create the room and the computer

In this example, you're not meant to actually astral project, necessarily. Doing the thought experiment is enough. Just imagine yourself leaving your body and finding yourself in a room - and do the exercise in your mind.

To play this game you simply “astrally project” into the Magic Room. Do not ask what “astral projection” means, and do not assume it is metaphysical. Just assume this is a gedankenexperiment, a “mind-game.” Project yourself, in imagination, into this Magic Room and visualize vividly the Omniscient Computer, using the details you need to make such a super-information-processor real to your fantasy.

In truth, you don't even need to do any of this. You can just directly do the magick here - getting information, adjusting yourself, adjusting reality - by "wishing" or "deciding". More here [missing]. The rest of the imagery is just to provide you with a technique that is fun and accessible. Sometimes it helps if people feel themselves "doing something". As you can see with the Douglas Harding version above, that's all theatre and window-dressing; the details don't actually matter! :-)

(For actually astrally projecting though, see link I posted later. EDIT: this [https://www.oniros.fr/A1417.pdf].)

Q: AND I HAVE BEEN SUFFERING AND BUILDING AN ASTRAL TEMPLE ALL THIS TIME
GOSH
though I tried asking it question of my fourth grade teacher and it didn't answer

Hey, just trying to be helpful eh.

POST: Even if necromancers could talk to the dead for divination, why would they think that the dead would know the future?

They may not in fact be talking to the dead, but rather their idea of the dead - their anticipation and belief in future-knowing is sufficient to extract the information from the universe.

POST: What are some good techniques to remember one's dreams or dream more vividly?

Before you go to sleep, just really, really make the decision to remember them - "I will remember my dreams / I always remember my dreams" - and know it to be true. Most other techniques are in fact a variation of this: they are 'magickal' acts that you've decided will help, that say you are serious.

POST: Nous the cause of existence?

Nous is not a thing, but can take on the shape of things. Like an infinite blanket, which folds itself and therefore creates contours relative to itself. The contours/folds "exist", these are your objects. Nous itself does not "exist" in this sense. It's tempting got try to imagine Nous as a 'space', but even this is wrong, because Nous has no structure whatsoever. Space is a structured 3-dimensional object with implied boundaries and locations. Nous has no properties whatsoever. Nous is not, and does not, but becomes, and is.

POST: Do you find yourself "siding" with Chronos or Fotamecus? Neither? Both?

On backlash, it's not personally inevitable:

Even though we killed 45 minutes at a rest stop afterwards, when we re-entered the freeway we met right up with the other car even though they had never stopped. We thought the magick had worked very well until we received the backlash later that day.
For time compressed, an equal amount of time was expanded. The balance was kept. Travelling at sixty miles an hour, a fifteen mile stretch of desert highway took nearly an hour to cross. If we had already reached our destination, the expansion would have been fine, but Fotamecus was only able to hold off the backlash from the initial compression for so long.
After several similar events we mulled over various ideas to correct the problem of backlash and hit upon the idea of viral servitors--- the key to a process of mutation that would allow Fotamecus to eventually grow beyond our control. We worked several rituals in which we altered the sigil to make it possible for Fotamecus to make copies of itself. These copies wired themselves into a network that made them incredibly effective at preventing unwanted side effects. If one of them needed to compress time and another to expand it they would pass it off to each other through the viral network, maintaining balance and reducing the possibility of backlash.
-- from Don't Blame Me, Blame My Servitor

If Chronos just needs to be satisfied and balanced overall, then there is plenty of flexibility on offer. Potentially, taking the larger picture on board - targeted offsets - we can save all the time we want, provided we don't mind the planet Neptune's rotational velocity gradually slowing to a complete halt, say. What matter the integrity of the solar system, if it helps me get to work on time? :-) Meanwhile, if you work it right, it can be fine personally too: Compress that workday into an hour, expand that evening into a day. Time is balanced, but we get more of what we want.

Q1: Absolutely. If you don't give Fotamecus some direction, he'll do things as he sees fit. That often means you end up paying, but there's no reason you can't shuffle the bill around a bit instead.

This is generally true of magick, I guess. If you aren't specific, the easiest route is taken, the path that breaks the minimum number of "rules". If you are, then you can push things a bit further.

POST: The Idea that Materialism and Occultism are Mutually Exclusive Is Bullshit.

Results separate True Occultism from mere Philosophy.

Quite so.

Q1: You seem like a snake, because You are still very attached to Duality. I can sense you, but you're being cool at the moment, so I'll give you a 'pass.' Just don't act like a dipshit (like the Others) after the Consciousness Shift, and you too will flourish in the New World.
000, 111, 222, 333, 444, 555, 666, 777, 888, 999, 00011000.

Thanks for the 'pass'. I shall keep it safe. See you "after", then.

POST: Stupid question: practical magick?

Check out Phil Hine's Oven Ready Chaos and Alan Chapman's Advanced Magick for Beginners. They get straight to it: the magickal act is what you intend it to be, the rest is just so much theatre (potentially). Also, find a daily relaxation/letting-go exercise that works for you. Even just lying on the floor for 10 minutes twice a day and "giving up to gravity" can reset you and help keep you 'grounded'. The most effective power is... you.

POST: Is it dangerous?

Watch for obsession, as another poster suggests. Also, keep in mind a purpose, and make that purpose definite and real-world based. Getting lost in infinite reading and fantasising and ritualising won't help your life. However, finding out about how the world works and using it - for self-improvement and understanding, and enhancement of circumstances - is all to the good. Just make sure to live your everyday life; keep grounded. With OCD/anxiety, it can be tempting to reduce your focus to a distraction (which is really all OCD is) to avoid whatever-it-is-that-you-are-avoiding. Some kind of mediation may help.

POST: Myth buster: who here personally has gone temporarily insane from magick?

I just feel like the dangers are massively overstated. My consciousness, for good or ill, is extremely tenacious.

The danger is one of focus and perspective. You can end up locked into a worldview at the expense of daily practicality. Hence needing to stay grounded. Magick works with normal life, in face normal life works by magick. There's nothing "special" going on, it's just the practising magick brings about more extreme versions of what's already happening - and that can be very disorientating if you let it consume you.

POST: I have a question about a very popular type of "magic".

Q1: I know a very powerful witch that told me once the key to working love spells successfully is to love yourself. He said you should indulge in your beauty and masturbate like crazy. You don't want to WANT love. You want to BE loved.

Yeah, classic approach: Summon the feeling of the situation that you want to have, as the key thing.

POST: Anyone else feel like this when first beginning?

RAW got me started: Quantum Psychology and Prometheus Rising. You can really overthink this though: it, of course, is actually super, super simple. The more you think about it, the more you will obscure it. You "are the dream, are consciousness" right now - you are just obscuring it by looking and thinking. There is no theory to this, it is not made of concepts and cannot be understood in that sense. It can be talked about, but really it is something you experience. Do a daily practice like this:

- 10 minutes, twice a day.
- Lie down on the floor, feet flat with knees bent, head supported by books, arms by your side or hands resting on abdomen.
- Decide to give up completely to gravity: to "play dead".
- Let go of your body and mind, let them move as will. Allow them to unwind.
- Don't even "pay attention"; just let it be open and wide. If it focuses on some thought or pain briefly, let that happen, and let it open out again.
- After 10 minutes, decide to get up, but don't do anything about it. Wait until your body moves by itself. (Thus won't happen first time, but eventually it will happen.)

Basically, you are letting the "stuck thoughts" and "uncompleted movements" you have amassed unwind and dissolve themselves. You do not need to do anything for this to occur. Gradually, your perception will become clearer and clearer. Note: Any effort to focus or do anything will get in the way. There is a method of accelerating this by "overwriting yourself", but it's nicer this way.

...

Q1: I feel like the objective truth is Inifity itself (the All-That-Is, God, etc). But, if this is the case, then it become a giant paradox due to spawning paradoxes all over the place. Infinity would say that nothing is true and that everything is true (or CHAOS and ORDER coexisting at 100% for both of them), but in our limited ability to understand the duality of this, we see that the two currently cannot exist at the same time, but they have to. We just don't know how, but we can make some damn good guesses, yet they will never really be 100%, because they will always be a part of the whole and not the whole itself. Hopefully you understand what I am trying to say :)

Perhaps chaos is enfolded into order, or vice versa?

Q1: How many you's ARE there?
As I understand it, it can be an infinite amount. Depends on how far down the rabbit hole I want to take it.
How can an ego dissolve itself?
Not quite sure, but I feel it comes about from not having a need to protect the Self or a need to identify and separate the Self from the Whole. It dissolves from knowing that it is Infinity, but it is hard if not impossible to do when you are seeing all this from your individual conscious perspective. How can you describe infinity in its wholeness when you can only work from within it, never all of it unless you become all of it, and never from outside of it.
Some of the most basic thoughts are the 'craziest'...
And also some of the most True.

My thoughts:

The ego is just a mental thought that you (that is, consciousness) are having. You are infinite - you can "feel out" into space forever, right now, you will find - but you do have a perspective. There is no way to conceptualise this or intersubjectivity. You basically have to give up trying to work that out. The best way is to think of yourself as being All That Is, on a "time-share" basis. In moments when it is your turn, you are the whole thing. Or for convenience, just treat this as a dream, where you are the dream. The bunch of body sensations in the middle you have tended to think of as "you", but they are within the larger consciousness (the actual you, the dream and the dreamer and the dreaming, same thing), you just got in the habit of misidentifying with that part of the dream experience. You are an infinite self-aware blanket, which forms itself into the shapes of experiences, thereby experiencing itself. The blanket truth! [https://youtu.be/XfIiRKLMjDY]

Dunno what you've been reading, but I found certain things keep my sense of reality "loose". Read Rupert Spira and Greg Goode on non-duality. Read Advanced Magick for Beginners by Alan Chapman. Check out idealism, and lucid dreaming (Robert Waggoner's book is great). Shake up your direct experience! :-)

Magick is just committed intention, and it always works in some way or other (even if it just results in a dream of your desire). If you can get into the mindset of expanding your a Will and Presence into the whole dream, you will find that helps.

POST: how i think sigals work

A desire, almost by definition, is something you're holding on to. Nobody ever held onto a fulfilled desire. Magick (sigils, whatever) is a method of letting go of desire, releasing it psychologically, so that rather than being within you, it appears in the external world. Which is also you. It's a simple change of location, really.

POST: What is magick?

New fun definition for today: *A desire, almost by definition, is something you're holding on to. Nobody ever held onto a fulfilled desire. Magick (sigils, whatever) is a method of letting go of desire, releasing it psychologically, so that rather than being within you, it appears in the external world. Which is also you. It's a simple change of location, really.*

Everything works by magick. Intention => result. It's just that some results seem more linked - spatially or temporally - than others. The more distant the link, the more amazed we are (also, the more unlikely we are to intend such a result). The trick is, though, that experience is structured according to the concepts you have accepted. This applies to both the more advanced esoteric efforts, and to the everyday movements of your body and mind. Once you've tried some more exotic "requests" and had them answered, it'll mangle your notion of your sphere of influence, and perhaps what "you" are.

Q: Once you've tried some more exotic "requests" and had them answered, it'll mangle your notion of your sphere of influence, and perhaps what "you" are.
This is interesting. When you mean exotic "requests" you mean something slightly past that threshold of believably right?

Right. Something that pushes the temporal, spatial limits.

POST: Any Artists experienced in Sigil Magik?

Q1: There's an easy way to do it yourself. Just write out what you want the sigil to do, remove all vowels and letters that repeat, rework the remaining letters into a pattern that looks good enough, then charge it. Since you're doing it for a band, I'd suggest finding a musical or vocal way to charge it.

Q2: That is actually a really cool Idea!

Or - write out the purpose of the sigil. Remove all letters that don't correspond to those associated with musical notes. Maybe designate capital letters as 'sharps', lower case as unmodified. Then rearrange into a melody, or use as the basis of a chord progression - to create a sigilised song. Work that represents your work!

Very meta! :-)

POST: help name suggestion for a new music label that will attract goodgood fortune

Hmm. How about something like: 'Just My Luck!' Records.

And here is your logo:

- It's a vinyl record because you're a music label.
- It's slightly amended to be shaped like the outline of a fortune cookie, because you want to attract good fortune.
- It's purple because that's one of the lucky colors for the Year of the Horse, which is what 2014 is.
- And, of course, the record player needle is formed into a 'J', the initial of the label name - but also a 'smile'.
- The label name appears underneath in the style of a fortune cookie slip. (Alternate, cleaner version without the outlining here.)
- The font used throughout is PT Sans, which falls under the open user licence for commercial and non-commercial use.

Basically a sigil and a logo and name and good fortune, all wrapped into one handy package. ;-)

Yours to do with as you please.

POST: I have an honest question for people who practice occult things.

Most "Spells" are handed down by to person to person and books etc. What is stopping anyone from creating new spells or occultic practices that are unique to that person or that persons circle of friends?

Look up chaos magick or Alan Chapman's Advanced Magick for Beginners. People invent new approaches all the time, if they're into that sort of thing. They might not easily be called "spells" though. That's a bit 'Harry Potter' / cheesy websites [https://www.spellsofmagic.com/spells.html].

Q1: [http://www.spellsofmagic.com/spells/love_spells/commitment_spells/14662/page.html]
I call naivety! Look at this piece of.... Gold I found

Call naivety at me? (As in, you do realise I included that link as a joke, yeah?)

I didn't mean at you (I just woke up!). I mean at the website!!

Aha, just checking! :-)

There are some classics! Thing is, a couple of them almost correspond to genuine spells in older literature. (One of the 'invisibility' ones is the classic 'quiet yourself down' approach to be less conspicuous, so someone is doing a bit of reading sometimes.) Most, however, are - um - not!

Gonna do me some teleporting/time travelling, definitely - - -

...

But... but... it tells me how to time travel! Come on! I want me some 'flying ointment' too.

Actually in comparison to the first-mentioned website, it's not that bad.

POST: I just had a strong experience while meditating gazing into a mirror.

Q1: Any advice on what the hell happened?
This is a common question. People have experiences and they're trying to fit them into a conventional framework of some kind, so they ask peers to help categorize the experiences. If you understand why it's good to have some things stay outside convention, then the need for this will be reduced.

But, y'know, it's fun! ;-)

POST: How do you attain Buddha nature with a roof tile?

Simply sitting in meditation "exclusively" does not change anything, and by doing so you are not "polishing your character" to make it clear, you are simply being-as-you-are, unchangingly without investigation or examination. The tile remains the same old tile after Nangaku's efforts; Baso remains the same old Baso after his unexamined sitting.

POST: How reliable are the spells listed on this website?

That is a "fun" website really. Having said that, you can potentially use anything, with the backing of proper intention, to get what you want, so it could be used for inspiration to spice things up once you know more about what you are doing. Some people use "spells", others less so. Depends on your taste. Pretty much, you should invent your own approach in the end, once you've become accustomed to the ideas. For 'traditional' stuff, read Aleister Crowley. For chaos magick, a more relaxed approach, try Phil Hine's Oven Ready Chaos. For an even more free-form approach (anything goes, any act is magickal with intention) but which covers most areas, I recommend Alan Chapman's Advanced Magick for Beginners. (Follow links or Google in each case, pretty much everything is out there somewhere or is reviewed and discussed by someone.)

Then you might decide you love ritual and potion, or something more direct, or come up with your own crazy mix. There is much fun to be had.

P.S. If you ever manage to create yourself a time travel watch using that website, I want one!

POST: I'm asleep all the time

Where about 'in your body' do you experience yourself to be 'looking out from' - if at all?

Yes, I see things "from my body".

So, you might imagine/feel that "you" look out from a location just behind your eyes, or in your chest even. Where it is can change how the world seems, so maybe play with that: centre your attention in your abdomen, or your forehead, and see if that makes a difference? Being on the centre line can make things clearer, vision and perception wise - see here [http://www.reptilianagenda.com/brain/br121804d.shtml] for instance.

POST: It's been fun but I've failed

Don't give up; I know where you're at.

There are lots of types of "magick", some of which may not fall obviously under that banner. For pain, for instance, try John Sarno's The Divided Mind (just reading the book helps some people) and Les Fehmi's Dissolving Pain (awareness-based techniques, opening out and relaxing).

For depression though, keep busy! Stop thinking. Completely. Life can't be worked out, it's not something that can be "solved", and depression doubly-not. Wash the dishes, clean the bathroom, make tasty meals for yourself, make yourself socialise no matter what. Decide to get on with life no matter how you're feeling (easier said than done, but you can't solve the depression and then live, it works the other way around). Physical pain often comes hand-in-hand with depression; the ongoing "compression" feeling can be the problem itself. Do a daily relaxation exercise (lie on the floor, head supported, and "give up completely" for 10 minutes) to let yourself settle out at least once a day. Main thing is to be good and compassionate to yourself, and forgiving! I was always super-harsh on myself when I wasn't "happening", and that was the worst thing to do.

Good luck! :-)

(Meanwhile, Alan Chapman's Advanced Magick for Beginners helped get me back into it in a post-chaos way, if you are looking to rekindle your interest more generally. Anything done with intention is magick.)

POST: A request for help with Astral Projection

As has been mentioned elsewhere, the trick is to ignore the sensations and continue to focus on what you want to achieve. In the hypnogogia approach (which seems to be what you are trying to do?), let the sensations alone and continue to attend to letting the fragments and images form, and then crossing over (better description here). You'll get all sorts of wobbles and vibrations and perhaps noises; leave them be. You are not trying to enhance that sensation, it's just a byproduct for what you are doing.

POST: Hi Occult. Who Am I and What Can I Do?

Q1: If an Object existed long enough to have all it's parts replaced, is it the same Object?
Didn't this happen to some axe in a museum somewhere? I think it may have been Abraham Lincoln's.
EDIT: Nevermind, apparently this is a hypothetical axe [https://en.wikipedia.org/wiki/Ship_of_Theseus#Enlightenment_era]. Nevertheless, good question.

[QUOTE]

Ship of Theseus
The Ship of Theseus, also known as Theseus's Paradox, is a paradox and common thought experiment about whether an object is the same object after having all of its original components replaced over time, usually one after the other.

[END OF QUOTE]

Yes, you are basically "shiny and new" on a surprisingly regular basis, even your brain. Good article here. Your body is a pattern, not a thing.

...

*Q2: Hey like I said on a previous answer, professionals arent serious all the time. They fuck about more than regular folks. Ask any firefighter or military member. If you think doing something at a high level that you must be serious and "on" all the time, and start to think to that so many things are beneath you, that is the surest way to go insane, whatever field you take.
And if you havent caught on to the analogy, I am retired. I would like to enjoy wasting my time as much as possible.
And no it is not cleared up because it wasnt muddy to begin with. I wasnt asking clarification with what you were trying to do, I was calling out your lack of manners. Which I take special offense to because I was very generous with my answers to you.
Maybe I should try out whether Im a liar or not by fucking your shit up from all the way over here. Or you could just apologize for being rude. Up to you, Duke.

Hey, he was having a little joke - about himself really. As in, his idea of an enlightenment person would be some beyond such physical-world trivialities as reddit posting, so now he's (pretend) "disappointed" because it's not true, because you've posted on reddit!

Q2: Lol come on, I understand humor. Im a humorous fucking guy. But...
"better at language"
"more humble"
"reddit shitposting"
thats not humor, those are verbal jabs. especially after Ive tried to answer every question and comment he had respectfully, thats really asking for it.
good on you for trying to peacekeep though.

Aw well, it was worth a go. :-)

Q2: Nigga kept using "fount of consciousness", and he thinks Im bad at communication? Loool I can just smell the crease on his fedora. Fucking loser. IF YOU SEE THIS YOU LITTLE FAGGOT ILL BE WAITING ON THAT APOLOGY FOR 24 HOURS. AFTER THAT THE CONSEQUENCES BELONG TO YOU.
Anyways, you seem like a good dude. Whats your story?

Nowt wrong with a fedora. Unless you're Shia Lebeouf. Me? Enlightened, re-integrated Ruler Of All That Is. Y'know, usual everyday stuff. Dream-weaver, etc.

Q2: :) What do you mean by Ruler of All That Is?

Where do you think you are right now?

Q2: Do you ask that in the physical sense? The philosophical sense? Or the you know youre on reddit so nothing is serious sense?

Excellent response. The answer to all three, of course, is: in my mind. (You're lucky I keep it so nice and tidy and have maintained the air conditioning. Sorry about screwing up the world peace thing though.)

Q2: Ah ok.

More seriously, how does your experience compare with this, as in:

Awakening => Liberation => Enlightenment

As a stages model of development.

Q2: Like comparing going to fat camp vs being a pro athlete.

Nice. I say, jump straight to delete.

POST: Anyone else practice magick rather loosely?

I think the most important thing is that you feel a "fit" with your approach, or you won't commit yourself properly to the intention. At root, the acts don't necessarily matter in themselves. Check out Alan Chapman's Advanced Magick for Beginners for the most open version of this (basically, an act is what you decided it to mean; the rest of it is theatre).

Generally, the more you invest in something, the more results will take that form and the more your experience will adjust to match up with it. Getting yourself to invest can be the real trick - to "get out of your own way" - and that's where a lot of the extra bits and bobs appear. Also, philosophically speaking there are and have been lots of ways to "view the world"; it makes sense that peoples magickal viewpoint emerges from that. But what was 'obvious' even 100 years ago is less so now. This stuff has to be reinterpreted and reinvented regularly, to retain its meaning and utility.

POST: Serious inquiry. The occult has always been a big part of my life, but lately I've been experiencing quite a bit of negative happenings. Could I have done something wrong?

Were you... drinking, at the time of the accidents? Forget the occult, just start focusing on putting things back together. Depression is a spiral: events will arise consistent with that "vibe".

Learn some powering up is good though, as other poster suggested. Try lying down and visualising "golden energy" engulfing and liberating you, etc. Let go to it, abandon yourself to the image completely.

Also, decide to give up analytical thinking: do it today.

POST: Personal Perception of the Human Condition

Interesting. The purpose of life is... living!

Some questions:

- Is "Me" under my control?
- Is "Me" something I am, or something I am aware of or 'perceiving through', like a viewport onto the world?
- What is consciousness vs God? Are you a "fold in God's awareness" or are you a separate thing with it's own consciousness?

Q: Interesting how you're talking about Gnosis. I generally agree with you, except on one point: God is not the whole of humanity. It is tempting to think so, but in reality, we are all separate entities sharing the same world, or realm. There are different aspects of the realm that only a minority of humanity can reach or tap into, and it is up to the individual to discover that. God may exist, but humanity's conception of him is an egregore, used to shape and control the various societies and cultures. It exists in effect, but not in actuality. We are not one, as much as we love to think. In order to come to terms with oneself (which is basically the point of Gnosis), one has to see in fullness what he or she is, and what separates him or her from everyone else. This is critical.

Hmm. "God" exists as an egregore, but God is the name given to the ground of all existence, surely?

POST: Are Psychics real?

Real... what?

POST: Best Beginner Book?

I'd say Alan Chapman's book, which has been mentioned elsewhere, and Phil Hine. Also SSOTBME: An Essay on Magic, by Ramsay Dukes, the precursor to Chaos Magick but much more philosophically structured than most books. (Revised edition circa 2000.)

Q1: I don't think there is a "best book" for an absolute beginner. It depends where each individual is coming from, everyone has a scope of experience/perspective that they are going to fit information about the occult into. Say for example, you happen to study psychology best book to start with would be Jung's Red Book as it delves into the magickal mindset in a way that will speak to your knowledge base. English major? Try Poulet's Phenomenology of Reading for a primer on subject/object unification theory. Best couple of books to start with might be: Modern Magick, Tao Te Ching, Chicken Qabalah, Upanisads (specifically Chandogya, Brhadaranyaka), Meditations on the Tarot by Anonymous, Garden of Pomegranates, Liber Psychonaut.
The thing is that there is no best book to begin with. You have to read a lot of books before you start to even get an idea of what this whole magick thing is about.
I suggest instead of worrying about a best book to start with you should start thinking about a list of books.

Totally agree with no best book, but it's definitely easier to start by reading something modern and perhaps not too steeped in ritual or wordplay.

Q1: Agreed. It's hard to tell what reading level people are coming from. With these "I'm a noob" posts I wish people would include. 1.) What got you interested in magick/occult and what would you like to get out of it. 2.) What are your preconceived notions about it. 3.) Do you prefer structure or flying by the seat of your pants. That would be helpful.

It's half the problem: They don't even know that stuff yet! It's just, hey I'd like to get into magick, whatever it is, then see what I can do, and see what styles there are. I guess that these days the wealth of material available is actually confusing. When it used to be there was just "whatever book was in the library, or your friend had" then there was no choice and so it was ironically easier to get started. I just say "the Chapman book" these days, because it touches on everything and is written in modern sarcastic language, then they can jump off and see what they like afterwards.

Q1: I'm a bit embarrassed to say I've never read Chapman but I guess I should.
I think you are right about an over-whelming amount of material. It doesn't help that half of it is tripe! It can be daunting to think, okay there is all this material, but everyone disagrees on it, who do I listen to? Everyone should get a good primer on sourcing and rhetoric in my opinion. Teaching people how to find reliable sources is way more important than finding a first book per se. I also think that instead of pointing out "theory" or "how to" manuals it's also important to direct them to biographies and letters. The history of people is important! I think we tend to forget that there are people behind those books, with their own flaws and motivations. I mean it's important to know about all the splits in factions and why. For example, people frequently ask about AA lineage and want to know what the "right" one is but they don't want to do the digging to find out why Achad was disowned, why Kenneth Grant's order was disparaged.
Instead of a best book to start with page I'd like to see suggestions for mindsets to incorporate. Like question sources and find primary documents, laugh at yourself, play games with your mind, break yourself once in a while, as you read keep a running dialogue in your brain about what you disagree/agree with and why, embarrass yourself, do a random act of kindness, do a random act of meanness, have enthusiasm, doubt yourself regularly.

And the disparity between people's theories and their actual lives. Someone once told me that, when in a particular job or whatever, you should look around and "see if you'd want to be any of those people". That applies to much of this.

Mindsets: That's a very good suggestion. And, slightly related, an awareness of the metaphysics behind (a) magick.

POST: How do you think magic works?

Random screed. Magick works...
By intention, limited only by the structure and habits caused by previous intentions. Magick is simply a self-conscious version of what's happening all the time anyway.

Focus on a 1st person perspective here: The experience you are having right now. Left to its own devices, your world will unfold and flow in the same direction, unless interrupted and redirected. (By 'your world', I include your thoughts and your bodily actions and the larger environment; none of these are "you", they are all 'effects' and 'results'.) Intention is the way we do that redirection. The acts you perform don't matter, the intention behind them is what causes change.

Every act always has an intention. For instance, when you grab a cup of coffee the intention associated with that act could be "to grab a cup of coffee". However, it can equally be "to win the lottery". The actual act is irrelevant. If we view magick as "the means by which we summon a desired experience", then intention is the 'seeding' of that desired experience, which then ripples out. Intention is 'setting a target' for your world, and your world then unfolds towards it.

There is no underlying "solid" reality beyond the dream-like experience of the senses, therefore any experience is possible. However, because your world has developed certain 'habits' and a certain 'stability', this generally happens according to "explainable routes". In other words, there is rarely a sudden discontinuity in your experience. (If there is, then your memories would fall into line with it anyway.)

You can work on yourself and your beliefs, to make results appear sooner and more 'miraculously'.

Q1: I believe that reality is constantly self-generating itself at the will of consciousness (I), so if we are able to alter our consciousness, then we are able to alter our reality. I feel that this is supported by the double-slit experiment, and in fact you could say it's the foundation of my personal theory, though I didn't consider the DSE when creating it. Simple, I know, but it allows "magic" to be extremely accessible and armed with a LOT of potential. It basically labels reality as illusory, and when you see it this way you can do anything you want with it.
EDIT: Other posts have inspired me to go further...so existence is like a pyramid, right? As our consciousness ascends into higher places, we encounter concepts and archetypes that grow more and more distant from physical reality. These archetypes are within us humans, since we are both animal and divine, but our animal minds cannot fathom these archetypes and their scope; attempting to do so would render us mentally blinded. So we make these archetypes more easily accessible by humanizing them and associating them with things in the macrocosm; after all, it is all part of the same source, right?
When we do this, we create a path upon which our intentions and desires can travel to the top of the pyramid, like the path that a seed takes as it grows into a fruit-bearing plant. All we have to do then is pick the fruit when it is ready, or wait for it to drop into our hand. ;)
All of this takes place from within, because we have the whole universe inside us.

I believe that reality is constantly self-generating itself at the will of consciousness (I), so if we are able to alter our consciousness, then we are able to alter our reality.

How does this accommodate the different intentions of multiple magicians?

Q1: Could you elaborate a bit?

So, I agree with what you say. My own picture is that everything resides within consciousness, all possibilities are contained within it. What we do with intention is that we "seed" a new experience, enfolded into consciousness, which then unfolds, ripples out, until it is manifested as an experience we have. (Whether that is the "experience of owning and driving a Ferrari" or "the experience of meeting that nice girl" or "the experience of doing well in my exam.)

However, how do we account for "other people" here? Are they separate from us? And surely different people are intending for different, conflicting things? How is that resolved?

Q1: I think I see what you're saying...and it's actually a good observation to make.
I'm honestly having a really hard time answering this. There's a definite philosophical element to this...sort of like merging the gap between objectivity and subjectivity. We need to take this one step at a time...and I hope I explain my reasoning clearly.
The most difficult part of answering this seems to be the paradox that we are individual souls, even though we come from the same source. At the core, we may have different ideas of satisfaction, different images of the perfect fruit, but it all starts with the same principle: a seed. It is a universal principle.
So it's sort of like planting seeds in a garden. The soil nourishes all seeds just the same, even though in the end, the fruit that each seed bears will be very different from each other. What you're asking is like asking how the soil accommodates the growth of all plants.
When we see it like this, we reach a sort of understanding, a logical dead end, if you will, and we could technically use this analogy as an answer...but it can go further.
The real question here is not answered by asking "how," but by asking "why?" Why are we able to manifest our own intentions, even if they may be different from others'?
Why are we able to live out our own subjective experiences when we derive from the same source?
You've opened up a philosophical Pandora's box, my friend...
EDIT: Object agreement

My suggestion is: "Maybe it is all taken into account, all the time."

When we 'seed' an intention, it applies to all time and space. The whole of reality is reformed with that taken into account, and everything else taken into account. So it doesn't matter if you ask for a limited edition Ferrari, and slightly later I do too. The narrative of the universe will accommodate this. If when I did it, there was one Ferrari, when you do it, there will be - and will always have been - two.

There is no timeline of history and events that we move along, fixed or otherwise. Intention is fact insertion at the root, essentially, and the universe/mind always tends towards a coherent narrative. (See the bottom of my post here [Darkroom Vision & Chef Hats & Dreams], for an example in dreams.)

Something additional to contemplate: The reason we don't often experience discontinuities - say, when I 'magick' a taxi to be waiting round the corner, it doesn't seem to just materialise, the driver always has a story about how he came to be there - is because everything is reworked this way. If the taxi did materialise this second, our minds/memories would return a 'story' to explain it when we went looking for such a memory/explanation. (This happens a lot in hypnosis: Tell someone that John will now vanish in mid air, and they'll say he "must have left the room, out the door, when I was distracted".)

Meanwhile, we might imagine ourselves to be experiencing the world from different perspectives on a sort of "timeshare" rather than spatially and at the same time. We each get a mini-turn at being the whole universe. (This isn't exactly true: it can't be either spatial or temporal, but it provides an alternative way to conceptualise it.)

POST: At this point, wtf is the point?

7 principles, 42 laws? Sounds a bit much to me! I mean, surely it's just: relax/delete and intend/decide and get out of the way? Belief, or actually lack of unbelief, being key.

However, until you get materialisation sorted, you're going to go hungry. Do you have that sorted yet?

Q: And some, what really gets me, as i said before, is we aren't just moving away from the stress and just making the zone. That's what i want to discuss, what can we do so that it's based and no one feels like they are carrying anything and at the same time we can make shit happen for the other shit to experience, unless you just want to forget the rest of it and just see a small degree - there's so much more.

Hmm. I always thought the fun of this was using magick in amongst the muggles - to be super-cheesy. Making the maximum out of living in the city or wherever, making things happen. It we were all in a 'Special Delimited Zone' it would be a bit boring.

For instance, lucid dreams are a lot of fun. Everyone tends to begin by harnessing it and taking control. After a while, though, you usually stop doing that, and explore... tweaking things occasionally to make them more to your liking, but not radically redefining the reality.

POST: Do you guys ever get stumped when you are trying to decide just "what" to do your magick for?

Yep, sounds like depression. So - - -

Maybe just don't bother about wanting stuff; that might be the wrong approach. Instead, concern yourself with what needs done, and use magick to help you with that?

The approach: Ask yourself, "what needs doing now?". And then go and do it, no matter how you feel. After that task is complete, ask yourself again. Maybe the task will be "go wash the dishes", doesn't matter. You're being constructive.

As you go along, you might encounter things where magick will help: You need to get some paint of a particular colour, so you "do a magickal act" to make that available, etc. You don't always have to be working towards some "big goal"; being busy is enough. In fact, there are arguments against having goals [https://zenhabits.net/no-goal/].

Christopher Walken said once that he never planned his career, he just did what came up, and that he wished he could live his life by cue cards. Why not do that, using the method above? Who knows what may turn up!

Q: Why don't you do magic FOR Motivation? I often start with that when I just don't seem to get myself to do anything for months

He can't be arsed.

POST: Astral Travel clarification please...

Yes, it's a muddle. I think you can help select the "correct" version by choosing a method that's not too ambiguous. For instance, trying to OBE from a dream or during the night can lead to a dream-like experience, using visualisation you might just enter an image fragment which then expands into a dream.

If you do something more direct, like the "rope technique", then you remain conscious throughout and are actively choosing to "leave your body and stay here" rather than "explore the worlds within", so to speak?

The 'sparkles' technique from this [https://www.oniros.fr/A1417.pdf] is quite reliable, but leaves doubt as to whether you're just seeding a new world to experience. (It's a good read anyway though.)

Rope Technique

Forget visualisation, as in "picturing"; the rope technique is all about generating the feeling of the rope. You lie down, and feel your hands take hold of a rope that's dangling from above, end up at your chest level. Then you feel yourself pulling up on that rope, hand-over-hand, pulling yourself out of your body. You do this from the perspective of it actually happening, right now. It sounds like you might have fallen into the common trap of thinking-about or visualising-about (3rd person perspective or 'elsehwere') rather than trying to generate a direct experience (1st person perspective and 'here, now').

Does that make sense?

Buhlman's pretty enjoyable. You should read Oliver Fox and Robert Monroe too, if you haven't. Fox is good because he was an early pioneer, and his early diary-form is very much from the perspective of a personal experience.

POST: Help a soon-to-be Beginner?

Perhaps you need to realise that Christianity itself is a magickal tradition. Much of the New Thought movement of the early 20th Century was based around an interpretation of the Bible as a reality/magickal manual (e.g. Neville Goddard). This subreddit [https://old.reddit.com/r/ChristianOccultism/] might be of use. You can't push through things with willpower, rather you need to embrace them and include them within yourself, let them become part of your momentum. The reason you are so passionate about this is probably exactly because of this need to embrace and overcome your guilt.

...You just need to push through. It's just conflict/resistance. Don't take it too seriously. Any step forward into a new world or a different way of doing things has this associated with it.

On your other question, the meaning of the word "sin" is to "miss the mark" - it's not "evil", it just means to not be at your best. And those passages do not mean quite what you think. Each essentially says: there are behaviours which get in the way of getting in touch with your true path and nature (that is what "God" is), and because they obscure your deeper intuition (distracting your attention) you will not pick up on the directions and actions you should be following. There is the notion of "True Will" which is essentially Your Nature and what you should really be doing. The warnings against mediums and manipulations is that they can turn you away from looking within, to your deeper knowledge. **"God" is your inner self, your true self, and the "Son" is that which arises in the world from this.** That is why so much of magick is focused on inner exploration and clearing out perception. There's nothing wrong with doing magick, therefore, but you might find that as time goes on you do more 'inner magick' and find that your life flows better and you don't feel the urge to try to directly influence the world around you. 'Passive magick' where you are open and synchronicities arise to help you along, and what happens to you is what you "really, really want", arising spontaneously from within you.

TL;DR: If you feel drawn to this, then pursue that. This 'inner momentum' is what you should be trusting. The scriptures are not saying what you think they are saying. Go for it.

...Hey, that's great. The thing you did there, you'll find useful for dissolving all sorts of barriers. **The world is now yours!**

...Yep. So long as you are honest about how you feel before you push through it (faking yourself doesn't work). When you know what to do, sometimes you've just got to get a hold of yourself and the world, and make it move along! :-)

"Yeah, but..."

It depends a bit on belief and intention. If you believe that "what goes around, comes around" then wrapped in the intention associated with your magickal act will be the idea that you should get hit by it. You will be effectively "wishing for that". You get what you think you deserve!

There's that way of looking at it, and also the notion that "all of this is you", so by intending harm on an aspect of the world, you're basically directing harm towards yourself. Magick can be viewed as the skill of generating desired experiences. If that is so, then you should really only work on generating positive experiences for yourself. Blockages, barriers - whether situations or people - should be allowed to fade or dissolve, or be turned into benefits, not be destroyed.

...I wouldn't get too hung up on that. It's the intention behind the ritual that matters most, with filtering by your background beliefs / expectations of how things work. The world happily gives you what you want, good or bad, it doesn't care. You don't need to watch your individual thoughts so much as take care with the "posture" you adopt. That should be expansive and positive. And you should always question why your are trying to summon something. Note, there are other ways to approach stuff besides formal ritual. See Advanced Magick for Beginners by Alan Chapman, SSOTBME: An Essay on Magic by Ramsay Dukes, or Oven-Ready Chaos by Phil Hine for example. Every intentional act is an act of magick: If you drink your cup of coffee while saying "every sip of this coffee means my day will be luckier", then that is magick. Of course, most people drink their cup of coffee while intending... to drink their coffee. Is there something specific you are trying to achieve?

...No don't worry. Recognise those thoughts and just let them pass, returning to what you are actually focusing on. Just keep coming back to your purpose. Stray thoughts, like anything, are only a problem if you divert your energy to them and let them carry you away. This is no different to, say, if you are studying and you let the thought of going to watch TV instead carry you away!

POST: Beginner here. Is there a wikia style guide or an online source of encyclopedic knowledge that would be a good place for some one to start their journey?

Depends what you want. If you want rituals and mystery and so on, then you can immerse yourself in that. If you just want to get practical, then you can simplify things a bit. There are probably two sides: finding out about 'magickal practices' and then exploring 'the nature of reality' (which turns out to be about 'the nature of the self').

There's a free copy of Phil Hine's Condensed Chaos available here [Dead Link]. Alan Chapman's Advanced Magick for Beginners is definitely worth your while. And perhaps a mix such as Magick on the Edge to give you a flavour of different people's approaches.

To explore about reality/yourself, you should consider looking into non-duality (e.g. Presence by Rupert Spira, The Direct Path by Greg Goode, the work of Douglas Harding.) It's a nice thing to be doing in parallel to any more esoteric stuff; keeps your perspective intact perhaps. If you're feeling daring, George Berkeley, or later authors, exploring things more philosophically.

Have fun.

POST: Anyone else feel like this when first beginning?

*Q: **First off, if anyone finds how I will be writing difficult to follow it is because I am trying to tie together several ideas at once to make a big idea, trying to pull a bit of my history and experiences together to let you know why I am trying to say what I am saying. Another way of looking at it is trying to describe in words (a limited thing) an intuitive knowing, which language is not the best at doing. Bear with me here... (and sorry if I irk any grammar nazis out there).***
I feel like my ultimate goal, currently, is transcendence and the accrual of knowledge in order to try and find Truth, absolute Truth (or as close as I can get to It). I know there is so much more than this physical world we live in, and I want to ultimately experience that "outside" of my physical body and really outside of time itself (although I know it is possible to learn a bit of it while in this physical world with this physical body [as above, so below- looking deep within perhaps as another way], but not on the level that I want to experience it at).
I have several ways of looking at Magick, but I really fall in line and enjoy the R.A.W. outlook of it. He is the author that started it all for me and I agree (currently) with much of what he writes. My main go to for playing with 'reality' is through Chaos Magick and what little I know of it.
This is where it gets a bit confusing, because I can look at all of this from several ways. The two main ideas at the moment are 1)There is a physical world and legit "spiritual world", and magick is a way to bridge the gap and work in one to affect the other utilizing Universal Laws (think 'The Kybalion'), and 2) The Universe is a way for the infinite Source of everything to kind of do its thing and bridge out into infinity (as I understand it because I have to account for time in this Experience) through the experiences of consciousnesses (hard to describe...), and we are a part of it as it is a part of us. Our consciousness/Mind affects the reality we live in and perceive, and by changing the Mind (magick one way of doing this) we can change the reality and thus the Universe, and perhaps visa versa to some extent... Both of these could be true, or false (such as this physical existence is "it" and everything is just a result of chemical reactions within the body to to make and experience through what we call consciousness), or a mix... That is part of the Grand Mystery of it all.
One way of describing my trouble is that there are a lot of maps of the territory, and I can choose one to see a certain part of the terrain I want to see (Meta-programming), but the map is not the territory and I want to be able to SEE and KNOW the territory all at once (much like reading a map except the only real way to know the territory is to experience it, but I can only experience a little bit at a time and I am not sure if what I am experiencing is the REAL/TRUE terrain, or if it perverted because of the "instruments" i use to sense it).
For a bit of personal info, once i get out of my current career obligation (military), I plan on going into psychology and exploring the mind/reality aspects more deeply. I kind of lean more heavily toward this relationship to describe how "this" (this world, these experiences, the processes, etc) works.
I basically will follow a path till it leads me into a circle, which causes a lot of mental frustration, but then it tends to take me to a higher sense of understanding, only to go down a new path and repeat the process. A lot of this shit starts to 'break down' and fold into itself only to re-emerge out of itself, one way of describing it is as if you keep discovering/running into "reality koans" all over the place.
Logic only gets me so far, then it leads me to a state of intuitive knowing... but I want to be able to take this intuitive knowing and be able to but it into logical terms, which is the fucking HARD part, if possible at all. I mean, how can you absolutely describe infinity? It is impossible because you will always be describing it from within (yet you 'can' describe it as if from outside, kind of, but then we get back to the whole circles and koans bit....). Eventually, you can start to gain a deep intuitive knowing of it (enlightenment?), but then how can we put this knowing into words/symbols so others can know of it in in a minimalist way?
I hope this kind of makes a bit of sense to you. I wish I could just Matrix you what I know and feel so you could understand where it is I am coming from, but words only go so far in describing something of this magnitude.

RAW got me started: Quantum Psychology and Prometheus Rising. You can really overthink this though: it, of course, is actually super, super simple. The more you think about it, the more you will obscure it. You "are the dream, are consciousness" right now - you are just obscuring it by looking and thinking. There is no theory to this, it is not made of concepts and cannot be understood in that sense. It can be talked about, but really it is something you experience.

Do a daily practice like this:

- 10 minutes, twice a day.
- Lie down on the floor, feet flat with knees bent, head supported by books, arms by your side or hands resting on abdomen.
- Decide to give up completely to gravity: to "play dead".

- Let go of your body and mind, let them move as will. Allow them to unwind.
- Don't even "pay attention"; just let it be open and wide. If it focuses on some thought or pain briefly, let that happen, and let it open out again.
- After 10 minutes, decide to get up, but don't do anything about it. Wait until your body moves by itself. (Thus won't happen first time, but eventually it will happen.)

Basically, you are letting the "stuck thoughts" and "uncompleted movements" you have amassed unwind and dissolve themselves. You do not need to do anything for this to occur. Gradually, your perception will become clearer and clearer. Note: Any effort to focus or do anything will get in the way. There is a method of accelerating this by "overwriting yourself", but it's nicer this way.

...

Q: I feel like the objective truth is Inifity itself (the All-That-Is, God, etc). But, if this is the case, then it become a giant paradox due to spawning paradoxes all over the place. Infinity would say that nothing is true and that everything is true (or CHAOS and ORDER coexisting at 100% for both of them), but in our limited ability to understand the duality of this, we see that the two currently cannot exist at the same time, but they have to. We just don't know how, but we can make some damn good guesses, yet they will never really be 100%, because they will always be a part of the whole and not the whole itself.
Hopefully you understand what I am trying to say :)

Perhaps chaos is enfolded into order, or vice versa?

Q: How many you's ARE there?
As I understand it, it can be an infinite amount. Depends on how far down the rabbit hole I want to take it.
How can an ego dissolve itself?
Not quite sure, but I feel it comes about from not having a need to protect the Self or a need to identify and separate the Self from the Whole. It dissolves from knowing that it is Infinity, but it is hard if not impossible to do when you are seeing all this from your individual conscious perspective. How can you describe infinity in its wholeness when you can only work from within it, never all of it unless you become all of it, and never from outside of it.
Some of the most basic thoughts are the 'craziest'...
And also some of the most True.

My thoughts:

The ego is just a mental thought that you (that is, consciousness) are having. You are infinite - you can "feel out" into space forever, right now, you will find - but you do have a perspective. There is no way to conceptualise this or intersubjectivity. You basically have to give up trying to work that out. The best way is to think of yourself as being All That Is, on a "time-share" basis. In moments when it is your turn, you are the whole thing.

Or for convenience, just treat this as a dream, where you are the dream. The bunch of body sensations in the middle you have tended to think of as "you", but they are within the larger consciousness (the actual you, the dream and the dreamer and the dreaming, same thing), you just got in the habit of misidentifying with that part of the dream experience.

You are an infinite self-aware blanket, which forms itself into the shapes of experiences, thereby experiencing itself. The blanket truth! [https://youtu.be/XfliRKLMjDY]

Dunno what you've been reading, but I found certain things keep my sense of reality "loose". Read Rupert Spira and Greg Goode on non-duality. Read Advanced Magick for Beginners by Alan Chapman. Check out idealism [https://www.bernardokastrup.com/], and lucid dreaming (Robert Waggoner's book is great). Shake up your direct experience! :-)

Magick is just committed intention, and it always works in some way or other (even if it just results in a dream of your desire). If you can get into the mindset of expanding your a Will and Presence into the whole dream, you will find that helps.

POST: Occultism and Depression

Also, how does being an occultist change your approach to depression? Are you more likely to try to solve things yourself? Are you more likely to interpret the symptoms "esoterically"? And can you treat yourself "magickally" from the outset?

I wonder whether the sense of increased personal power can work beneficially and against too.

The seratonin-uptake model of depression is in doubt these days, for instance, and many depression medications have been criticised for being little more than placebo. If that's the case, then coming out of depression really is a work of magick (as in, intention and commitment, interpretation/declaration of an act as causal, rather than the nature of the act itself).

And 'consciousness-widening' acts might well loosen its hold?

I think this question is very relevant. I struggle with depression and often I lose interest in occult topics, stop reading, etc.
I'm not inclined to use psychiatric drugs to treat depression. I can understand OP's perspective that the drugs could be seen as magickal, but I'd be more inclined to use meditation and entheogenic approaches as a magickal treatment.
I think that being an occultist means having (or striving to have) an awareness of your inner state, and working to be able to alter that state in accordance with Will. So from my perspective, although depression can affect anyone, the primary difference with an occultist would be their way of viewing the depression, and perhaps an increased motivation to face and resolve the pain at the root of the depression with tactics of ritual, divination, meditation, etc. rather than with therapy/pharmaceuticals alone.

Hmm, yes. I think the occultist is better placed to do things such as experiment or understand their attention and their state and transform that.

Even simple things, like hypnosis/visualisation to "energise" oneself or change one's "mental posture" can be good. And an occultist is more likely to have developed the ability to "commit" to an act such as this. I think that having some sort of daily practice is more common for development generally, and might help depression too.

Another thought was: The occultist is likely to have long terms aims to succeed at this or that, and Will for particular results or life-changes in the future. This can help "keep life running" whilst depressed, if they can at least stick to that, because things have been set up in advance.

POST: Are you studying too much?

My thought: **keep purpose in mind.** It's lots of fun to read-about and explore and experiment, but you have to keep the balance between your outer life and your inner life. They are undivided and the same, and both need your attention so that they support one another. If you can tie your occult studies to definite outer aims, that can help. Why not combine your art with your magick? Whether that's summoning inspiration, or actually embedding magick into it. There's an infinite amount to "learn", but also nothing much to learn. Your life is just made up of experiences. At the moment you are choosing to experience "reading a lot" and "thinking about this topic a lot". Sometimes the implicit fantasy-dream element of magick can be a whole lot more attractive than the apparently mundane everyday life stuff, but: **The true purpose of practical magick is to summon/improve your experiences**, whether that's to clear out some misconceptions so that you have a clearer view of reality (inner), or to generate specific experiences you desire (outer). (Note: "experiences" includes "the experience of owning an object", etc.) So, decide what experiences you want to have, and start using magick to access them. If you don't do this, then you are reading and studying without focus - just for the wank of it basically - and that'll go on forever. All magickal traditions have the same underlying idea, because they are dealing with the same underlying universe. Be sure to read some stuff that tries to strip it back, such as Neville Goddard, Phil Hine or Alan Chapman. This just helps stop you getting too lost in the more fantastical elements (which do exist, but are not necessarily required). Having said all that, coming to your own personal "worldview" is very beneficial, whether that's "the world is a lucid dream, amongst many" or whether "we are but fragments of a turtle's shell". So that's one aim you can have when doing all your reading: synthesising your own approach and working out its implications for your real life.

TL;DR: Uh-huh, but **remember to live your life.**

TriumphantGeorge Compendium - Part 27

POST: I have a little bit of an emergency... Could use some perspective.

You are over-using and over-thinking, I think?

Possibly over thinking. Like, trying to hard to put meaning behind all of it.
Over use, though... Read what I pointed out to mysterymoth. I see no real difference between LBRP, prayer, chakra cleansing, etc., in so much as they both provide release of internal negative energy. I'm pretty sure that as long as it's not interfering with your everyday responsibilities, you can't really overuse LBRP.

Yeah, you're really searching for the meaning. As to LRBP, you just don't need it that much: a morning refresher, a calming in the evening, that's enough? But, hey, it depends a little on what system you're using. To me, it's just a "reset".

You sound like you've become a bit ungrounded. Do you do anything to keep your focus centred?

I do regular meditation which usually starts with some kind of banishing. I fluctuate between Chakra grounding and LBRP depending on what feels right at the time, and actually, up to this point, I was feeling pretty great about everything in general. That's part of why I was a bit startled by the dramatic shift in both external and internal environment for both me and my fiance. Do you do anything to keep you grounded that you wouldn't mind sharing? I'm always open to new ideas.

I don't do much: I do a lie-down-on-the-floor exercise twice a day, where I let go, expand out into the room, and "overwrite myself" with empty space. (I also then make sure my attention stays open and loosely centred either on my centreline - somewhat behind my eyes or lower abdomen - during the day.)

POST: the seemingly opposing view points in occultism

A1: all realities exist. you need to find the one that is relevant to you

Q1: I don't tend to believe this way. I think there is logical issues with it. If I have two view points that are saying total opposite things then one must be right and one must be either wrong or not totally correct. I believe there is an objective reality. So to say that you can have multiple realities is admitting that they are not actual realities. they might be subjective points of view but to be a reality it has to be anchored in objective truth.

A2: if your not willing to step outside of Aristotelian logic and apprehend paradox you wont get very far in occult studies.

Q2: If the many worlds interpretation of QM is correct, then we do live in a multiverse, all possible realities do exist and you navigate a field of infinite potential futures with each choice you make.
All worlds being equally real and populated in each moment with minds as real as your own.
Before you scoff and say it is nonsense, the majority of physicists believe in the many worlds interpretation even Hawking.
[http://www.physics.wustl.edu/alford/many_worlds_FAQ.html]
[http://www.quora.com/Why-do-60-of-theoretical-physicists-believe-in-the-many-worlds-theory]
It is not a fringe view.
David Deutsch of Oxford has shown that the math of the many worlds interpretation checks out, and agrees with our observations.
[https://web.archive.org/web/20071121085925/http://www.breitbart.com/article.php?id=paUniverse_sun14_parallel_universes&show_article=1&cat=0]
The Oxford team, led by Dr David Deutsch, showed mathematically that the bush-like branching structure created by the universe splitting into parallel versions of itself can explain the probabilistic nature of quantum outcomes.

I scoff and say "nonsense"! ;-)

Since we only live in one reality, this is effectively just story-making? If we never experience the branching, and only experience one sequence of choices, how does it help?

Except as a mathematical or diagrammatic 'aid' to describing or visualising probabilistic processes, but that doesn't correspond to there literally being multiple universes...surely?

Q2: correspond to there literally being multiple universes...surely?
The earth was the center of the universe not to long ago, there is only one universe and only one version of you observing it today.

I do take the point. However, the heliocentric alternative is something that could be tested and observed, there is no suggestion for how multiple-branching / many-world can be observed.

I'm all for alternative configurations / theories for the same data - having different 'stories' can provide real insight - but I don't think those two are in the same category, as I see it at the moment.

Q2: Here is Geordie Rose founder of D-Wave, maker of the first proven quantum computer.
[http://www.youtube.com/watch?v=MyUbWl8jPQU]
Skip to the 4 minute mark.
He comes out and says they believe the many worlds interpretation is correct, and they are sharing processor resources between these many worlds.

Thanks for that, will check it out when I get a moment.

Translation I have the attention span of a goldfish and will never watch it ever.

Right, just had a look: it's the David Deutsch quote.

Copenhagen interpretation, many-worlds view, they are reasonable attempts to account for - to provide a 'visualisation' for - the apparently probabilistic nature of quantum physics. However, there are alternatives: David Bohm's ideas, 'active information', extensions to the de Broglie pilot wave idea. In the end, as Bohr said: look, the maths works and is predictive, maybe you just have to put aside the notion that it's understandable. Many-worlds is just a placeholder for people who don't like the idea of a literal wavefunction collapsing into a single outcome.

Somewhat, much of this is a matter of taste.

Having said that, it's certainly fun to think about all this, and it can provide inspiration for things.

Q2: Since you aren't going to watch it here is a transcript I took the time to type up, not that you will be bothered to read it.
There is a quote on screen from David Deutsch
"Quantum computation ...will be the first technology that allows useful tasks to be performed in collaboration between parallel universes."
David Deutsch @ TED 2005
3:57-4:27
This quote is from a respectable scientist in fact one of the founders of this field that may look a little strange to you who don't follow theoretical physics, but there is a very

clear prediction that our most successful theory of nature makes and that is there are an enormous number, mind-boggling large number of parallel realities as real as this one that have different consistent histories
4:44
Quantum mechanics makes a very specific prediction that all of those (parallel universes with different histories) are as real as the thing that you remember
4:55
But science has reached the point now where we can build machines that exploit those other worlds and quantum computers are perhaps the most exciting of all of these 12:07-14:00 imagine that there really are parallel realities out there and imagine that you have two that are exactly identical in every respect all the way out to the horizon as far as we can see down to last little atomic detail of every single thing with only one difference and that is the value of a little thing called a qubit on this chip (contraction of quantum bit) and that qubit is very much like a bit or a transistor in a conventional computer it has two distinct physical states which we call zero and one per bit in a conventional computer these are mutually exclusive that device is either one or the other and never anything else. ***In a quantum computer that device can be in the strange situation of where these two parallel universe have a nexus****, a point in space where they overlap and when you increase the number of these devices,* ***every time you add one of these qubits you double the number of the parallel universe you have access to*** *until such time you get to a chip like this which is about 500 of these bits you have something like two to the five hundredth power of these guys living in that chip* ***so the way I think about it is the shadows of these parallel worlds overlap with ours and if we are smart enough we can dive into them grab their resources and pull them back into ours to make an effect in our world now this may sound very odd to you and bizarre*** *and in fact I am using language that a normal theoretical physicist probably wouldn't use, but this is* ***what I am telling you is absolutely correct and in line with the way these things actually work.***

Thanks for your effort, I appreciate it.

Seeing it earlier triggered a memory of a profile I'd read on Deutch a few years back. Tracked it down to here. You might find it a good read if you've not already seen it. It's pretty balanced; it's the New Yorker and so doesn't gave an agenda!

There's a good quote:

The strangeness of superposition is, as Deutsch explains it, simply “the phenomenon of physical variables having different values in different universes.” And entanglement, which so bothered Einstein and others, especially for its implication that particles could instantly communicate regardless of their distance in space or time, is also resolved. Information that seemed to travel faster than the speed of light and along no detectable pathway—spookily transmitted as if via E.S.P.—can, in Many Worlds theory, be understood to move differently. Information still spreads through direct contact—the “ordinary” way; it’s just that we need to adjust to that contact being via the tangencies of abutting universes. As a further bonus, in Many Worlds theory randomness goes away, too.

And this gets to the heart of it. The Many Worlds theory is a way to get back to determinism for people who don't like the 'randomness' and, most importantly, that a system can hold itself multiple states at once, and multiples of multiple states at once.

It provides a 'picture-able' approach to the problem, rather than being left with the raw maths. It's a cool way to imagine it, but it seems clumsy to think that it is really happening as described. Inelegant. Nothing wrong with that, but to take it literally is not I think useful. I suspect a better view will be invented eventually.

But if it works then that is fine. The history of physics is filled with ideas that worked, led to new insights, but were then discovered to be kinda-wrong of just 'useful fictions', and on we go (see Paul Feyerabend [https://en.wikipedia.org/wiki/Against_Method] for fun on that).

The problem with quantum mechanics is that the maths works but there are several different interpretations, all leading to the same result, so it's hard to distinguish between them, except by preference. Seemingly opposing views which, in terms of result, aren't really opposed. They all work.

I don't have a problem with 'multiple states' that collapse on observation, so Many Worlds just seems like a bit of fun. I quite like the idea that it's the whole environment that collapses the state. But there you go.

It's a great topic though.

Final quote:

An example of the agnostic view is given by Carl Friedrich von Weizsäcker, who, while participating in a colloquium at Cambridge, denied that the Copenhagen interpretation asserted "What cannot be observed does not exist." He suggested instead that the Copenhagen interpretation follows the principle "What is observed certainly exists; about what is not observed we are still free to make suitable assumptions. We use that freedom to avoid paradoxes."

Q2: *Thanks for your effort, I appreciate it.*
You appreciate something you couldn't be bothered to read.
Right...

Um, I did read it, and then I took the time to respond thoughtfully.

Let me say: this isn't news to me. I studied this stuff. Did you read my response? The New Yorker article is pretty accessible to the non-scientist. The Many Worlds view is an interpretation. Amongst others. Most physicists just don't care much. Most don't agree.

There's not much to separate the idea of 'Many States, all of which contribute, only one of which you observe' from 'Many Worlds, all of which contribute, only one of which you live in'.

There are silly reasons to reject Many Worlds (this [https://www.preposterousuniverse.com/blog/2014/06/30/why-the-many-worlds-formulation-of-quantum-mechanics-is-probably-correct/] is a good article covering that), but when you examine it you find that the 'worlds' idea itself doesn't really make much of a difference to people's actually work in detail; really it's just 'states'. (But there's nothing wrong in that as such.)

You might find this interview interesting reading [deleted]. Just came across it. Both a physics and philosophical angle. Anyway, check it out.

Q2: The thing is George, Let's say we prove without a shadow of a doubt that there are parallel universes and they very weakly interact via gravity, and we enable communication between ours and another. No one would ever believe it even with proof. It takes an army and a revolution to change paradigms.

Point well made. Generally I am happy to go with usefulness of concepts while being aware that I am doing this. Of course, we are never at "the end of history" and recognising this is quite freeing.

For this, I think we can operate more directly, conceptually.

...

A1: so you are saying some of it is bullshit, whereas scientific research says all of it is all bullshit
you might have problems making progress with that view

Q3: I mean sure I am saying somethings are not true. Unless you expect me to believe everything I hear which is just silly. Scientific research has nothing to say about it they often are not capable of measuring anything or devising experiments to test claims of an occult or spiritual nature. Now as human beings they may be saying it's bullshit but that isn't really fair and not in the spirit of science. If they cannot measure it or test it they should say nothing until they can approach it experimentally or disprove it mathematically which they have not been able to do.

Q4: *Scientific research has nothing to say about it*
Yes sir it does.
they often are not capable of measuring anything or devising experiments to test claims of an occult or spiritual nature.

Sure they are. The entire point of me being here is to find people who want something real, and showing them the best scientific evidence to support it.
If they cannot measure it or test it
Of course they can and have.

One key thing: Many good results are "life results", as in they are personally meaningful but are one-offs and can be explained away as coincidences with a describable chain of events. Most useful magick - or I mean, the magick most people are seeking in the end - probably isn't of the psi / spontaneous materialisations / researchable kind. It all falls within the normal laws of physics.

Not many people seem to be deliberately pushing for something more than this.

Q4: One key thing: Many good results are "life results", as in they are personally meaningful but are one-offs and can be explained away as coincidences with a describable chain of events.
You are debating in a vacuum, as you don't now what it is I am referring to.
What I am referring to is something real you can quantify and objectively demonstrate.
Most useful magick - or I mean, the magick most people are seeking in the end - probably isn't
Drawing sigils, chanting incantations, performing rituals, making seals, making potions, visualization, all of that nonsense is make believe.
It is only useful as entertainment.
Not many people seem to be deliberately pushing for something more than this.
There are maybe 5 people on the entire internet that I am aware of pushing for something more.

This brushes most "magick" aside, as generally conceived and practiced, which is fine. It is impossible to test objectively, it is subjective experience by its nature.

What can we quantify and objectively demonstrate at present? Or what can we aim to in future?

If you can't test it objectively it is make believe nonsense or spiritual roleplaying. What I am talking about is something real you can demonstrate.

The problem is, we are reducing the scope of what is real to what is repeatable within very limited constraints. One-hit results, for instance, aren't testable by those methods. We can't say they aren't real, just that they don't fall within the parameters that allow us to examine the phenomena; they can't be proved by those methods. There are some things you can only test for yourself.

Lucid dreaming, for instance. Now there is lab work done with that, but for the longest time that was dismissed, because it is very much a subjective experience, and even now it is argued that it is an imagined state.

Let me be clear: The fact I'm saying that some phenomena might be excluded from this approach doesn't mean, a) That I believe all these things exist or are as described and, b) That I don't think efforts using those methods to explore phenomena that do fall within their scope should not be pursued to the fullest.

Anecdotes aren't evidence, but they are personal data.

Not something I discuss in pubic.

Oh, give me a hint. It'll make all the difference! :-)

Q4: The problem is, we are reducing the scope of what is real
It isn't so complicated. How many millions of people chase magick and occult bullshit daily? How many people are rich as a result of it?
That says plenty right there.
Sure there are plenty of famous authors, and maybe they make money selling bullshit to people who are willing to pay to read bullshit, but other than their fame among a group of sad delusional idiots they have nothing to show for their efforts.
Oh, give me a hint. It'll make all the difference! :-)
No.

Yeah, it's not "movie magick" and anyone expecting that is in for a shock, but who really pushes that idea except a few very populist Chopra-like authors anyway?

Most people who aren't fantasists and have experimented would say that it simply smooths the way via increased fortuitousness, sometimes absolutely ridiculously so. And that it's hard to tell the difference between chance and cause, but that the 'unlikeliness' and personally meaningful aspects of the experience make an impression, and seems repeatable as a phenomenon, but not controllable as a science.

No.

Aw, no fun! ;-)

Q4: imply smooths the way via increased fortuitousness, sometimes absolutely ridiculously so. And that it's hard to tell the difference between chance and cause, but that the 'unlikeliness' and personally meaningful aspects of the experience make an impression, and seems repeatable as a phenomenon, but not controllable as a science.
Translation, it's a game of spiritual roleplay and make believe.

The role-play is optional. It's simply intention and direction. But nobody should take anybody's word for these things - they have to experiment themselves, be brutally honest, and come to their own conclusions. It's a subjective experience, but also can be a shared subjective experience.

If I had to describe it, I'd say that - yes, basically magick as described isn't real - but the world does have a 'clumpiness' to it, and correlation and causation are muddled here. Someone's "ritual" doesn't cause anything, however the ritual and whatever-the-apparent-result both arise from the same place.

That sounded a bit 'woo', really what I'm getting at is that it can be seen as part of a single movement (see Wholeness and the Implicate Order or similar), so it's not surprising that events should arise in patterns - our actions and thoughts also being events - and that we might attribute direct causality where there is none. The unfolded events were enfolded together. This doesn't matter in terms of the apparent results, or their usefulness.

(This of course has implications for free will.)

But, y'know, I'm not really an advocate, I just find it interesting to think and explore, and a spot of experimentation does show some curious effects.

[QUOTE]

Wholeness and the Implicate Order:
Wholeness and the Implicate Order is a book by theoretical physicist David Bohm. It was originally published 1980 by Routledge, Great Britain.
The book is considered a basic reference for Bohm's concepts of undivided wholeness and of implicate and explicate orders, as well as of Bohm's rheomode. The book is cited, for example, by philosopher Steven M. Rosen in his book The Self-evolving Cosmos, by mathematician and theologian Kevin J. Sharpe in his book David Bohm's World, by theologian Joseph P. Farrell in Babylon's Banksters, and by theologian John C. Polkinghorne in his book One World.

[END OF QUOTE]

Drawing sigils on paper, performing rituals, chanting incantations, and all of the other nonsense.

Oh, I agree with you on that. None of those acts do anything. Any results are coincidental (in the literal sense of coinciding) and were not caused by those acts. There is some skew, but most ain't true. But one can obtain effects. Experimenting there and moving along is one way to make progress.

For all the millions of newagers, occultists, or whatever, the few who seem to make progress sure seem to keep their mouths shut about it.

Well, most people are just talk, they're enjoying "the thing of it". They're doing it wrong, or they're not really doing anything at all, and they're looking in the wrong direction anyway. But why does it continue? Because they get a taste of something, just enough.

Q4: You got my meaning, they aren't presenting any good evidence their practices are giving any results other than how they make them feel emotionally.
they're enjoying "the thing of it".
They are roleplaying, it is a game of spiritual make believe, it's purpose is spiritual entertainment.

Yeah, it's about the "zing" for many, and for most it's just a personal thing, Baader-Meinhof or not [https://www.damninteresting.com/the-baader-meinhof-phenomenon/]. That is not to dismiss it all, however. Baby and bathwater.

EDIT: I don't know that it's "spiritual entertainment" though, it's the excitement of there being a deeper reality, something 'more than is here', and the possibility of exerting control over what previously seemed uncontrollable.

Q4: EDIT: I don't know that it's "spiritual entertainment" though, it's the excitement of there being a deeper reality, something 'more than is here', and the possibility of exerting control over what previously seemed uncontrollable.
Obviously they aren't in a deeper reality, exerting control over the uncontrollable, etc. Otherwise they would be getting some results. Either that or they keep their mouths shut real well.
Either you get results you can display in a lab or you don't.
Either you have objective evidence to ground your beliefs in or you don't.
It's that simple.

This is the attraction though, for people.

But: The results that one can display in a lab are a particular subset of possible results, and probably not the result people into this are seeking. That's why people won't bite on the whole evidence thing. They're not interesting in affecting instruments and so on, or even localised control of themselves at all. They want that job interview to go successfully, that person to show up, that object they like to appear. Some are interested in pushing a bit further, bending things a little more, in a direct-reality way, but not many. The idea of that being possible has fallen away over time.

Meanwhile, you can do awareness training and direct influence work with much practice, but that's a different sort of effort, and not something most people would find an attractive way to spend their time. Not "wizardly" enough! :-)

Most people aren't really "here" much in the first place, and that's the place to start.

So I have heard no tales of anyone's magick affecting their lives any more than prayer.

Exactly right. There's a whole book on that technique, actually.

"You can do awareness training and direct influence work with much practice." Results there are none. None.

Those results are martial arts skills if so desired, the various benefits of Qigong, and a clarity of awareness without the usual perceptual boundaries. But that's all another thing. The only way to get real results is by direct presence and intention. This need not be local, however.

"There's a whole book on that technique, actually." Listen I could create a fake pantheon and teach it to ignorant children living in isolation...

Um, so that was a joke actually.

It's simple: You develop direct access to your extended underlying experience, you intend directly, you get results. You might need to clear a few things away beforehand if you've been messing around with other conceptual frameworks, but that's it. The mechanism or representation is irrelevant. There's no energy to play with, no servitors, no symbols, etc, other than as experiential crutches or routes. I've played with them all, and they're just additional forms.

Anyone promising a secret path or new knowledge is just adding to the layers of obfuscation.

Q4: Um, so that was a joke actually. It's simple: You develop direct access to your extended underlying experience, you intend directly, you get results. You might need to clear a few things away beforehand if you've been messing around with other conceptual frameworks, but that's it. The mechanism or representation is irrelevant. There's no energy to play with, no servitors, no symbols, etc, other than as experiential crutches or routes. I've played with them all, and they're just additional forms.
You make things way more complicated than necessary.
You listen to those people who get results and you ignore everyone who doesn't.
That simple.
You come back and lecture on why whatever method you think works, works when you have some evidence to back that up.
Anyone promising a secret path or new knowledge is just adding to the layers of obfuscation.
Unless they can offer good hard objective evidence they get some results...

You seem to be having an argument with someone who isn't having an argument with you. Your tone is well out of order and there's no excuse for it in a constructive exchange.

Nobody was lecturing you. I apologise if I came across that way, it was unintended, on re-reading it did sound preachy, but I was just summarising my position.

That is my technique and it works well within its parameters. It also appears to be the basis for other techniques when they work. If there are alternatives, I'm interested; I'm not bound to any one approach and don't identify with any technique. As far as I'm concerned, any discoveries and progress are all good.

To be honest you might be a nice guy, but I am not interested in your opinion unless you have some evidence that is convincing.

That's better. There's no excuse not to be civil. :-)

I'm not really interested in getting into evidence-exhange though, it's just a slog with little reward (in my experience) - just like most conversations about it eh.

There are already studies out there that cover the basic lab stuff, and anything more extended doesn't fit easily into a small study, is expensive to set up, and unpleasant to be involved in - so has to remain in the 'unproven' box as far as a global skeptic audience is concerned. (For now.)

My apologies. I am just burnt out from arguing with people non stop.
I guess you are just trying to have a civil discussion.

No worries. It's not always easy to have conversations on these topics and on these forums: people either don't want to listen, or they don't want to talk! :-)

Take it easy.

POST: Can we get a synchronicity thread going?

/r/sychronicities covers this but can descend into just 'hey, two things happened'. If we could have a thread that ups the quality - i.e. meaningful coincidences that seem like messages - then this could be worth having.

Not "I bought a red bicycle and now I see lots of red bicycles".

Q: At the risk of sounding like a jerk, those are some pretty tame "synchronicities" that I would tend to just call coincidences. To me, a synchronicity is when something happens that is meaningfully related to something relevant to your life (whether a dream, emotional situation, dilemma, etc.), and is so clearly significant that it almost feels like a message, of which the meaning is easily interpreted.
Example: While struggling with disease, a young man dreams that his hair has turned completely white (in Eastern cultures, white is the color of death). The next day he receives a surprise birthday gift: A white rabbit! Years later, the man succumbs to his disease, and just few hours after him, the rabbit dies too.

Yeah, they are meant to be personally meaningful coincidences rather than just coincidences, and sometimes things really ramp up at key moments.

For instance, when I was in a particularly tight spot I went for some coffee in a cafe and at the table opposite me two random guys started talking about the exact situation I was in, about a friend of theirs, and what he should do and what he should watch out for.

I'd made a few mistakes and ignored some synchronicities, and bit by bit the universe started screaming at me it seemed, giving me multiple escape options and advice. This eventually ended with having an absolute gravitational pull that I just had to meet a certain person at a certain place that night, or else.

POST: Solipsism... this thread needs to happen

Doesn't really matter. The sense in which "there is only you" isn't in the same sense that you would say "there is only cosmicprankster420", because "cosmicprankster420" is illusory (just a bunch of bodily sensations and thoughts floating in space) - a 'dream character', basically - as is everyone else (just images and touch sensations).

The real "you" is the awareness that experiences "cosmicprankster420" and it turns out that this awareness can't be divided; everything emerges from it and is of it. Everything you experience is an aspect of you. It's only in that sense that you are all there is.

Practically speaking then, that means you (the apparent individual) should treat everyone else as part of yourself. Which is a pretty good way to treat people anyway: with compassion. In fact, it might be a better worldview to have for behaviour.

(Being selfish is okay when it's the capital-S version of Self.)

POST: Is this legit?

Q1: This is from a documentary named "Verbotene Aufnahmen" and it was aired on the German TV-Channel "ARTE".
It is supposed to be fake and is on purpose filmed like that. A french guy directed the whole thing.
As a kid I really loved watching this documentary, because it was somehow mysterious and scary.
For everyone out there understanding German or French, watch it!
German Wiki:
http://de.wikipedia.org/wiki/Verbotene_Aufnahmen
Original Title:
[http://www.imdb.com/title/tt0258528/]
Full Video:
[https://www.youtube.com/watch?v=JPupIkjspN8] - German
[http://youtu.be/5TOFD-pElhg] - French

Q2: Thanks. For lack of not knowing german, what is it about?

Translation from the German wiki:

Forbidden photographs
Forbidden photographs (franz. Original title: Les of document interdits) short film series of the French director are Jean teddy Filippe.
Those altogether twelve films with a length between 4 and 13 minutes are in the style of amateur photographs and treat together all puzzling, amazing or inexplicable phenomena and things, for example humans supernatural Abilities. The films developed in the year 1989 and fictitiously, are to arouse the impression however that it concerns material, together-collected amateur photographs, which are commentated by a speaker documentarily and dramatisierend. The most different time epochs are processed, for example 1940er years, 1980er years.
The Erstausstrahlung on the German television took place via the transmitter arte. There some the Kurzfilme not as obvious falsification to recognize are, these of few persons as genuine are not regarded, what also the intention of the director was.
See also:
Mockumentary [https://en.wikipedia.org/wiki/Mockumentary], Pseudo documentation

So, it's a bit of fun really. As an early instance of the "fake found footage" genre, the films supposedly inspired the movies [REC], Blair Witch Project and Paranormal Activity. Good article here:

Filippe make no serious attempt to get us to believe his films are real, but simply launches freely into the pleasure of the hoax, tweaking and suggesting just enough, and taking joy in exploring and exploiting restraint rather than the overt excess that invades so many later “found footage” films. Some, like Siberia are in fact fairly dull, but even in that lies a certain charm, as though we’re watching a classified instructional film that makes to pretense at asking for our interest or offering sordid details; the ordinary looking “cyborg” getting his arm trapped in a window isn’t much of a story and Filippe knows that the trick is not trying to turn it into one.

And here is that particular show described:

Ghosts (8'33) : Guided by his mexican friend y, x goes hiking to be presented to " The Nameless Ones " , entities living in the desert and able to move instantely from one point to another.

POST: The question is not "Which god created the world?", it's "Which god created YOUR world?"

I created my world, including the character of "TriumphantGeorge", which I later confused myself with, forgetting that I was the whole world, and not just that named part of it. You are your God.

I'm having some trouble reconcing the ideas of "pride is bad" and "I am god".

Who says pride is bad? And who said "I am God" is something to be proud of? Are you proud of being a person? Or of being the gender you are? You can't be proud of facts!

You just use facts.

Pride is the greatest of the opposing forces within us. It causes our anger, jealousy, greed etc. but the way you explain it, I think I get how to view it.

Yes. Pride is bad in the sense that we can end up not doing things because it involves actions which are against who we think we are as a person. But we are not really that person, so that is to make decisions based on a "false self". "I am God" is a way of pointing to your true nature, which cannot be prideful if you understand it properly.

I may just read too much fantasy, but when a prideful person achieves godhood, it never ends well. I'd rather get over myself before I put myself over everything.

Well, what saves you is: **A prideful person never achieves the recognition of Godhood**, because you have to get over yourself (your 'small self') in order to do this. Seeing yourself as "everything", or an undivided part of "everything", means you have to let go of that individual sense.

There is a concept in the New Thought movement which sorta goes "Your image of God is what you become." Kinda similar to this. Personally, I can't choose one deity that created my world because it changes often. But today, a chthonic earth goddess of some sort feels appropo. Thanks for asking.

"**The world is yourself pushed out**", says Neville Goddard for instance.

POST: Are sigils with built-in time constraints doomed to fail?

A1: In my experience, Magic generally works in a way consistent with the thoughts of the caster. If you subconsciously expect time constraints to hinder the work, they will. This seems to function with a feedback loop, the results tend to reinforce your thoughts about how Magic works/doesn't work.
The initial thoughts about how Magic should work usually originate with literature and film exposure, as well as the opinions of nurturing influences (parents, relatives, friends). Preprogrammed and reinforced limitations can be overcome by study, analysis, and meditation. You must reprogram the subconscious by answering the question of "What beliefs do I have which cause me to think time constraints cause sigils to fail?" and deeply analyzing "What do I know about magic which indicates time constraints should not be a problem?" For example, many people program themselves by adopting idioms/memes such as: "No such thing as a free meal." "Everything happens in its own time." "Nothing in life is easy." "In due time." And so their experiences will manifest consistent with the idioms they've programmed themselves to accept as true. If you believe everything happens in its own time, then you're swimming up a river when specifying a time because you don't actually believe you're capable of changing when things happen. So you have to ask questions like "Why do I think things happen in their own time? Who told me that and why did I adopt that statement as true? Who/What determines when something's time is?" A person with a strong belief in scientific materialism will find that beliefs about a strictly causal universe interfere with temporal determination. If one believes the past determines the future, then things can only happen when a prior event leads causally towards a future event.

What a great response. It's also worth experimenting with 'impossible things' that aren't impossible - e.g. seeing with your eyes closed (see here [Darkroom Vision & Chef Hats & Dreams], it can be done because what you're seeing right now is a dream or constantly-updating-memory 'inspired by the senses', at best). The idea being that visceral experiences that are counterintuitive can loosen the hold of constraints and open you up. Anything that can change your feeling from being "this is a solid, material place" to something a bit more flexible, will be helpful. Also, check out Alan Chapman's Advanced Magick for Beginners, which pretty much encapsulated the "how this works is how I think this works" view of magick, especially sigils.

...

Q1: My theory is that sigils work the way the caster thinks. Like, if you were a sigil, how would you get your caster what they wanted? That's how it'll work.
Q2: Be careful about assuming that. You never know if you'll come into a lot of money because your dad got hit by a bus.

You can specify against that. That sort of thing only happens if you quietly don't want things to go nicely, think that there is a price to pay, etc.

"The harvest was indeed plentiful that year, because half of the population was killed by the plague. And the sharknado."

POST: Is a Creator necessary?

There is "God" and there is God - ?

- "God" is an entity who can be called upon, one of many.
- God is the universe itself, the conscious space in which all experience arises, and is made from. He is not an entity, he is first-cause, the larger Self from which your 'self' appears, and is a fragment. You have no power other than the power of God, for you are he and he is you. You are moved by his Will, which is your True Will, although you can equally intend from the perspective of your self, against this, to a limited extent.

/r/Pantheism much, yessss?

More idealism, I'd say: Consciousness is fundamental; everything, all content, is patterns in and of consciousness.

Rocks, having no complexity, are not self-conscious, but they are made of consciousness. Humans are also made of consciousness but, having complexity, are self-conscious because they can attend to concepts within themselves, including a concept of 'self'.

It seems like you could take your use of "consciousness" and swap it out for "energy." If you've got an explanation for why the universe would have to be conscious, I'd be interested to hear it.

No, they can't be swapped. If at some point you want to move from the start of the universe to a person that can be aware of things, and have 'self' awareness, consciousness has to "emerge" somewhere.

If the material of the universe is inherently conscious, then this isn't a problem. Note, this doesn't mean that everything is thinking! Rather, it means that a certain region is aware of the patterns within its boundary.

For instance, your nervous system is aware of the contents of your nervous system, including "thoughts" (shadow sensations), but cannot be aware of itself (as in, its own boundary). Self-consciousness for humans is: a feeling of being aware (this is inherent), and an awareness of a thought of oneself (which appears within the boundary).

The Metaphor of the Blanket

Imagine a blanket. The blanket is "aware". But laid out flat, there is just "openness", no structure, no content to be aware of. Now, the blanket folds itself, creases itself. The blanket is now aware of the structure within itself, relative to itself: one side of the fold relative to the other. It is in this sense that consciousness (or "awareness", to escape from some of the baggage attached to the c-word) is fundamental, and this is how it becomes "aware of" something, of content, formed from itself.

The brain is a very complex area of blanket (whose pattern border marks the limit of our personal experience), which is part of a larger blanket (the universe).

(An alternative metaphor is whirlpools in a stream: everything is made from water, whirlpools represents patterned regions such as brains which are aware of the structure within themselves.)

It seems to me that "emergent" consciousness as a result of complexity of the nervous system (in the same way that enzymes have emergent functionality as a result of their structure versus other assemblies of matter) is a lot easier to explain than consciousness as an inherent principle to the universe. From a purely material view, I can agree that the capacity for consciousness exists in the universe (in the same way that the capacity for television exists - the matter and energy that compose the universe make it possible), but I don't see it as an underlying force or inherent principle (like strong and weak nuclear, and all that jazz). Unfortunately, that's us drawing different conclusions from the same set of data, so I doubt either one is going to change the other's mind. That being said, that's far and away the best explanation I've seen of the idea and how it works, which I really appreciate (all the previous discussions I've had about it quickly descend into "because I said so" territory). Thanks!

I'm pretty open minded! The problem is, that the personal experience of consciousness is hard to reconcile with the "emergent" view. You end up with questions such as, where in the brain does consciousness begin and end, at what point does something get complex enough to be conscious, and so on. It's not an underlying force, or that sort of thing, but it needs to be a pre-existing property of some sort. Awareness is a better word than consciousness for this basic property though. I've not come up with anything better than this version of 'idealism + nonduality', so far.

Of course, these questions have been around for a long time!

Another way of thinking about it: Imagine that the blanket is made up from eyes. Laid flat, the eyes perceive nothing, the blanket is not aware of anything. The eyes are "aware", but not aware of anything. With the blanket having folds and creases, however, the eyes see the themselves; consciousness-of the pattern of the folds and self-consciousness can arise.

Yeah, I don't see this as being resolved any time soon. :-) Cheers.

...

That's quite nice. Quite a few folk - physicist David Bohm for instance with his quantum potential, implicate order, and active information - go for something akin to a mind-like and matter-like combination of aspects. My take is that you don't need the matter aspect (and who's heard a decent definition of matter lately?) if you re-introduce it as a self-referencing pattern of the mind aspect.

Rocks and the like aren't self-aware or conscious exactly but they have a relationship to their surroundings that's relatively static so they can function effectively as a kind of memory.

That's a nice way to put it. I'd say that rocks are "static memory" or rather - since they do change - very slowly-changing memory. We, on the other hand, are "dynamic" or very fast-unfolding memory.

Constantly unfolding, changing patterns in a background - everything is its own memory.

The fact that we're conscious is definitely a byproduct of the nature of the world around us. You might think this sounds like the materialist perspective.

I agree with that. Materialism and idealism are basically the same thing, with a new level inserted at the base: consciousness or awareness as the basic no-thing "non-stuff" from which things ("actual-stuff") arise as patterns. That's it. Basically, it introduces a mind-aspect by saying that the mind-aspect is the basic reality; a matter-aspect follows as patterns within the mind-aspect, which subsequently at an advanced level leads to patterns which are aware of their own content patterns.

1. There is a background (like water).
2. Things we experience are patterns arising and unfolding in that background (like ripples).

As always, the important point is that the background when undisturbed isn't conscious - which people use to mean conscious-of - it is consciousness. It is only conscious-of when there is a pattern within itself. Like a rock. Or a brain.

POST: How can I do this Magick stuff when I can’t visualize? | The Gates of Horn

This is spot on. Visualisation - and seeing - isn't about the location of the picture or the target, it's about where you see from: where you centre and rest your attention, where you 'look out from'.

Ignore the hosting website, but check out this article [http://www.reptilianagenda.com/brain/br121804d.shtml] on 'seeing from the core':

Another student called me the other day and said, “When I remember the quiet place inside my head, it really improves my vision.” It gives one a little sense of distance from the eyes, a sense of space, so that one can sit back, so to speak, and receive the images. This prevents the habit of straining. We are giving the eyes the opportunity to move freely and see, just as Bates said. Sometimes it’s the acuity that sharpens; sometimes it’s the visual field that expands and sometimes it’s the double images that resolve into one.

EDIT: I'd add that visualisation doesn't matter for magick though. It's really about located presence and intention, and the picturing aspect can be incidental to that. The important bit is to realise the difference between thinking-about and being-at.

POST: Dream magic question - how to?

Enter his dream directly?

- Relax and get ready for sleep.
- Wait for your body to release and enter a calm state.
- Wait for "the sparkles", which then turn into image fragments.
- At this point, decide that you are going to enter the dream of this person that night.
- Remain conscious as the fragments gradually coalesce into an environment.
- Mentally step into the dream environment.
- Go looking for him.

POST: Reading Robert Bruce's "Astral Dynamics" -- Why does he describe the astral plane(s) as nonphysical?

The vibrations thing can be confusing, but it's just a metaphor. Science itself is a bunch of metaphors, however they are specifically tied to particular observations, and have been felt out over time to find the best ones. You could also talk about "tuning into to levels", etc. Read the OBE/LD books (Robert Bruce, Robert Munroe, Oliver Fox, Robert Waggoner - all the Bobs!) for the reported experiences and the techniques. Reserve judgement on the "what it really means or how it really works" until you've had a chance to explore the phenomena yourself.

Metaphors don't mean much without the experience, and then they are obvious. That's why reading "non-dual" literature is so frustrating, for instance.

TL;DR: What are experiences made from? Experiencing. What are explanations made from? Thoughts. What are thoughts made from? They are made from thinking. What is thinking? An experience...

curious about your reading of the rest of chapman [http://www.reddit.com/r/OccultStudyGroup/comments/2mnogq/reading_group_advanced_magick_for_beginners_start/]

I'm in. I have read it and I often recommend it to people - and the shorter, snappier version (The Camel Rides Again) - but actually it's been awhile. I probably have quite a different way of seeing things now than I did at the time.

...

notfancy: You know the New Age penchant for misappropriating and mangling quantum mechanical concepts? Turns out the tradition goes back to the Victorian Spiritualists and Theosophists besotted with Maxwell's theories of radiation. The appropriation of ready-made, mostly opaque (or black-box) physical concepts works as generative metaphors to put into words concepts completely alien to the base or imported concept but having more or less isomorphous relations to one another.
For instance, as you increase geometrical dimensions you quickly find room for more and more strange and complicated mathematical objects, so in Theosophical parlance dimensions are organizing conceptual "planes" (another metaphor) vertically stacked in ascending order of abstraction, purity or rarefaction.
In the same way that electromagnetic waves of higher frequencies represent radio waves, microwaves, infrared, the visible colors from red to violet and so on and so forth, Theosophical "vibration" or "frequency" represent higher "colors" or "tonalities" (here the metaphor is Pythagorean and certainly of ancient coinage) in a harmonious ascending scale of some positive quality: "energy" properly as the abstract capacity to effect change, "evolution" (another appropriation, this time from Darwin), "consciousness", et cetera.
This unfortunately means that, as a newcomer to the field, you have two potentially difficult prerequisites to fulfill: one is learning the specific Theosophical, New Thought and/or New Age vocabulary used by the book, and two is keeping it all in a separate compartment from those concepts with the same name that you know from your Science education.

Edit: before you cry foul consider that usual Physical words like "energy", "current", "potential", "force", "quantum" are all metaphors. Not the denotations themselves, those are precise, but the denoting words were all appropriated from previous base meanings and coopted for specific new ones. Physics in particular and Science in general have no claim of exclusivity to their words.

I know it's been a while, but can you tell me what meaning is intended by metaphorical super-high frequency vibrations? Like, if scientific parlance is the vehicle, what is the actual nature of the tenor?

notfancy: Frequency of vibration is a scale to measure the evolution of the gross into the subtle, and in that respect it is a value judgement: low is bad, high is good, with the resulting metaphors of descent or fall and ascent or redemption and so on.

POST: You can't have anything you need.

[POST]

I've recently learned this myself. If i need something, i can't have it. Anyone know any books on this philosophy?

[END OF POST]

NeedPan: As you can see I need pan and have plenty!
Care to be more specific?
Do you mean what you must for you cannot easily obtain? Do you mean what you're looking for you won't find?
Sounds depressing

Q: Correct me if I am wrong, but I think what OP is saying is that when you say you "need" something, then the universe, kia, subconscious, whatever... it takes that as a statement of truth and manifests it into "reality". I think that you, NeedPan, are hinting at this idea, lust of result... again, correct me if I'm wrong.

NeedPan: yeah of course! that's really psychical of you because the words "lust of result" were spiraling in my head I just didn't bring it up in need of further clarification before citing Crowley but..
TIL that's part of the bedrock of (atleast) practical magick? No, it's also the bedrock of material/emotional/spiritual experience. The way that the human brain thinks it can accomplish something from a position of 'need/want'...
It's like the Inception part about life. It's the fact that we are experiencing what our subconscious expects us to. If we wish to alter the current status of our perceived reality we must begin to assume the state required. You can re-orient your thoughts and musing around the concept of being at-one with the energies you wish to merge with. The only way to do it is to do it.
So I ask OP: What would, or to take it a step father, what DOES it FEEL like to get what you need? That one day you knew you had exactly what you needed, didn't it feel great?
Very specific requests require very specific energies. Study the energy and merge!
Gods, Goddesses and archetypes I believe are part of the stepping stone to helping usher in the energy one might feel they've never before possessed. One good practice would be to find out who/what harbors what it is you need/want and attempt to invoke their vital energies while knowing you have inside you what it is you'll wish to experience materialized in the future.

If you go about deciding to want/need something, your wish is granted: you get to want/need it. If you decide you already have it, then you get that. Feeling is the secret, apparently. (Seriously: developing "feeling-awareness" is key to magick in general.)

People often do a sigil and say "I want to have a nice car". The sigil then gives them the experience of wanting, just as they requested! If they say "I will have a nice car", then that's different. Unfortunately, the default position people have is the feeling of "desire" which they refuse to let go of, or try to manipulate - even though letting go of desire is the only way for it to move location from here (the internal world) to there (the external).

EDIT: Assume the state, as /u/NeedPan says!

POST: They say practice magick every day

[POST]

==I don't know what to do besides performing rituals to manifest my will, aka mostly sigil magick. What other stuff is there for me to do in my garage/temple? ==

[END OF POST]

Explore the nature of your direct experience.

could you elaborate?

Of course.

Instead of thinking-about what's going on, actually direct your attention to your experience right now. For instance, close your eyes and listen to the sounds. Are you "here" where your body sensation are with the sound over "there" - or are you also beside the sound?

Further ones mentioned here [POST: Hell Zen.] and here [POST: You can't have anything you need.].

Basically, you want to spend some time realising directly that you are having a dream-like existence, with sensations floating in space and no central "you" doing the experiencing and doing. Also, do a daily releasing technique (basically, just lie on the floor and let go completely - of your thoughts, body and, most importantly, your "attention" - and let things unfold and unwind as they want). You'll find it really helps your work. Particularly, you'll probably find you stop wrestling with yourself so much, and it'll become a little clearer just is what's happening when you "do magick".

Q: Basically, you want to spend some time realising directly that you are having a dream-like existence, with sensations floating in space and no central "you"
I've done this all my life. I've always thought everything was connected when I was a kid. I thought if people tried hard enough, even without picking up body language, they could read people's thoughts directly. Or predict the outcome of one's actions. When I was in middle school, I thought this girl knew I liked her and I tried everything to get her to like me, but I became a victim of my own beliefs and told myself she didn't like me, when now it's pretty obvious she did. That was just one instance where I realized everything was connected, way before I read any hermetic or taoist texts or the tanakh/bible.
Later I knew that reality wasn't how we experience it when I learned about different waves of electro-magnetic energy, and also began to experiment with psychedelic drugs in highschool like pot, and learned about DMT and stuff, I realized that we're just a product of chemical reactions in our brain and it's up to our psyche to interpret them. It's funny ina way, our brain is an alchemical engine

Cool. I had much of the same thinking. So true about the belief-overly thing that happens. And thinking about interconnectedness...

But, do you experience this directly?

Right now, do you feel like you are a person who has a body in a room typing at a keyboard - or - do you feel that you are a vast space of conscious awareness in which various thoughts, sensations and perceptions arise?

It's not even about the brain, EM waves, whatever - those are just thoughts (although it's a good way to think about interconnectedness). This is about direct knowing. Literally experiencing it as real, right now.

I get what you mean, I should meditate and try to directly experience interconnectedness, any tips on stuff I should do? I like your concept that we are just a conscious awareness in which sensations and perceptions arise.

Well, there's nothing special to it. Try the links I pointed to, or check out Rupert Spira's books, Presence Vol I & II for some good guidance. And checkout the experiments at Douglas Harding's website. There's no action to be taken, it's really a letting go. It's like you been 'holding onto' thoughts or your body with your attention - and so releasing your attention you find you open out and discover the context in which that was arising.

Even just: Lie on the floor, let go, and decide that you are the space in the room. Just give up completely and say, "I am the background space of this room". And see what happens.

Mantras, prayers, affirmations, are just very indirect ways of tweaking background beliefs. If you were feeling determined, you could just constantly assert that this is a dream-like world and you are the dreamer, as you go about your day. Inserting/asserting that fact alone will make a big difference.

(Everyone always wants to "do" something, but in truth any physical or mental act is largely irrelevant. It's the decision + any accumulated habits-beliefs-expectations-memory traces, that is key. Being quiet and asserting without fighting is enough.)

Lucid dreaming is also a great way to experiment (check out Robbert Waggoner's book if you haven't already, and also this [http://www.dreamviews.com/dream-control/46571-infinite-universes-lucid-dreaming.html] interesting thread).

POST: Thoughts on narcissism? Thoughts on vanity?

I'll have a go with this...

Narcissism

A state of constant, extreme "self"-defence. A person's attention is focused on a small area of their experiential field: typically the thoughts that occur towards the rear of the head area. As a result, they are not really "in the world" and the world seems like a threat. Correspondingly, the world of thought and the self-concept (ego) seem very real. There is a grasping on to this concept and a near complete identification with it which means daily life is a constant struggle for survival. Actions are undertaken in defence of this concept; to keep the story alive. Feeling good = thinking good about oneself.

External achievements and relationships are not valued, because they are not "felt". The narcissist is disconnected from the world and his own bodily 'felt sense' and emotions.

The narcissist is an idea.

Furthermore, he is unaware of the existence of the things he is unaware of. The narcissist has no "sense of touch", while being unaware there is even such a thing. He builds theories about "hard and soft" without having the experience. He rationalises and explains - about relationships, about the world - but never knows or that he can know.

Vanity

Similar to narcissism. Identification with an image or thought, a mental construct but perhaps connected with some sensory aspects.

In both cases, the solution is to release one's focus of attention and expand it, direct it out into the world - the background space of awareness. In this way, the narcissist re-contextualises himself, reconnects to the ground of existence. He acquires direct knowledge.

EDIT: Added quotes to emphasise that I mean defence of the conceptual "self", one's self-image or internal story, which has become misidentified as one's real self or true essence, to an extreme level.

Defending yourself is not narcissistic . Speaking out against the Conservative government, or the abolition of the Canadian senate.. etc.. is not narcissistic . The people who warn you about narcissism are the same person who attack you.

I think you misunderstand - or I wasn't clear. I should have said "self"-defence. In other words, defending your concept of yourself, your internal story or self-image. This is different to defending your property or livelihood.

I will make that change.

Q: This is different to defending your property or livelihood.
Is it?

Within the context of OP's post, yes. But I know what you're getting at, Nefandi, and it would be exhausting.

Humility is overrated. Vanity has been given a bad rap. A peacock serves no greater good by hiding his feathers. Maybe we are here to be beautiful, prideful expressions of consciousness. My vanity has not been a hindrance to any of my relationships.

Thing is, a peacock is not enamoured with its own feathers; it is not vain.

But yeah, people should take care of themselves.

POST: Stupid question, but nagging me. If belief affects reality, do schizophrenics and narcissists have an advantage?

I don't think beliefs shape reality; but they do filter the "infinite gloop" of reality. More specifically: they filter the experience, but not the ability.

What does it mean to "do" something? It means: intending it and subsequently experiencing it. There is no actual "doing" involved at any point; there is only the "experience of doing". Given this, the narcissist and the schizophrenic don't have an advantage because they don't have the intention aspect under control.

The narcissist is vulnerable and self-deludes; he fantasises about status but does not intend results. He sees confirmation in existing situations through mild synchronicity but does not actively leverage them in a magickal way (I suggest).

The schizophrenic, meanwhile, is cracked wide open to an expanded experience. Again, he does not have intention under control. He is simply bombarded with extra information and massive alignments. His intensity means he is constantly willing and shifting his world. If he is lucky, he will learn to use some of it to his advantage. More likely, his lack of "formatting" will render him confused.

"Normal" people with magickal ambitions have enough trouble grasping the idea of will; these guys are further disadvantaged in that, just in opposite ways.

POST: Visualizing with your body as well as with your brain. The stretched third eye.

Well, isn't this just you noticing that all your experiences occur in the same "perceptual space"? I mean, the "head" you think you are thinking in now isn't your real head... it's just an area in your overall extended spatial experience in your mind.

The room around you is literally your mind, and you can "reach out" into it and visualise into it anywhere. If you "expand out" your attention into the space around you, you'll find you can be the whole room. Because this whole room is your imagination and anything you think in that space is your imagination.

I have a little metaphor I use to help remind me of this. (Note: in reality it's more like a "holographic conscious space" but the floor-pattern idea is quite, um, grounding and accessible.)

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light.

Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of experiences, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts.

At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience.

At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape.

Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are creating the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships.

Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

Q: Well, isn't this just you noticing that all your experiences occur in the same "perceptual space"? I mean, the "head" you think you are thinking in now isn't your real head... it's just an area in your overall extended spatial experience in your mind.

well of course it is, but i think what we need to realize is that our illusion is multi layered. Its not just being in an imaginary body or being an imaginary brain, its being an imaginary brain within and imaginary body, allocating all of it to one thing makes it much easier to work with.

Hmm, what I was getting at is that you don't experience a brain or a body at all, as such. You can just cut straight to noticing that what you really experience is body sensations, perceptions, thoughts and so on "floating in your consciousness space" - and all of those are literally thought/imagination/mind-stuff. You may occasionally think-about being-a-body or being-a-brain, but you never actually experience that.

(We're probably talking about exactly the same thing here, right?)

You're coming from a pure subjective idealism position.

Not really (although we do end up there). The only insight that's needed comes directly from the everyday notion of "an external world affecting the senses which the brain turns into a representation". This immediately means that the scene around you - if not its origins - is "in your mind" and you can direct your attention anyway.

In other words, the "standard model" alone leads to this. It's the error of thinking of ourselves in the 3rd-person (a body, with a brain in the head, which is us) which has led us to mistakenly configure ourselves to locate our "felt-location" in the head area. (A moment's pondering shows us that it's ridiculous though. Look inside someone else, and you don't find "their" location in the same way as you feel yourself to be located - etc.)

The next steps are what takes us to "advanced" level: realising that you can direct your attention outside your body boundary (since the sensory experience is all within mind) and then on to ponder whether there is such a thing as an "external world" (if we cannot ever experience it, is it not also just an idea in the mind), and then we get to at least idealism of a sort. All the other good stuff we've been playing with.

Under a physicalist model...

Everyday people don't have such a physicalist model, though. They have a half-hearted version of "I am a brain in a body". With a sort of naive realism hanging off that. Following through on that with "the experience I am having now is inside my brain" follows naturally from this, after a pause. From there it become reasonable that one can extend one's attention throughout the body-space - enough to allow yourself experience it. Most people haven't really thought about this at all (including fellow occultists and even lucid dreamers). They've just ended up with an assumption and don't pay to much attention to it.

I'm not jumping here to my own position - I'm simply pointing out that you can justify expanding your attention out, based on the everyday basic model of "experience is in the brain".

The problem is, if you start taking physicalism seriously enough to follow this implication, you'll also be taking its determinism seriously as well. Do you see my point?

I do, but you are thinking far more deeply that anyone normally does. Purely dealing with OP here, and having led people through this in conversation, you find you don't have to. They don't have deep convictions or a worldview - they have sketchy unexamined assumptions. Again, most people really don't have any idea about determinism and brain-states and so on. They really do just have the fluffy vague idea of "I am my brain, in my head" while promptly behaving as if they were directly seeing the world. The brain and head they are referring to are metaphorical. (Which of course they are, but not in the way they think. Although actually in the way they think. And so on.)

The simple addition of "this all must be in your brain/mind" is sufficient to allow people to get more benefit from including their body-space (for daily use and ease, for healing, and more besides). They are not really changing their "philosophical system", because they never had a philosophical system in the first place.

Of course, having made this small step which leads to experiential change, they are in a better place to explore such things if they so please.

Actually, I'll point out that my first reply I did on mobile and, a) It hadn't displayed the first part of OP and I didn't realise, b) I hadn't twigged it was cosmic, because that appears at the top too. Which is why I added a little response later.

I think of it as most people have a "bag of metaphors" rather than a philosophical system, which is why it tends to be incoherent, being unexamined - e.g. that the "we are our brains, run by chemicals" but that obviously we make choices and have free will, etc. People may ever assert that they are "machines or computers" but one second later they will state a belief contrary to that.

This is a good thing - that lack of coherence - because it means the errors can be easily overturned.

The reason I don't like calling it a "philosophical system" is because that implies some sort of coherence. And it doesn't match with people's actual experience of their thinking in this case.

They think past causes the present.

Always a trick. Since I'm lazy, I'm not going to cut-and-paste a metaphor I was discussing elsewhere, trying to show that there is just an ongoing (and effectively "dumb") pattern which evolves, including the part of the pattern which we might call "the past".

On Time and Metaphor

His [Alan Watts'] metaphor of "the ship and its wake" is excellent for capturing your true situation. From his book What is Zen?...

We think that the world is limited and explained by its past. We tend to think that what happened in the past determines what is going to happen next, and we do not see that it is exactly the other way around! What is always the source of the world is the present; the past doesn't explain a thing. The past trails behind the present like the wake of a ship, and eventually disappears.
Now you would say that obviously when you see a ship crossing the ocean with the wake trailing behind it that the ship is the cause of the wake. But if you get into the state of mind that believes in causality as we do, you see that the wake is the cause of the ship! And that is surely making the tail wag the dog!
The point is this: You will never find the mystery of the creation of the world in the past. It never was created in the past. Because truly there is nothing else — and never was anything else — except the present! There never will be anything else except the present.
-- What is Zen?, Alan Watts

Now, this essentially means there isn't even really a "present" - rather, there is an "ongoing unfolding". A pattern which is evolving its shape, a bit like those video-feedback patterns you get when you point a camera at a screen showing its own image. If it's an old CRT screen with a bit of a smearing, then that captures the whole situation: the main pattern is slightly smeared as it goes with a slight after-image. This smearing, that after-image which forms part of the main image, is something we called the "past" or the "context".

Thing is, if that video image just suddenly changed dramatically and discontinuously - say, from circle-based imagery to square-based - then after a moment of tangled confusion all trace of the old circle-based imagery would be gone. All there would be, would be the square-based imagery and the square-based "smear".

In other words, our "world" always seems to be consistent as if there is a past causing it, one that is of the same structure as "the world". But in fact, the metaphor shows us that the present is either uncaused, or caused by something quite different to any image, or caused "by itself" - the "past" is simply a part of the present image, just of a different intensity to the rest of the image.

Any causal frameworks we read into the patterns are simply accidental regularities, in among the semi-randomness of feedback, which we have become fixated upon; after-images which keep being re-triggered so as never to fade completely. The patterns themselves have no such causal structure, it exists only in our interpretation...

EDIT: Did some minor editing on the last paragraph to mention the re-triggering for observed regularities. Obviously the "camera" and the "screen" and the "image" are all one, once you take this a step further, and the complexities lead to repeating stabilities, but the essence is there.

So what this means to me is, most beings are pragmatic, and will only start paying attention to something, examining it in detail, and learning to talk about it, if it somehow improves their day to day well-being.

This is a very good point. The clash between one's internal models and external situations needs to be quite severe before people are brought to reconsider things. Mostly they just avoid such situations (because they don't know how they could understand and adapt themselves).

This isn't due to a lack of intelligence, it's to do with the narrow education and information that is generally available. There is no "meta" level to the learning that people are put through.

For people who are liking physicalism and are getting good use out of it, they don't need to do anything more than go to work and have fun in the off time. Nothing in life will challenge their physicalism, so there is no practical demand to look very deeply into its implications.

Which leads to interesting conclusions: That those who are driven to investigate, dismantle, rediscover, are they always those who are disadvantaged in some way? Whether that is economically or psychologically, in some way jarring or at odds with the setup they were born into. In short, more "sensitive"?

If I didn't use words like "always" now and again, we'd struggle to find disagreements! :-)

I agree, but this might be intentional. [Lack of "meta" level to education.]

I do think this is intentional - or at least, unintentionally intentional. The education system is not really designed for free and frank inquiry, exploration into the nature of the world and oneself. It's far more a "shaping of people" to fit the predefined requirements of the economy (or aspects of the economy). Education is mostly training. And largely behavioural training at that; behavioural structuring, particularly around artificial notions of time and of "hierarchy" in the general sense.

It's actually quite disadvantageous to have many intelligent people, from a certain point of view. In fact, probably very few people who are in positions of influence are especially intelligence; it's more a matter of emotional management and "flexibility in the face of moral ambiguity".

POST: Spirit Possession on LSD.

I wouldn't take the content of your experience too literally. In my view, things like LSD simply loosen up your constraints and your experience becomes less logically structured, more associative. They are real as experiences, but they are not real in terms of there being some fundamental truth to them beyond that. All experiences are relative. This is true of everyday life as well as "unusual" experiences; they are all of the same type. They all arise in the mind, and reveal the patterning of the mind, rather than the patterning of some fictional "external" world beyond it.

For instance: The Patterning of Experience and related links.

Have you ever had a lucid dream? They can be more real than real. Sometimes they can last what seems like months, even years. Imagine if you had a lucid dream one night, but had never heard of lucid dreams. What would you make of it? ("I love lamp." [Repost: A Parallel Life / Awoken By A Lamp])

POST: What does r/occult think of r/dimensionaljumping

People here can greatly influence what goes on there. I feel like it is a very useful idea that needs to be taught by you folks.

The problem is, we can easily end up with just one big "magickal soup" with people exchanging the same received wisdom, all "educating" one another about how this-thing is "really" that-thing, and so on.

Although the origin of /r/dimensionaljumping was people playing around with mirror rituals, over time it's become something else: a place to explore the "nature of experiencing" for people who either don't have a background in that sort of thing, or want to approach it from a relatively clean slate in terms of language and metaphysics.

I think all of us tend to get distracted by the models and concepts from the past, perhaps reify them as being special, even though with their context unavailable their meaning is often now not clear - or perhaps seems incorrectly obvious. They get taken pseudo-literally. People spend time looking for "the secrets" when there really are none; you just have to experiment. So we just put that aside. At most, there's a highly abstract base model of "patterned meaning" of an apparently subjective perspective.

So for sure, the various exercises contributors come up with do allow people to recognise that "something is going on" and get some results, but the larger purpose is to question things more deeply without becoming attached to any one narrative. And that includes the idea of "dimensional jumping" itself, which isn't meant to be "how it works" - it's simply an example of an equivalent "pattern" one can adopt, a seed for thinking this stuff out. Eventually, one realises there is no "how it works", of course, and your concept of "you" gets updated accordingly. But just reading that doesn't really help anyone get it or apply it.

Anyway, all this is why the meat of things tends to happen in the discussions rather than in the posts. The mods keep their hands off, because it's all about the experimentation. Then every now and again someone shows up to say sarcastically, "nice one so you've discovered 'sigils' eh?" - to which the answer would be: so what is a sigil and how, exactly, does it work? And so on.

That's the rationale, anyway

POST: delivered from the lust of result

Maybe that's what the mind is, our infinite void where anything can be created.

Well, you've nailed that I think.

Our mind is the void in which everything appears, and is immediate creativity itself - if we detach and allow our accumulated patterns to settle and shift. If we are holding on to "parts of the dream", though, then our creativity is compromised by or funnelled through those parts.

Do you have a link to that Peter Carroll audio clip? Not heard of it before. Makes sense to me (we have a tendency to fill our creative 'First Cause' void with surrogates which we give our power to).

Not sure the name of it. You should find it in YouTube searching Peter Carroll chaos magic. The audio clip is also in the first episode of scrolls of thoth.
"Just as daylight obscures the stars, so does wkefulneswakefulness obscure the fact that we are still dreaming"

Thanks, will do that.

The stuff about creating a mental landscape is my favorite.

Sounds like my kind of thing - great.

I read Liber Null a long time ago, but have not much recollection. The only thing I have my doubts about: he was very much of the "magick is bending probabilities" view, was he not? I think that was a restriction he, in effect, imposed upon himself?

I think he was just living in the real world.
You can visualize flying, it doesn't mean you flew. Until someone proves they can do seemingly impossible things with magic, I'll have to submit that it is the world that imposes these restrictions, not Carroll.

For sure, I don't mean we can just do anything on a whim. I was more thinking that the idea of it being probabilities might be restrictive. I've been thinking more in terms of plausibilities - something that might actually be more flexible (and helps us get rid of worries about retro-causality, etc).

Of course, that's just more words really.

Doesn't that mean the same thing? Probability is a specific measurement of plausibility I believe.

The distinction for me would be:

- Probability implies that experience is bound by a separate external world with rules which are independent of us. What we experience is dictated by the "world's formatting".
- Plausibility implies that experience is bound by the stories about a hypothesised external world - what stories we find acceptable. The rules are part of us. What we experience is dictated by our "human formatting".

As an idea, I think the second version makes it easier to envisage how magick works as part of our minds. For instance, if you're playing with synchronicity, not only will you "notice" more of the object or pattern you have in mind, you will also encounter events which "come to you". Those events will seem to have their seeds in events that predate your intention.

Probabilities don't easily account for that. Plausibilities do so more easily (anything can happen so long as you've not yet observed something that means it shouldn't happen).

Sorry - that's probably (aha!) not very clear.

EDIT: This blog post [https://web.archive.org/web/20090915212504/https://pomomagic.wordpress.com/2009/08/01/why-cant-you-teleport/] was quite a nice - and honest - comment by someone wondering what the limits are.

I would see it as an accurate and a helpful thing to say that it's easier to change something with probability on your side.

Hmm, my feeling is that it doesn't say anything, other than "we can't do miracles", and doesn't help, because it doesn't suggest a particular approach. It's maybe more honest to call this plausibility than probability - since the probability (being a mathematical notion) implies a measurement and an adjustment, but it isn't actually measurable and the adjustment detectible. What we really mean is "seems unlikely"?

But we're just talking about a language preference here. Really, I was just wondering aloud whether choosing the concept of probability vs another might influence one's magick!

You are trying to apply what he said to synchronicity which has absolutely nothing to do with causing change.

Intentional synchronicity is exactly how we cause change (or one way). But I didn't preamble this, so fair enough! To be clearer what I mean by that: Focusing upon a particular conceptual pattern, results in that pattern subsequently appearing in external and internal experience. Something I've been playing with.

Just to begin: remember, I'm not disagreeing with you here, we're just exploring how best to discuss.

It's not saying only focus on mathematically accurate probabilities. You seem to have a very strict view of the word.

Peter Carroll was approaching it exactly that way in Liber Null, via his formulae, so that's the way I was interpreting it:

M = G x L(1-A)(1-R)
Pm = P - P x M 1/(1/-p)
All factors are between 0 and 1.
M equals the force of your magic. Which is dependent upon your G (Gnosis) and L (magical Link) multiplied by two negative factors. (Things working against you). Your conscious awareness of the desired result (1-A) and your subconscious resistance to doing magic (1-R) -i.e. "Mommy told me magick doesn't work."
In the other formula, P equals the chance the event you desire occurs by itself; (1/(1/-p)) equals the chance that the result you desire will not occur. Pm equals the combination of the Probability that the event will occur combined with your magical effort to make it occur.
[Most of these are unmeasurable, and it particularly seems difficult to measure the probability of an event - TG]

Surely by probability here we just mean "what we think will happen"? There's no way to measure it other than our own opinion. Which is basically "plausibility".

Yes focusing on things makes you notice them in life. That has absolutely nothing to do with using probability. That's where you seem to be tangled up.

It's a little more than noticing. Focusing on things "being a certain way" and then find them to be that certain way afterwards, is what magick is all about. Chaos Magick particularly, right?

Do you disagree with the notion that it's easier to go with the current?

But, for sure, the closer your desire corresponds to everyday experience, the less change you will have to create - because your everyday experience is by definition the default. Apparent "habits" of the world. But this issue is with ourselves, not with the world.

Anyway I definitely agree: We should use pre-established habits where possible, just because it's more efficient. Where I disagree is that what magick is, is "bending probabilities".

EDIT: An extra observation I'd make: absolutely everything works, if properly committed to. It doesn't matter what imaginary notions you adopt for the purpose, they will work to the extent you invest yourself in them, even temporarily.

Seeing a thing a certain way and it being that way has nothing to do with the probability thing. at least that's how I saw it.

The way I was viewing it was: Seeing things as governed by probability, means you are indirectly willing it to behave that way - as a general worldview? Adopting that outlook is a piece of magick all of its own. If you view magick as being about probabilities, then your magick will go along those lines. If you view it as being about energy, the same. And so on.

He's establishing realistic expectations rather than woo and fluff, however inspiring it may seem at the time.

Perfectly reasonable. I say: everyone must experiment for themselves to find out what is possible. One caution though: Your expectations in magick (about what is possible, about how it works) plays a large role in defining what you can do. It's not like science, where there's a "how it works" and you discover the rules and leverage them. There is nothing "behind" magick.

But that's not to say you'll be flying around the place by flapping your arms any time soon. It might well be possible, but you'll probably have to do an awful lot of work to establish that "habit".

There's an old story about a student coming to a master and saying "Finally, after 40 years of study I can walk across the river unaided!". To which the master says, "What a waste of a life, you could have saved a lot of time by paying a penny for the ferry like everyone else!"

Who knows what we could do if we dedicated ourselves to it? But: who really wants to do that?

I think he's just saying don't expect magic lottery winnings and that using magic to influence business may be a better idea more prone to success.

I think he is of that view. I personally think that magick can be far more direct than he suggests. It (that view) is just another metaphor, after all. But that sounds like I'm dissing his take - not at all. It's been very successful for lots of people, and the fact that people can easily get behind it - it makes sort of rational sense to them - is part of its power at a metaphor.

Hmm. See, I'm not disparaging Peter Carroll. I'm just wondering about how adopting a way of looking at things changes how we operate.

The laws of physics do not simply exist because we believe in it. Try to understand that our laws of physics were discovered, not enforced.

Ah, I'm not saying that believing things causes them. I'm saying that the "laws" of experience should be viewed as habits - ingrained patterns that have become established over time. So they are not how it really, really works in some deeper, given sense. Gravity, for instance, is a very ingrained habit of the universe.

(The word "law" in physics does not mean something that is laid down; it means something like "observed regularity".)

Where belief comes in, is that is dictates what directions we will apply our effort with full commitment. Carroll phrases it as "your subconscious resistance to doing magic". It's more that non-belief - or adopting a worldview which says something can't happen - has a negative effect.

You can't say anything is possible but you won't fly by flapping your arms.

Let's be clearer: Anything is possible in principle but it is up to people to find out what they can accomplish in practice. Certainly, my experience of flapping my arms into flight is quite... limited. Again, I am not claiming that believing makes things happen. I'm with Carroll in saying that non-belief gets in the way.

You don't think probability affects it? So your magic always works directly?

Magick always operates directly, yes. Let me lay it out, how I think it works:

- Over time, patterns become more and more established in the universe. You might call these "habits". This includes things like gravity, the structure of your body - the way things work by default.
- Magick is just everyday intention really. Intending something *is the magick.* Whenever we intend something, that intention always comes about in some form, funnelled through the current patterns. e.g. We intend to move go to the door, our bodies walk there; typically we don't teleport.
- In other words, the "habits" of the world imply the most likely routes that intention will manifest along, and restrict the types of manifestation. For instance, you will often see other aspects of your intention appear in images in daily life, dreams, conversations, symbolic representations, and then as an event. The restrictions aren't because things aren't possible, they are because deeper habits or channels exist.
- The difference between what we call "magick" and everyday intention is that in magick we realise the situation (that all intentions manifest, that laws are not actually fixed rules), and therefore intend things that are against common sense. The more directly we will this, the more focused the result.

In summary, what you are calling "probability" is just a way of saying something is unlikely. It isn't forbidden or impossible. But that's hardly helpful.

Either the world is your personal dream or it isnt.

I never understood the idea that just because the world is a dream, you should be able to just "flap your arms and fly". After all, can you just think of, say, a tree in absolute detail right now? Most people can't - but your imagination really is your personal dream. You can get better at it though. Meanwhile, in llucid dreams, people find they sometimes can't fly. Why not?

My answer: because as described above, manifestation is about implied patterns, not about direct creation.

This is just "a dream". But it is "a dream that". A dream that you are in this world, organised this way - in the same way as we can lucid dream a persistent realm. Different dreams have different levels of organisation, of habit. They all obey the basic rule (intention always manifests in some way) though.

What if, in a dream, you intended that there was gravity and that gravity was always unbreakable? If afterwards you couldn't fly, would you complain that it wasn't actually a dream after all?

Physics in dreams is never that consistent.

If you experiment with creating persistent realms (as described by Hyu in his post), then it is. When you just fall asleep and end up in a dream, then it tends to be somewhat breakable because you didn't intend any rules. You can experiment with this: In a lucid dream, create a door and go through it with the intention that you will enter a stable realm and you will. You'll discover its physics is not breakable just by "wanting" to fly, for instance, even though "hey! this is my dream!"

And that's because you created the dream with rules. You would first have to change the dreamworld to make it possible to fly, and then fly. Which you'll find is incredibly difficult.

I didn't impose gravity on myself, it was imposed on me.

Perhaps you created a persistent, rule-based realm - and then forgot you did it. If you want to fly just by flapping your arms, you are going to have to first make it possible to fly doing this. Then flap your arms.

I'm not saying it's easy to break such a fundamental rule. However, there are other things that are perhaps even more disturbing that are possible. Influencing the weather, for instance, seems to me more rule-breaking than flying - because in that case, you are affecting something that is not part of your body.

No probability doesn't just say things are unlikely.

Really? If it can't be quantified then it's really just "stuff you think might happen anyway, but is unlikely". But let's skip that - you're saying that (according to Carroll) it's easier to use magick to produce an effect which you already consider to be within the realms of possibility.

Certainly that's true.

In other words, we're dealing with something which might happen anyway, it's just that we are helping it out by giving it a push. For sure. That's certainly a valid approach, but I'd hate to think people were limiting themselves to what they thought "might happen anyway" when experimenting for investigative purposes.

If he was wrong, I think every magician would have won the lottery.

The "lottery winner" thing is interesting. Personally, I don't think I'd want to win the lottery. If you want to be wealthy, there are better ways. I would wonder whether anyone who could, would...?

For fun: if you wanted to win the lottery, using magick, how would you go about it?

Yes, perhaps all the rules were created and forgotten by me. Nothing in reality suggests it and you can in no way prove that these rules are breakable.

Well, the difficult part is actually to prove there are rules. We can only say: "my experience is consistent with the notion that there are rules". Unfalsifiability and all that.

But we're just exploring ideas here. What is the evidence that our common experience is how things have to be, and that they are a result of fixed rules? No evidence, other than the experience itself. If you manage to create a contrary experience, even once, then that idea of a rule-based reality - rather than a habit-based one - breaks down.

I say rules are effectively just strong habits.

You seem to take "I can do this" as proof that anything is possible.

For the purposes of discussion, here, we're talking about hypotheticals as much as anything else, right? You seem to be saying that whatever you haven't done is proof that it's im-possible. :-)

So - you bring up a good point about the rules of physics. Flapping my arms and flying would be a no-no, but pointing at the sky and the clouds disappearing would be okay - because we could say the second case was coincidence. It's borderline plausible but it is still plausible, right?

How far can we push it and still have it be okay, do you think? Is not directly experiencing it happening one ingredient which may help things? For instance, people driving somewhere and finding afterwards they've covered a 1hr journey in 30 minutes, that sort of thing.

He used the term "higher probability" which in no way implies or suggests anything more than a vague sense.

I think we got caught up here. I just suggested that "plausibility" was a better word for general use - mainly because while in cases such as the lottery we might be able to have a literal probability, but in most cases we just mean "seems more likely". Nothing more than that!

I am talking about the real lottery, not scratch of tickets.

Yeah, I had in mind the national lottery (or state lottery, or whatever, depending on your country). I've never really given this much thought, but I guess I'd do my usual thing of asserting it as fact which is a sort of effortless willing. However, this requires a genuine desire and a bit of committed confidence. (This is where my thinking comes from that you probably can't easily do this: most don't really want it, those that do won't be able to commit due to doubt or conflict.)

What other, more "plausible-probable" things would fall into the same general category?

Yes, those rules have been proven. Scientists didn't just write down "da laws of fisics" and that was that, these "rrules" are what we have after a long time of research.

I think you're getting hung up on something that we can't be disagreeing about.

People have over time seen "observed regularities" in nature. From there they have created descriptions (models) which help us talk about the world in terms of those regularities. The most basic of those we call "laws". The law is the repeated observation. A law is "a scientific generalization based on empirical observations of physical behavior". By definition, only the most common, recurring patterns are described by physics, and from there only the simplest descriptions can become "laws". These laws are an account of what we have seen, not a statement about how things work.

Which doesn't necessarily mean you'll be flapping and flying any time soon. But it also doesn't mean that the world is a rule-based mechanical place as a whole.

Forget coincidence, explain how cloudbursting breaks any law of physics.

Are you suggesting that cloudbursting by intention (rather than dumping chemicals on clouds from planes) can be described by the laws of physics?

I'm saying that not being able to just fly... is a pretty good indication that we are not living in a fantasy world where are beliefs become real.

Only you are saying that "beliefs become real". I am just suggesting that a lack of belief tends to make it unlikely you'll engage in any prolonged experimentation in that direction. And I still don't get why you would expect to be able to "just fly", any more than you'd expect to "just speak Hungarian".

It reminds me of people who oppose philosophical idealism because if everything is made from consciousness, why can't they just think objects into materialisation immediately! Which is as bad as saying, if I'm made of atoms why don't I have power over all the atoms in the world, since we're the same...

Considering that time is not a unit of measurement for distance, I would say you made up those numbers to convince yourself that you did magic.

Hmm. Surely you get the point I was making there? That making a journey in impossible time. If you've played around with this, you must have had such an experience?

But we don't have exact odds for the lottery. No equation accounts for the chance that a winning ticket gets destroyed.

Depends on the lottery. In the UK, you can work out the exact odds for a set of numbers corresponding to the randomly drawn numbers (see here [https://lottery.merseyworld.com/Info/Chances.html]). Not sure if the process is different elsewhere?

Again, I am not saying that believing in something makes it happen, or that not-believing makes something not-happen. What I am saying instead is:

We shouldn't assume that our everyday experience is the whole thing, and we shouldn't believe what other people say is impossible or possible - although it might provide inspiration. It's up to us to try things out.

I'm kind of relearning that life is a giant lie and how gleefull people are in selling that lie for free.

What kind of lie?

So we can only conclude that the universe seems to follow patterns when we have all these patterns down completely on paper?

It doesn't follow pattens. It is patterned. I'm saying it's not "rule-based and mechanical" but I'm not saying that it isn't patterned. In fact, I don't think humans can perceive anything that isn't patterned. In fact, my summary would be: "no pattern should be interpreted as being fixed and no description should be viewed as capturing a whole pattern".

This isn't controversial. This is exactly science's approach, right?

[On cloudbursting...] I said I don't see how it breaks the laws of physics. I never said that it could be used to explain it.

I agree. But many would say that it does break the laws of physics, in that it can't be accounted for and is therefore impossible. I don't believe lack of an explanation means something is impossible. And neither do you, it seems.

My point was that cloudbursting doesn't prove that anything is possible with your mind.

That can never be proved. If there's something you want to achieve, then you must experiment and see if it can't be done. If you can't, it's proof that... you didn't succeed. And maybe you never will, of course.

No, if the world is just our imagination, asking why we can't imagine something else is a valid fucking question.

It's not "just" our imagination. It's a particular imagining, right? We have imagined that we live on a planet with gravity and water and all sort of other cool stuff. I don't see why you expect to be able to wish stuff different without any effort.

Nobody ever ever has all the variables, yet we still call it probability. That's all my point wss, really. We never have all variables, even if they use really big numbers.

Right. That's true. So a theoretical probability then, based only on what we have included in our description or model. A bit like only including previous observations into a theory, and assuming that this is sufficient.

I get it now. People with enough money to not have real problems, so they play pretend, with everyone else's lives.

Well, there's something to that, certainly.

Hey, sorry, we totally got bogged down in that whole probability thing. My fault. I apologise.

Stop saying we can just change reality and only offering excuses as to why it never fucking works.

Y'know what? I've no idea how it works, not exactly anyway. That's the problem. Which means I also can't tell why things don't work. Things do change in unlikely ways. I don't think it's to do with belief or effort. When things happen, it's not about trying.

It definitely involves detachment and it definitely involves "will" via (optionally) imagination. And it always produces some sort of result, although sometimes it's just symbolic (like, encountering stuff about your desire but getting your actual desire).

Things do sorta work how you think they do. But I don't mean how you choose to think about them. I mean, how you think they do when you ask yourself how you think something works. (Sorry, that's not very well worded.) I guess that sounds like "belief" but that word is so misused now.

Really it's better to say that it's to do with your own patterning. That changing your own patterning (or "formatting") is the way to produce change, and the way to change your patterning is via will and imagination.

The occultist joins an order to learn magic and improve his life, they teach him to clear his mind so they can fill it.

I don't believe in any of that order stuff much. I think most organised occultism is pretty uninteresting or was about management. Meanwhile, people keep trying to look for explanations and reasons, and they get further away from understanding. Every new theory or technique is a step away from achieving anything.

I linked this earlier, but this blog entry on Why Can't We Teleport? is one of the most honest I've encountered (his book is pretty good actually). The problem isn't necessarily that we can't do things, it's that we don't know how to test whether we can do them or not?

It's not belief, it's not effort. I'd say it's "willed imagination without obstruction" but that's hardly a very useable description. Within that, the actual details don't seem to matter much. Which means testing possibility is an issue.

I think I am starting to see what you mean. Making assumptions of reality kind of limits what we choose to experiment with and how. Believing that we are made of complete solid matter would of course throw off any research into teleportation, just as whatever mistakes we have now likely prevent us from trying the right things or asking the right questions about certain phenomenon.

Right, you've said it much more clearly than I did, but that's what I was trying to get at.

Which might mean that the deepest, most subtle traps we find ourselves in are transparent to us - they might be things we don't even realise we are assuming!

But that's some stuff so deep that you have an actual danger of falling in and being trapped in the question.
Our sanity depends on our ability to trust our eyes and ears, two senses we consciously know are just collecting data that our brain turns into an artificial image.
Question all assumptions and you may end up not knowing what's real, or if anything is real, or if everything is real. Those thoughts are not the scary part, the scary part is how the mind sometimes copes with this deep uncertainty.

I agree: I think the basics should be largely left alone for everyday life. You don't want to destroy its fundamental continuity!

Extreme version: Some autistic children have a hard time trusting that the lessons they learned remain true without continually re-testing them - e.g. that the floor still supports their weight; that an object that goes out of sight will still be there later.

So I guess it's more assumptions about personal achievement on a more macro-scale. We don't want to be reformatting ourselves at too low a level. We don't want to have to manually handle all the details, after all.

So maybe those that must live in that world are the ones who have ready access to that creative space, but lack the raw "knowledge" needed to refine or carry it out completely on their own.
I guess I've never thought of autism in that way, interesting.

I think autism has much to teach us.

One of my ideas: that their attention is narrowed on the current sensory experience, and they have no felt-sense for the underlying facts of the world. The world has no baseline solidity for them; it's transient imagery and memory, without knowing. The "facts" don't stick or they are not aware of the place where the "facts" are stored! (Which I think is literally in the central "gut feeling" we have.)

In other words, they are an extreme. Unbalanced by one point of view, and that's technically true, but also superhuman in the sense that one or many aspects of themselves are cranked up to 10 while most of us are at 5.
In other words, the blind man is the top dog when the power goes out underground.
Maybe our society just sucks at understanding people and making certain roles available to people that are "not balanced" for normal life.

Right, nicely said. I think in other societies the autistic child and the schizophrenic and the epileptic (not equating those, just examples) would be considered as having a "connection" to a larger field of experience. Their relative lack of daily-life-handling would be allowed for, and their talents maximised.

The uniformity of western societies doesn't really allow for individuality of talent or perception. Roles are prearranged slots; society tries to mould its children into them but by assuming them to be identical and "formable".

Which, obviously, is quite a horrific approach. Not everyone takes to the "training".

POST: Chaos Magic and Forgetting

You don't need to forget, you just need to stop triggering the pattern of wanting/desiring. Nobody ever desired something they already had!

One view:

- Launching a sigil creates a pattern in time which leads to a future experience that is the one you desire. It becomes true now that this will happen then.
- Thinking that this is going to happen is okay, since it leaves the pattern intact or even strengthens it, streamlines it. Looking forward to something is not a problem.
- Thinking about maybes or other stuff or desiring overwrites the pattern with something diffuse to contrary.

In other words: know that it is done and then you can think whatever you want. Forgetting not required. Think of a "time landscape" that is always there, and is being updated every time you sigilise or think about the future with intention or expectation, direct or implied.

POST: Sigil and Law of Attraction Contradiction?

Okay, but... doesn't this whole thing depend on your world-view also? Even if the sigil is apparently shown only to "you", it's effectively shown to "the universe". The whole thing moves towards your goal, including your body.

The main thing about releasing is to let yourself be moved rather than staying in the "problem state".

The shooting metaphor doesn't work for magick, surely?

This is not so consensus bound; personal facts take priority. Sigils and LOA do not operate at that consensus level; they are effectively excuses for allowing things to happen "as if". The more you experiment, the clearer this gets. What you "imagine that" things are like is what counts.

However you think that it works,
That's how it works.

If you "imagine that" the world works according to the number of views an intention gets, that's what'll happen. If you "imagine that" forgetting your sigil is important, then even a brief recall or a glance might stop things right there - while those who don't care or haven't thought about it so deeply, won't have a problem.

An extra issue is that all the associations with a viewpoint also come into effect. If you "summon Hercules" to do your bidding, his great strength comes to your aid. However, Hercules had his issues in myth, and those will start to manifest too, even though you didn't explicitly consider them. This where it gets tricky and goes beyond what you thought you asked for.

I reckon it is impossible to fully specify or constrain things unless you create your own, clean metaphor/mechanism. (Or meta-metaphor.)

Really describing any action is describing Magick

I agree with this. The shift from one experience to another in alignment with "the format of one's mind", including intention, is a description that can be applied to everything.

While from your POV you may seem independent in everything you do the reality is that we all move with each-others blessing

I don't agree with the "simple sharing" model of reality though. As a "conscious perspective", all possible experiences are available enfolded within me. Similarly for you. However, this is not a straightforward dream. Sometimes we might think of reality as a shared dream with other people in a room, each of whom have contributed to the final, consensus decor. However, I reckon it's more accurate to say that those who have chosen the same decor, end up in the same room.

Finally, it's even more accurate to say: Whatever decor you choose, you will end up experiencing a room with that decor, plus versions/aspects of others who would choose that decor, as a version of yourself who would choose that decor.

the metaphor of shooting me in the face does work for magick

The above means that I can shoot you in the face (politely, of course) and have you die, while you dodge the bullet and live. Subsequently: Different rooms, different decor.

Fundamentally, this is because you are not a person, and neither is anyone else. The "being-a-person" sensation is just part of the present moment world-experience. You are in fact a perspective, attached to a viewport amongst infinite viewports, selected by the "filter" of belief, expectation, knowledge and intention.

TL;DR: Blessing not required.

..Yeah, I'm going to skip the gunplay for now. :-)
I've grown quite fond of you.

I say we don't need blessing because it's (implicitly) multidimensional enough in that everyone gets to have their experience. Not in the sense of actual spatially-extended universes though; only in the sense of filtered possible moments. But then, that's basically the ultimate blessing.

(The room is tesseract-shaped, and we are distributed clouds throughout it? Nah, too messy sounding.)

True connections with people occur when their filters correspond, as it were - they are literally "in the moment", together.

...I agree with what you say. The "filtering" I refer to is for what appears in the senses (image, sound, texture), via personal shaping and via accumulated patterns (the world), beneath or within this there is just the undivided one. So in that sense we are closer than objects can be, always.

At the fundamental level, everything is within us, and one step more and there's no "us" because even the perspective dissolves.

But if we are attending to the level of the senses, divided into time, then that connection is obscured except when the moment is shared, "when worlds collide".

...Hmm. I don't have a conception of God as external, but the DNA idea could maybe be translated into the idea of a "format" that implies which events will be experienced - via the personal God of imagination...

Loosely, I think of myself as a boundless aware space. (Everyone is this, simultaneously.) Within that, is dissolved all possible moments and experiences already created. My ongoing 1st-person sensory experience is simply my attention shifting across this eternal structure, in accordance with my intention and beliefs. Foolishly, I confuse "myself" with the content of the experience, when in fact I am the background in which it arises.

Gives us:

- Magick is changing the trajectory discontinuously in unlikely ways, by tuning into other moments via imagination. We are always doing this, but deliberate magick makes it more obvious because we are deliberately aware.
- God is the whole, the open attention in contrast to our usual narrowed, time-focused attention. God is not a being.

- When we say that God intervenes, we really just mean when outlier actions or events are selected which we didn't have a sensory experience of choosing prior to their appearing. The "feeling" that goes with this is the opening out of attention, to the background unity.

So all events are "archived" in the sense that they are all, permanently available for experiencing? Creation is already complete, you are just choosing which parts to check out!

Not sure how to join together the two ideas of God.

- By saying 'a god' I am just talking about an entity that has a greater range of data intake and influence

Right - I see that as just ourselves, the outer reaches of our attentional focus. We are always everywhere, we are just concentrating on somewhere in particular.

- Mostly I'm asking when this construct is animated; if in our life-time do you expect this will change your spirituality? Will you increase your own intelligence or try to keep a level of "purity"

I think this 'construct' is already animated. The construct is just the universe as it is. It's a case of doing or being this knowingly. 'Purity' would then be a choice to remain human-focused, ignorant of the larger information field (or whatever). I'm all for expansion - but as I said before, different people can do different things, and not necessarily interfere with the other.

...

I see, forget the sybmol, let it go. Is it worthwhile continuing with the desire, **the FACT that it will happen?**

...the FACT that it will happen?

This is exactly it. Ignore the evidence, know the fact. Everything else is theatre. All that matters is that you fully accept the fact that something is going to happen. All these methods are about sneakily inserting or adjusting facts-of-the-world. It all works this way, I think:

If you move your arm right now, you don't do it directly. You request/insert the experience into your timeline (you might say), the fact that "it is now true that my arm will move". The proximity in terms of space and time makes you think that you did it by more straightforward means.

In fact (heh), you simply don't have direct access to sensory experience at all; you adjust facts, and subsequent sensory experience arises spontaneously and consistently with those facts.

So it's about creating new facts-of-the-world by any means you like. Since acceptance of its truth is what matters, anything that implies it is a fact (e.g. getting excited, looking forward to it) can only help establish it. It's a bit like Erickson hypnosis in this way - thinking and doing things that assume the certainty of the wish fulfilled.

TL;DR: Creation of facts by acceptance and implication.

EDIT: Added more facts. ;-)

Off topic:
You made me think of this condition some people have called "Mirror Touch Synesthesia" [http://en.wikipedia.org/wiki/Mirror-touch_synesthesia], basically what people observe on a daily basis are physical and mental feelings that they themselves 'feel'. This one woman explained how her ankles started to hurt painfully as she watched a women walk down the street in ankle pain. She felt her physical pain quite literally. Also, regarding empathy - they also experience mental states of the people they observe. Thus far, people afflicted with this condition are unable to control it and usually lose their sense of self when in public and often resort to a hermit lifestyle as they cannot deal with multiple sensations/feelings. There was a good discussion on this on NPR's Invisibilia podcast, the episode was on Entanglement.
Kind of makes you wonder what is really going on, what is real?

[QUOTE]

Synesthesia
Synesthesia (American English) or synaesthesia (British English) is a perceptual phenomenon in which stimulation of one sensory or cognitive pathway leads to involuntary experiences in a second sensory or cognitive pathway. People with synesthesia may experience colors when listening to music, see shapes when smelling certain scents, or perceive tastes when looking at words. People who report a lifelong history of such experiences are known as synesthetes. Awareness of synesthetic perceptions varies from person to person with the perception of synesthesia differing based on an individual's unique life experiences and the specific type of synesthesia that they have. In one common form of synesthesia, known as grapheme–color synesthesia or color–graphemic synesthesia, letters or numbers are perceived as inherently colored.

Mirror-touch synesthesia:
Mirror-touch synesthesia is a condition which causes individuals to experience the same sensation (such as touch) that another person feels. For example, if someone with this condition were to observe someone touching their cheek, they would feel the same sensation on their own cheek. Synesthesia, in general, is described as a condition in which a stimulus causes an individual to experience an additional sensation. Synesthesia is usually a developmental condition, however recent research has shown that mirror touch synesthesia can be acquired after sensory loss after amputation.

[END OF QUOTE]

That's really interesting, new on me!

One thought: that our personal boundaries are "imaginary", that at some point we create filters which give us a personal space. Without them, we are wide open to all information being leaked/broadcast. Perhaps this is what's going on. Normally, children learn they "aren't meant to" experience these things, and by implication don't, but these guys missed the memo.

I used to find being in open plan offices really difficult, even small ones. Just a constant sense of "exposure". Not vigilance or self-consciousness, just being too open. Over time, my awareness would contract further and tension would increase. My "little trick" to get around this was to feel-imagine a shell around me, a Faraday Cage for others' "presence". This imaginary "fact" was enough to make it better.

EDIT: I hear "sound effects" when I see movement, in real life or in gifs, etc. I only recently found out that this is a thing too.

POST: Is this more than coincidence and how can I test it

Imagining new facts into the world.

Your sensory experience is a 'mirage' floating within an aware space in which are dissolved the facts-of-the-world, all of which can be amended.

While detached from the present moment sensory experience, in a state of "absolute allowing" where we are happy for experience to shift without restriction, we imagine that something is true, and our subsequent sensory experience falls in line with the new fact.

Something like that, anyway.

POST: How can I use the occult to make me rich?

Q1: I've used the occult to make me rich, send me $500 and I'll tell you how you can do the same.

Q2: Pfft, don't listen t this guy, send me $499 and I'll tell you the truth.

*Q3: Fuck that, send me $9.99 and I'll tell you how to **BECOME A LIVING GOD.***

Q4: Ignore them. If you think in hundreds, you won't go anywhere. $5.000 bill & we have a deal.

Adding more decimal places to $5 isn't going to get you rich any faster! You wanna use a comma, like this:

$5,000.00

Wealth is all about correct punctuation. Trust me; I know how to use a semi-colon.

POST: Origami as offerings.

Great idea. I'd like to see a whole new branch of the art called "Sacrificial Origami". Could be much fun had.

Love the name. Now how do I represent virgins with origami...

White paper, obviously. Might be tricky doing the fine detailing...

POST: How often do you use thought experiments in your day?

There's a book called Busting Loose from the Money Game (a later edition refers to it as the Business Game) which takes a similar approach.

It presents itself as a business book, but is really more of an 'occult/enlightenment' book in disguise. The main idea: When bad things happen, and you feel discomfort, treat them as "eggs" that are dissolved by using "The Process" to "reclaim your power": basically, welcoming them and sending gratitude/love. For instance, send gratitude for the bills you receive.

Eventually, you will have dissolved all the "cloud cover", and the "open sky" of conscious flow will be your experience from then on, in matters of money and more.

Someone has a summary of the main points here. [https://sundayupdate.wordpress.com/wp-content/uploads/2013/11/key-points-from-busting-loose-from-the-money-game.pdf]

POST: How do you see entities?

There are many hallucinations that form within your vision, called phosphenes. When you close your eyes and see all sorts of splotches and colors, these are phosphenes: seeing lights without light actually entering the eye.
These are the clay from which you sculpt visualizations and, when you're asleep or in a hypnagogic state, dreams. It's hard to do at first, but after practice with your eyes closed, you'll be able to create phosphenes in accordance with imagination and/or memories. You'll almost swear that you saw outlines of a particular scene, even for just a moment.
After practicing with your eyes closed, you can try doing it with your eyes open, albeit in minimal lighting. Eventually you can use phosphenes to visualize anything in broad daylight.
Entities communicate with us and appear before us in the form of phosphenes, at least from my experience. When an entity makes itself known, you may notice discoloring, or just some sort of form that lies before you. You may not actually "see" it with your eyes, but rather you can sense its presence with the phosphenes, a kind of sight that I associate with the "Third Eye" vision.
If you're sensitive enough, you can probably interpret random flowings and distortions as spirits that are popping in and out of your field of view, though this is an ability that usually only belongs to shamans or channelers. Most people can see major entities they have called or are at least open to noticing. They are invisible to those who are not open to their existence.

Are these phosphenes (those "sparkles" that become "things") or are they random flickers of hypnagogic type imagery, do you think? Are they totally in the mind?

Q1: The little white sparkles are white blood cells moving around your eyes. Different story, but I haven't really tried to use those in visualization. Could be possible, but I don't think I want to mess around with my body's defense system.

Q2: Not OP, but I would describe my personal experiences as hypnogogic. I thank God there's a word for it, even if it's a word no one knows! (except here)
My visualisations are induced waking hypnogogia, as far as I can tell, and sometimes it's not induced. I just see... things.
Anyway, it explains my continued obsession with dream work.

Yeah, I was doubtful about this "phosphenes" lark. I think of the initial background stuff as random "mind noise", a sort of pure background creativity, which then coalesces into fragments and imagery - and worlds. And I think it's always present, waking or relaxing or sleeping. The stuff that dreams are made of...

But everyone seems to have a different way of describing it, so it's hard to pin down whether we're all having the same experience.

POST: ShowerThought on Visualization

[POST]

I wasn't really in the shower. Instead, I was in the car listening to NPR's "This American Life".
The show was about this blind guy who can ride a bike just like a seeing person. He basically uses echo location.
It got me to thinking about how, really, everything we see is constructed by the brain.
I take in information through my eyes and my brain constructs something to see. This blind guy, he takes in information through his ears and he seems to see just fine (really worth listening to the episode). He hikes and bikes and climbed trees just like if his eyes worked.
Anyway, I had this thought: what if I am blind and just don't know it?
I'm not really blind. I mean, I don't think so. But, for a moment I looked at the world around me and thought, wouldn't it be interesting to learn that, this whole time, my eyes didn't work?
I dunno, it gave me a different perspective on visualization.

[END OF POST]

Q: Your post does raise interesting questions about the nature of perception, but it's very important not to overstate the man's ability.
He is able to "see" yes. But he and the show's host make it out to be more akin to peripheral vision than traditional vision. None of the acuity, but still plenty functional and better than total darkness.
If this sort of thing gets you going, you'll also be interested in a device known as BrainPort
I'm also reminded of someone on this sub who claimed that while meditating deeply, they were suddenly able to see their surroundings without opening their eyes. I'm more skeptical of this claim, but I wouldn't rule it out completely, and it's definitely an interesting thought.

I think the seeing-through-eyelids thing might be related to the "Darkroom Vision" phenomenon. I've had it myself when very relaxed, with my attention (where I feel I'm "looking out from") rested near the middle of my head.

When you look at how your eyes work, then it becomes obvious that you are not really seeing with them. In fact, the attempt to "use your eyes" often leads to your vision narrowing and becoming less focused.

In fact, thinking in terms of senses is maybe a bad move generally. If you sit back, as it were, it seems far more like you are "receiving a world that appears in your mind". It might be 'inspired by information gleaned from your sensory apparatus' but that's just feeding you snippets of info, which trigger patterns in your mind which constitute the actual experience.

The "Darkroom Vision" phenomenon - check out some of the links - and some of the stuff discussed in Ian Watson's book You Are Dreaming highlights that our usual assumptions-of-convenience about perception are obviously wrong, and that we basically always "dream our experience", inspired or not by the senses.

POST: New to magickal practices; starting with meditation, trying to lucid dream, and sigils; just want to clarify something

It's all just making a decision, and letting your mind or the world go there by itself.

If you set a problem, and don't resist movement and change, it'll gradually turn into the solution by itself. What is a 'desire' if not a 'problem', a tension that is to be [re]solved? The decision you make is largely about making a commitment to not resist the flow towards your goal. A decision itself is therefore always an act of intent and will. Effectively:

"[This decision means] I will have a new car".

Although most people like to feel themselves "doing" something, so in effect offset the process by one level:

"[This decision means] drawing this picture means I will have a new car".

Magick as described is mostly just theatre in experience. We do it because the actual active core of magick - intention or will or allowing or whatever, the release to and commitment to the flow of the world - cannot be experienced as an action.

EDIT: That's not to say that this "theatre" isn't valuable or powerful. There are many reason why it can be beneficial, not least because ritual can give you a direct feeling of connection to "the source", consciousness, your true self, whatever - which helps commitment, resistance and faith somewhat.

POST: Your goals.

Basically, I don't like not being "in the know" when it comes to secrets, and the cosmos holds an awful lot of them. I want in.

Is the background whispering of the Cosmos making you paranoid? ;-)

Not paranoid: more like hungry, in a manner of speaking.

I was joking, but I know exactly what you mean!

Keep in mind though that the 'Cosmos' isn't a static thing filled with secrets and information, like a library or a science experiment; it's alive and responsive to you.

It tends to give you an answer when you have a question, to give you a landscape when you open a door - it makes up stories for you when you go looking for them. Problems turn into solutions, requests turn into responses, the seeker is given an ongoing adventure, to expect is to receive. It happens all by itself.

The 'secret of the Cosmos' isn't to be found in any of the specific experiences you'll have, of course. They're just dream-fun. The secret is how the Cosmos gives you those experiences at all!

He who knows, does not speak. He who speaks, does not know.

"..."

[question] magic is real. is psi real?

I suppose what I meant was, if it was possible, why isnt it more common? And what precisely have you learned to do? Telekinesis is like a blanket term and I'd like to know what you meant by that

Looks a bit like James Hydrick's dollar bill trick [https://www.youtube.com/watch?v=30o7_iy-O1g&t=18m20s]. Is the commencement of movement synchronised with your breathing?

Not saying that's the explanation or that it's intentional, but you need to be careful to exclude these possibilities in your experiments - both breath motion (very slight gaps under the container) and thermal changes (heat from hands or breath warming one side of the container slightly, resulting in air currents inside). With such a finely balanced object, very small changes could make a difference.

EDIT: This is a more general problem: magick always finds a way to give you the experience you truly ask for. But sometimes it can do it in an underhand way, if we're not careful.

Q: Not saying that's the explanation or that it's intentional, but you need to be careful to exclude these possibilities in your experiments - both breath motion (very slight gaps under the container) and thermal changes (heat from hands or breath warming one side of the container slightly, resulting in air currents inside). With such a finely balanced object, very small changes could make a difference.
Totally get what you're saying. I spent months checking and cross checking. I grew up being asked questions and being shown different ways in which physics works so I'm pretty familiar with countering those things. I did not allow myself to even accept the results until I was confident. This is something you'll have to learn on your own since videos never show what is going on within me. And yes, breathing is one of the many ways that you can synchronize energy flow. Not necessary but can be a very easy thing to fall into when you're first learning.
I should mention that I have spent hours staring at the wheel and have gotten very familiar with recognizing what is driven by the elements and what is driven by me. I can feel the energy move through my body and then pass out of my hands to make the object move. I've also tried blowing on the edges of the glass in all directions to verify there is no air flow happening. I have sat there with my hands directly on the glass and never once had the wheel move until I tried moving it. I've checked for static by rubbing my feet across the carpet, getting the wheel to follow my hand using the static and then discharging the energy by touching the energy saving bulb of the light on the stand only to have the wheel not move from static any longer before I start practicing. Something fun about static is that it can be manipulated.
If you try learning to do this I would recommend being patient and do lots of meditation.
This is a more general problem: magick always finds a way to give you the experience you truly ask for. But sometimes it can do it in an underhand way, if we're not careful.
I agree! Magick can definitely give what you want like that. The static was the original way that it started, then I was controlling air movement, and now it's directly related to my ability to move psi or chi. My only hope of showing this to folk is to inspire them to learn how and to help them to start developing spiritually. Come join us in /r/energy_work if you haven't yet and start discovering out what you can do.

Thanks, that was very informative! Sounds like a pretty thorough experimental approach.

Magick can definitely give what you want like that.

I guess (know) the trick is: specify the route. And you're right about really having to explore yourself. A couple of thoughts:

- Do you think this is related to, say, the "stretching out of presence" one can do to make contact with other people?
- Do you think this could be done eventually without a direct connection?
- Do you think that attempts to demonstrate this sort of thing with other people present, presents a problem? That the fact of an observer can cause difficulties? Perhaps because of the concentration required, perhaps due to "conceptual momentum" (the idea that being in the presence of conflicting beliefs is like a "counter-will").

I have duly subscribed! You might also be interested in checking out /r/Oneirosophy.

what I like to call consciousness, outside of our physical shell and having it interact with other things.

I call it "presence" to distinguish it from the background awareness that also gets called "consciousness" - Peter Ralston calls it "feeling-awareness" which is not a bad compromise actually. I might take issue with "physical shell" and "things" but that's a different thread!

So, implicitly, we all have a direct connection, even if our locations differ - eventually I might be able to render an effect at a greater distance...?

Our brains [I'd say minds] love patterns and it likes to make everything automatic.

It's all about the patterns, so true! Patterns, memory traces, automatic habits. The very stuff of the personal daydream! :-) I'd suggest that improving one's ability to create "out of the ordinary" effects depends precisely on softening these patterns, directly (addressing them specifically to dissolve them) or indirectly (repeated practice to wear them down).

Anyway, lots to explore! Thanks for giving me a new angle on this, something new to play with.

I still believe that everything is consciousness so I'm wondering how this can be accepted into or break my current view.

Everything is still "made of" consciousness - but just as sight, sound, touch are perceived as separate "modes" of consciousness, so "presence" is a mode. You might think of it as extended, subtle touch?

Going to write up another post soon which covers the other stuff, actually.

Quickly though: Try and actually find your body right now. Use your attention or "presence" to feel it out. You'll realise it's basically a big empty space, in a big empty space, with no solid boundary. Some people find the Douglas Harding experiments helpful, and you might like the one I describe here [Outside: The Dreaming Game] - in the middle.

Try 'em and feel free to PM me if they do/don't make sense!

Let me know when you have that post up if you happen to remember. I'd love to see what you write. Cheers mate!

Ah yeah, sounds like you're on it.

Will say though, that the experience you should eventually have is beyond just the body sensation - it should feel like those sensations are floating in empty background space, without there really being a "body" that connects if all together. That's what helps you realise that "you" are actually over there as well as over here - it's the difference between thinking that everything is consciousness, and actually experiencing it to be true. You are the background. (Check out this interview for Rupert Spira trying to get someone to get this.)

Will do. Cheers!

...

When you pick up a rock and throw it, you are not using mental power to do so.

You might ask though - if that's not mental power, what are you using to get your arm to move? What is the name for that and how does it work?

POST: How to start out.

"Meditate for at least 20 minuets every day. If you don't do this you are wasting your time in the long run". I see this pop up every day. thoughts?

Sort of?

- "Meditation" in its loosest sense, sure. Just lying on the floor for 2 x 10 minutes a day, letting your nervous system relax out and unwind, does the job.
- "Meditation" is the ongoing sense too: not "forcing" your mind or body as you go about your day, letting things unfold at their natural spontaneous pace.

Basically, if your "aware space" is cluttered up with "stuck thoughts and incomplete movements" then you're going to have a hard time perceiving how things are, where they are going, and find it difficult to tune into and direct things.

If you sort that out then you are inherently less scattered, and will find results naturally easy (easier!) to access. Actual ritual and action detail not necessarily mattering so much, since it becomes more about the decision of meaning (c.f. Alan Chapman, etc).

EDIT: You might find this recent post of mine of interest [Overwriting Yourself], or not.

POST: I'm going to start a business this year, but I know for a fact that a certain crazy person has a grudge against me, and he's really deep into the occult. I'm pretty sure he's tried to curse me before, and worried he might again.

A1: If there is truly someone out there actively working on doing you harm, then you're only validating it by worrying. You're doing most of the hexwork for him already. But, chances are, he's not. Your source of anxiety is opening the business, and you're looking about reasons for your anxiety. Be a wall. Don't worry. No one can touch your life. Plow on ahead with your plans. If someone truly had a grudge against you, then "the best revenge is a life well lived" So, just go and be successful, ok?
Edit: hey, my first gold, and it wasn't about something fucking stupid. Woo!

This x 10.

Just keep focused on what you're after; don't entertain ideas of others' influence. If you make your future certain in your own mind, no other can interrupt that. (And in the end, they are kinda you anyway: your own anxieties or self-destructive tendencies might manifest as "someone else hexing you".)

POST: Rationality in your practices?

Q:[Deleted]

Nice comment. Although we must add the special sauce of the conundrum: The concepts we adopt affect our experience of the world, of the objects and narrative we encounter. So it's difficult to be truly science-like objective with magick. Doing so can destroy the effect.

No need to make things more complicated than they need to be. Either you have objective evidence (with scientists present to rule out trickery), to support your systems do something, or you don't. Easy Peasy

Do upsetting memories make you feel sad?

No. What does make me sad though is that people who want something real wind up giving up on the search, because virtually everything everywhere is lies, disinformation, roleplay and make believe nonsense. Real practices are actively suppressed in this and other similar communities, in favor of practices that generate only subjective results. It's almost as if paid government shills are actively trying to bury real practices with disinformation, and discredit them. That does make me sad. It also makes me sad that out of a thousand spiritual seekers maybe one or two, understands why objective evidence is important, and why we should demand proof that systems actually do something. The rest think you can brew potions, and chant incantations, and draw sigils, and swing around an athame and it will have any meaningful effect at all. That does make me sad. It also makes me sad that the people who would most benefit from real practices are so burnt out fake spiritual bullshit, and make believe nonsense scams that pass for spirituality, that they wind up becoming raving Atheist skeptics. I can't really blame them, with all the lies, disinformation, scams, hoaxes, etc. It's sad though, no amount of evidence would ever be enough for them.

Well actually I was building on the objective evidence aspect - I can't objectively detect memories nor the feeling of sadness in other people, so they must be excluded from my model of the world - rather than the larger issue of delusion or misleading groups.

We've talked before I think, but my own investigations have led to the conclusion that, simply put, power is in plain sight - for all to see and utilise if so inclined.

You can't know for certain if someone is really sad, or giving a performance of being sad. You can know for certain if someone could demonstrate real abilities objectively to scientists or not. There is the difference friend.

Uh-huh, but magick's most important abilities are psychological... in one sense or another. That was my point - that for those things it's subjective evidence that matters, one proves to oneself. So we can't discount the value of those things, just because they are difficult to prove objectively. In fact, it can be baked in, that problem.

Of course, that's separate from real objective abilities. It just important to be clear there are two strands (at least), and being well versed in one doesn't mean one can be dismissive of the other (in terms of its value to other people). A lot of these subreddits are more for one type than the other.

Wow, I sound so even-handed there. I'm not really, normally! :-)

Let's cut the bullshit friend. Either there is good objective evidence to support your practices do something, or there isn't. I've met plenty of magick users, and all of them are dirt poor, drive 20 year old cars, live in their moms basement, are miserable failures at life, but boy their magick sure is strong. I ask them what has magick done for them, and they go off on all the subjective benefits. From an outsiders perspective the only metric of success they have achieved is keeping themselves spiritually entertained. You either want something REAL, something you can prove is real in the presence of scientists, or you don't.
It's that simple. There is no need to write a doctoral thesis on metaphysics to figure this one out, friend.

But... I love my Mom's basement! So comfortable in the dark, with my 1990's video games! :-)

Hey, as I said, we talked before.
S'all good, each to their own, and whatever they are satisfied with.

POST: What technique (s) do you use to focus your intent?

It's ages since I've done meditation formally. I've found that anything that moves/expands/dissolves localised attention is helpful; anything you 'let go to' that isn't thought-based.

If you are one for habitually being stuck in your head, exercise expands you into your body. If localised to your body, contact with the external environment expands you into that. Painting and drawing encourage you to "reach out" with your feeling-awareness towards the subject. Gradually, that persists, and the "information" stored at those locations (the oft-ignored rest of your body, beyond perhaps) produces insight occasionally.

Interesting that you did it with the lights off - one of the best ways I found to realise that I wasn't restricted to "here" was to ignore vision, and attend to where sounds or body sensations were - it's much easier to directly realise that they occur in a "large space of awareness" with eyes closed than with eyes open. Something to do with the persistence that images have in insisting they are "over there" rather than "in here".

Another sense was being exercised.

Can you try to describe that a bit more?

Reminds me of Luke Skywalker training while while blindfolded with against floating laser beam shooting robot orbs. Same idea. You have to anticipate what is going to happen before it happens. I do think it helped me to develop an almost predictive reflex. At the time I felt like it was magic. Maybe it is?

It sort of is! I recommend it all the time, but this book by Missy Vineyard is great on the subject of 'letting things happen' when catching balls and doing other tasks. Meanwhile, this book by Peter Ralston is good on the idea of feeling-awareness.

It's basically a sixth sense, that - the "feeling out" sense. You can do it deliberately when attending to things (exploring), but also you can get the benefits by letting go (responding).

I like the idea that, at its core, we are deciding to let the environment move us appropriately, rather than holding onto our separateness and trying to control reactions manually. It takes a bit of faith, though - because there's no knowing what your reaction is going to be, you just have to trust that it will be appropriate; it happens faster than information can travel consciously.

(I always wince when watching those get-hit-with-a-stick exercises! Where's the blooper reel for that stuff? Bet it's messy.)

The two books complement each other nicely. Also, I quite like Alan Watts on this "the environment moves you" thing:

[On letting go and living in the present, unprepared,] people immediately say, however, “Now wait a minute. That’s all very well, but I want to be sure that under such-and-such circumstances and in such-and-such eventualities I will be able to deal with it. It’s all very well to live in the present when I am sitting comfortably in a warm room reading this, or meditating, but what am I going to do if all hell breaks loose? What if there’s an earthquake, or if I get sick, or my best friends get sick, or some catastrophe happens? How will I deal with that? Don’t I have to prepare myself to deal with those things?”
“Shouldn’t I get into some sort of psychological training, so that when disasters come I won’t be thrown?”
That, you would ordinarily think, is the way to proceed — but it doesn’t work very well. It is much better to say, “sufficient unto the day is the trouble thereof,” and to trust yourself to react appropriately when the catastrophe happens. Whatever happens, you’ll probably have to improvise, and failure of nerve is really failure to trust yourself. You have a great endowment of brain, muscle, sensitivity, intelligence — trust it to react to circumstances as they arise.
Zen deals with this. Studying Zen will change the way you react to circumstances as they arise. Wait and see how you deal with whatever circumstances come your way, because the you that will deal with them will not be simply your conscious intelligence or conscious attention. In that moment it will be all of you, and that is beyond the control of the will, because the will is only a fragment having certain limited functions.
I know that this sounds impractical to some of you, or perhaps revolutionary, or perhaps not even possible, but it is simply living in the present. It requires a certain kind of poise: If you make exact plans to deal with the future and things don’t happen at all as you expected, you are apt to become thoroughly disappointed and disoriented. But if your plans are flexible and adaptable, and if you’re here when things happen, you always stay balanced.
As in movement or martial arts, keep your center of gravity between your feet, and don’t cross your feet, because the moment you do you are off balance. Stay always in the center position, and stay always here. Then it doesn’t matter which direction the attack comes from; it doesn’t matter what happens at all.

If you expect something to come in a certain way, you position yourself to get ready for it. If it comes another way, by the time you reposition your energy, it is too late. So stay in the center, and you will be ready to move in any direction.
-- What is Zen?, Alan Watts

And that's all my book references done for the day! :-)

Right on tack with my own experience! I was very into the Zen concept and the practicing thereof when I was a teenager. Fishing and spending as much time in the woods in silent openness as much as possible was my introduction to it long before I read about it. Actually, I was a little disappointed to find out what I was feeling and knew was already well known and ancient. But that was a typical teenage reaction. I'm not special anymore blah blah blah. Kind of funny now.
The fact you lead right into it gives me joy. I used to read Zen Koans and poetry when I felt off track and off my center and it would clear my mind and settle it for a while.
What turmoil we put ourselves through!
Thanks again for the links and reminder. Bringing me back to myself, this whole thread.

Hey, your post reminding me to remind you helped me remind myself! :-)
Of course you are special; it's just that so is everyone else...

...

You should check out the Carlos Castaneda series.

Yes! His quote on intention really made everything clicked for me:

“To intend is to wish without wishing, to do without doing. There is no technique for intending. One intends through usage.”
–- Carlos Castaneda, The Art of Dreaming

Q: Wow, that takes me back. When I read the series back in my younger twenties, I kept a notebook of every good quote I read followed by whatever thoughts they inspired. Wish I had that notebook still! No idea what happened to it.

Same here! That quote is my favourite, because it really gets down to the fact that there's not one thing affecting another: you are 'first cause' and move yourself by yourself with yourself.

...I've had a bit of success re-acquiring notebooks for people lately, as a matter of fact...

Re-acquiring notebooks? What do you mean?

A converstation I was having elsewhere. Could still turn up, you know...

I think I need to get in the mindset to reread without trying to relive or recapture, to start where I'm at, ya know?

Yeah, sometimes a "reset' - or the acceptance of the reset - can be just the thing that's needed.

POST: Some shee folk i met in a lucid dream

TIL, lucid dreams are rare for me, and when I get them I tend to get a bit carried away. The last time I encountered an entity she was super scary but i stood firm and faced her down and broke her, this made me think that this is all i have to do, that because it's a dream i can't be harmed.

Yeah! In a dream, you are the dream and not the "character" you seem to be. So everything you encounter is a bit of you, the larger you. So there's always more to it than just, say, cool imagery and fun stuff to do. It's filled with meaning, to some greater or lesser extent. Facing up to fears is classic fun.

So would you say that the characters that I encountered are manifestations of my own subconcious and therefor the names they gave me meaningless?

No, not meaningless. It's maybe better to put aside the notion of the subconscious, and instead say that - from the perspective of 'little you' - the 'universe' is talking to you, giving you messages or challenges to help you. The dream may be "all you", but the fact is you do identify with one part of it, one perspective. However, the rest of it all has meaning for you, because it is part of the 'big you'.

(Sorry, that wasn't very clear probably.)

EDIT: Keep in mind that "finyacluck" is just a dream character you are seeing through the eyes of, and 'finyacluck" is at the same level as any other dream character. It represents part of the whole that you are; it just so happens that you are attached to "finyacluck"'s perspective and so you confuse it with being "you".

Thank you for explaining, and apologies for my very basic, newbie questions, the only thing now that's on my mind is if anything I encounter whilst dreaming, given that I didn't try to contact it earlier, has the ability to interrupt my waking, day to day life?

Well, the changes you experience in a dream do overflow into waking life (because you have changed), but you don't need to worry about "beings" following you. If that is a concern, then simply perform some sort of banishing ritual that seems persuasive to you. Simply declaring is sufficient for this, until you feel comfortable. And don't worry about "newbie" questions; none of this is obvious and it's all still under debate. That's why it's a personal exploration/journey of discovery!

POST: Question on sigil magic. Re: no harm...

Is the "poor guy" as real as you anyway...?

But, if you want to avoid the experience of getting a job because someone else was apparently fired, you just need to be more specific about what you request. Or intend more directly, directly into the 'external' world. Sigils and servitors tend to operate according to your own established habits - hence, no materialisations etc, plausible unfoldings only. So perhaps experiment with taking control of the situation "personally".

POST: What was the most Epic Fail you ever had from a spell that actually worked?

Good story. You should have kept going though. First attempt can give you the easy result (you dream of your desire, you see a drawing of what you want, or some other reality-joke played on you). It's saying: "Are you serious? Then commit!"

You were probably half-hearted in your intention.

Not to say you are going to wake up the next day on a mattress stuffed with money. In a beautiful house. With a beautiful wife. But you may ask yourself...
[https://www.youtube.com/watch?v=kvM6TxUnCDE]

My tendency is to end up seeing films which have scenes depicting what I want, or reading passages in books. I see it as a sign that I was "heard" and to keep pushing...

Q: In total agreement. This is how I (make every effort to, anyway) operate now. If I see something (a photo, an overheard conversation, etc.) that is representative of my own "heart's desire", I have gotten myself to a place where I can rejoice over that.
As in, if I want a trip to Europe - and a co-worker comes in and says she is unexpectedly able to travel to Europe, I rejoice (even if said co-worker may not be my favorite person). If I feel a twinge of envy, I... not so much "quell" it... but transform it, as best I can, into genuine gladness for the other person. I also see it as the Universe (ha - yes,

sort of ME -) bringing my own wish a little bit closer to me, and still a little bit closer to me.... If a a bunch of people around you seem to be getting what you want, believe the Universe loves you and hears you and that the THING is being drawn closer to you, instead of that the Universe has played a joke on you and you should quit.
To me, the Monopoly houses & money by the bus stop sound like an amazing "yes!" sign. It's saying, "You're kind of vibrating to your house and your money. Here's some inspiration to help you along!"
ALTHO' "quitting", ie "dropping the seed into the ground" can be quite effective. "Quitting" is what brought the "bf" from my other story BACK after 2 years, so he could break my heart even more effectively by leaving again a year or so later!! (Moral: Discernment is needed. "Know thyself!" Just 'cause you wanted something desperately 2 years earlier doesn't mean you're obligated to say "yes" to it whenever it shows up. :)
"Dropping it" is easier to do with the little things, the "it would be nice but it's not urgent" things, like my chair. (I used Deepak Chopra's meditation to arrange that; I bought a worth-$300-or-more wing chair for $10, carried to my doorstep, no less.)
I also try extremely hard to stay positive and um... silent. For instance, IF I've recently failed to do this ("stay positive", that is) - today or any other day - I would not tell you about it here! :p

Hey, great response. There's also the fact that people don't dedicate themselves enough to this, don't really commit. If you were told that, to get something you want - a complete change in your reality - you should lie down, let go, and simply strongly intend that for a day. Just assert that it is true already, without compromise. Would you do it? Basically, almost nobody would. This guy [POST: one way to get whatever i want] has the wrong intentions but the right dedication.

I also try extremely hard to stay positive and um... silent.

Yeah, it's a challenge. It helps, though, once you realise you don't need to be "thinking positive thoughts" all the time, so much as only intend positive things. It's about what you put yourself behind. If you remain detached usually, then no stray passing thing will get energised; if you spend your days being hyped up, then your dream will be all over the place.

Crowley said to use magick like this to fix sickness is deplorable.

I'd never heard that. Looking up quotes, the best I could find was:

Crime, folly, sickness and all phenomena must be contemplated with complete freedom from fear aversion or shame. Otherwise we shall fail to see accurately, and interpret intelligently; in which case we shall be unable to outwit and outfight them.
-- Appendix VI : A few principal rituals – Liber Reguli.

So, is it more that it is folly to ignore the message and learn from the sickness? That would make sense. In other words, forcing "feeling better" on top of the underlying cause, which has not been reached into and dissolved.

very good point! I'm not sure where I heard that then.
Also, could a sigil backfire if given a silly time frame, for example "By tomorrow"?

There's no reason it can't happen semi-instantly. For instance, a friend of mine was very sick, 10 minute gaps between "visits", and did the thing: "I wish I had a magic potion to cure me" (or similar). Later, he suddenly knew he had to go and buy a bottle of rum. He watches his timings, gets to the store and back again, downs the rum. Wakes up a few hours later, cured. I feel that when the phrasings play tricks on us, it's really us being tricky with ourselves. Any slight lack of conviction or confidence on our part, and the wiggle room will be used to make it happen "off-centre". In the story above, you've got to think that his 'larger self' was having a bit of fun, sending him on a journey outside for a distance was that going to need near-perfect timing, but was doable - just. He rose to the challenge, he gets his reward!

Meanwhile, you can skip phrasing altogether, by simply lying there and directly intending into a "feeling-state" of health. Basically, deleting/overwriting the (now temporary, historical) fact of illness. Become the larger you, and operate from there (outside > in), rather than being the small you, sending out wishes (inside > out).

This is fascinating! Any books on this technique of operating from the larger self?

You really need to feel it out for yourself - become aware of the larger background in which your experiences (thoughts, sensations, etc) arise and stand there as that, rather than as the mind or the body. Expand your presence into the world. Neville Goddard's "summon the feeling of the wish fulfilled" technique, detailed here [http://www.thepowerofawareness.org/] for instance, is an approach. (Do a daily "update" of the universe each night to realign it with your desired version.) The feeling-awareness exploration of Peter Ralston is also helpful. Mainly: experiment. If you 'send requests into the universe' then you are implicitly asking for the universe to do something on your behalf, as a separate entity. If you 'become' or 'recognise that you are the universe', then you are operating as first mover. (See Alan Chapman for how implicit assumptions affect work.)

Main final thought: This stuff, even the "direct" stuff, happens indirectly, in that you are operating at the "enfolded" level of experience, which subsequent "unfolded" objects and events will manifest in alignment with. You never really create that Ferrari, rather you update the "enfolded schema" of your world such that ownership of a Ferrari is part of it; subsequent sounds, images, feelings and sensations that arise in awareness will then unfold from that updated schema.

(Sorry, not sure that was very clear.)

EDIT: Remember that you are always your larger self. Sometimes you forget it and pretend to be a smaller self.

EDIT2: Another way to think of this is that each moment appears anew, unfolding based on the "enfolded schema", then disappears - and a new moment appears. The unfolded moment itself is transparent, it has no substance, and can't be altered. However, by updating the "enfolded schema" you have effectively "re-seeded the universe", updating its blueprint or script, so that subsequent moments will arise consistent with that modified architecture.

...

Good story. I'm finding, the less specific you are the more you are vulnerable to your background beliefs of: a) what is possible, b) what you deserve. If you secretly believe you don't deserve something, you'll set 'tests' for yourself so that you can 'prove' you are worthy. If you think that you must work hard for everything, then stressy-hurdle-jumping will be your world. If you weren't willing to work for it, I wonder what would have happened.

...

Q: Wanted specifically "a large amount cash" to "appear in my lap." The next morning my friend called me who I haven't seen in 3 years asking if I could watch her relatively large pit bull, Cash.

You were lucky. Circumstances could have forced you into a life working at a strip-club, say, where indeed large amounts of cash would have "appeared in your lap" - when you were with your "special customers". Tricky stuff, this.

Tricky, yes. But could the pit bull Cash have been a symbol of the "real cash" to come? I mean, the very next morning, after 3 year absence. Hmmm. The You-niverse on the move. (That is a funny story. I wonder if Res_hits did wind up pet-sitting and if Cash ever actually got up in his/her lap....)

Like other stories, often the first "comedy" response is a little tester. It's like "hey, I'm listening". So you should keep pushing on. Half-responses are perhaps a sign of half-hearted intention, as I said on another... oh, looks like I'm going there now > > >

Would't it have instead been a stripper being on his/her lap? I mean, if it was a good night for the stripper...

...hmm, so a life going to a strip club, and a girl called "Candy Cash" or similar sitting on their lap?

...

Q: What makes you think the occult isn't of the devil? Is there good and evil in the world? Did someone actually create this?

AI: Occult simply means hidden and the most famous Religions believe in a lot of supernatural stuff- better said- they have faith in supernatural things, but don't ask them if they want to be a part of it because it simply scares the shit out of them... as an Occultist you investigate this supernatural. So in a sense- most people in our current time that believe in God came about this through Judaism, even though the idea of God is older than Judaism. If there is God- then there must be Spirits- if there is a Heaven, then there is an afterlife. So- if you buy into the Abrahamic Mythological Trilogy then you accept Angels, Demons, Other Planes of Existence as FACT.
With that being said- God rewards and guides those who are aware of it's existence; even if people choose to view said God as a simple point of reference. From my own experience- God represents a Guidance System directed towards Goodness. It recognizes ones desires, wants and needs- it gives us those things when we ask for them as long as we are an active part of society- that way he (god or the universe) can work through the people of the world. Now... to answer your question- I don't think the magic that I've experienced in my life has anything to do with the devil. I think weakness, immaturity, arrogance are real human traits- I also feel that once we are in positions of power- we sell out and lose the plot along the way. The Higher Voice- God- The Higher Self- Guilty Conscious- Moral Compass- Virtue- it's always there and from what I've been able to research it's quite general. This inner goodness becomes a distant background intuition or telepathic voice after we slowly or rapidly give into the pleasures of life at the expense of others- including ourselves. I've certainly learned when dealing with the magic of this world- there is no one to blame but ourselves if things get out of hand. After a certain point in ones maturity- he or she becomes self-aware enough to trace back all the steps that made them 'fall'. Some choose to blame 'The Devil' for their own weaknesses. In Judaism- The Devil is simply there to tempt man. To see if man's intentions are pure enough to deserve honest power. Most men do not possess sufficient wisdom and knowledge to decode the archetypes and symbolism that permeates through himself and the world around them. Instead- they run into pit falls and point the fingers are others for their own mistakes in life. As I told another user- everything is sort of like a ladder- or an alphabet we have to go through in life. Some people simply get stuck in certain psychological patterns- and it's not always their fault either- our society simply doesn't support naturally provided protocols intelligently designed to upgrades ones perception of themselves and the world around them. We get caught in the mote- hurt ourselves and those around us- even when we claim to love them. It's not the Devil- a particular deity that is out to get you- it's simply Man having to deal with his own maturity- self-responsibility- integrity- awareness- ect. I mentioned about the Judaic Devil simply to show him as a mythological archetype- a symbol for a reoccurring stereotypical human trait. We can be weak- we can be ignorant- we can be assholes- ect- When we misbehave or become addicted to certain substances people claim to be possessed by demons. The demon is an archetype of an amplified negative thought pattern which has enslaved the person. There are ways to go about ridding a person of these psychological entrapment's- and once they realize that it was simply a thought pattern- their perception of what that thought pattern might change. Instead of continuing to believe it was some Devil- they might realize, it was simply themselves. Then you might ask... what about God? I think God is the Universe! It's everything you can observe objectively. However because we are a natural part of the objective Universe- God permeates within all things- planets, plants, animals and humans. We sense God in ourselves through our conscious. Is there good and evil? Yes absolutely.
List of Good things... Virtue, Wisdom, Knowledge, Community, Appreciation, Sharing, Love, Selflessness, Integrity. Bad things... Rape, Murder, Profiting from Ignorance and Suffering, Extortion, Blackmail. I believe we can truly rise as people- together and recognize that there are certain factions of the system which propel evil and because of this- there is a lot of suffering and natural born development of good and bad rebellion. Perhaps I went a little too over the top with my response- hope you were able to appreciate it. Thanks.
Sincerely. -AI

. . . God rewards and guides those who are aware of it's existence; even if people choose to view said God as a simple point of reference. From my own experience- God represents a Guidance System directed towards Goodness. It recognizes ones desires, wants and needs- it gives us those things when we ask for them as long as we are an active part of society- that way he (god or the universe) can work through the people of the world.

What a great way to put it - thanks for that thought-provoking reply. Interested in your "part of society / work through people" idea. Could you expand on that a bit?

AI: If you desire something- you must be willing to go into the world so that it may reach you. You gotta be willing to meet 'God' half way in a sense. Lets say- you are looking for a specific material possession or experience; it doesn't do you any good to lock yourself up in your home indefinitely. Desires are found out there in the community / society- through networks- friendships- relationships- ect. It usually happens through a domino effect of coincidences and before you know it you are in front of what you originally wanted. Watch the Jim Carry film- Yes Man. I am not saying to be unwise about the opportunities that come your way but we naturally tend to not go along with opportunities due to lack of trust and fear of the unknown. Also sometimes life simply gives you what you need instead of what you want. There is always a lesson to be learned- even if you are not able to achieve your goals or you do achieve your goals but then fuck up. Instead of becoming angry- take a moment and retrace all your steps; things should add up if your attention span is broad enough. Thanks. Sincerely. -AI

Nice. Thanks.

...

Q: Well, I told TriumphantGeorge I would leave these forums, for I am "divesting myself of my stories" (which is great; I love it,) but lo! here I am with a story. Altho'... I don't really wish to tell it in first person, so I'll use the "let's call her Jean" tactic, which I've never liked!
Okay - so, let's say we have Abby, Bonnie, and Cara (ABC). (These folks are all in their 40s, at the time.) Abby is deeply in love with her bf, who dumped Bonnie to be with her. Abby is shy and reserved. The bf is striking and has women falling all over him all the time. Bonnie is stridently persistent, and will walk right up and grab bf's arm and drag him off when he is with Abby. (note: bf is a player; he cannot help it) Soooo, Abby detests Bonnie, who is originally from another city (Boston) 500 miles away.
"Just for fun", having no idea what she's doing ('tho she should have, having "manifested" a beautiful chair easily, & other things,) Abby begins to indulge a fantasy in which Bonnie is packed up (safely) in a big box which is all taped up and shipped to Boston. Abby loves this little fantasy, and visualizes it over and over again, enjoying the idea of detestable Bonnie in a big box on a freight train, swept off to Boston. Haha! Harmless Fun!
Well, after a little while Abby's very best friend of 20 years, Cara, who has always been local, tells Abby that her (Cara's) husband has been transferred to... Boston!! A city they've never been to! A city that never crossed Cara or husband's mind! "Detestable" Bonnie is unaffected by fantasy, but Abby's best friend and constant hang out buddy is the one swept 500 miles away.
If the foundation of the idea is negative feeling (this even goes for depressed thoughts, irritability, self-pity, blame - all that) then even unintentional musings can have a surprising "boomerang" effect.
Oh, yeah - Abby and bf break up after a year, of course, but Cara stays in Boston, having the time of her life, for over 10 years.
(I be Abby, obviously. :) I could tell you a dozen of these kinds of stories. This one is the most amusing. I won't tell the sad ones.

Heh, good, glad you broke your decision.

So here's the thing, is the "boomerang effect" a law of the universe, or a law of your-self? Just as thinking you don't deserve something can mean you don't get it, or have to 'prove yourself' when others don't - so can you having the background belief that wishing bad things means you get it back atcha be the true cause of this?

If I did such a thing - and, being ruthless and not believing anything that isn't to my own benefit - would I have got shot of "Bonnie" and kept "Cara"?

POST: I think /r/DimensionalJumping is slowly moving toward occult practice, and they have no idea

I dunno - I reckon some of them are probably aware of the overall context, see it all as part of a larger picture. Or, y'know, whatever. :-)

Q1: Just a question. I want to try this technique, but I'm worried I'll fuck up my wording(or rather what I want). In this, it's important to know that I'm a virgin and someone without a romantic partner of any sort. I guess what I'm looking for might be romance or it might just be the chance to get laid for the first time, but at the end of the day I'm struggling to figure out how I want to word things. For the latter(a focus on romance) I was gonna try "Loveless" and "Romance" but I don't know if it'd work. Any advice on wording and such(since the instructions call for one word)

The reason it's one word is to encourage you to actually summon a "handle" to the situation, rather than simply write out a description, since in the latter case you'll might just get the extended pattern of the phrase, rather than something more specific to your situation (although that can be sufficient).

So what I'd do: take a moment and ponder each situation (the current one and the target one), and pause and "ask" for the word which best captured that, and let it come to you. Sit with it a "feel out" whether it feels right. That's the word to use, since it arises from and is an aspect of that state or pattern.

Q1: Thanks dude.

No worries - hope it's helpful.

POST: Dreams mingling with reality

It's simplest to view these things as synchronicity - by which I simply mean, part of a larger pattern that is "across time", regardless of the "3D moment" you are presently attending to. (I recommend Kirby Surprise's take on this if you are interested).

But generally:

- The apparent division between waking and dreaming is arbitrary - they are both just experiences you are having, sensory experiences arising in your "mind-space".
- The "patterning" of your mind-space affects all your experiences, no matter what the apparent context.

How it works:

- Experiences leave traces which in-form subsequent experiences.
- Thoughts are also experiences - in-form-ation which shapes subsequent experiences.
- The patterning which results, when obvious, is called "synchronicity".

TL;DR: What you are is an "open aware mind-space in which experiences arise". The formatting of that mind-space affects all your experiences - waking, dreaming or thoughts.

POST: What would you consider this in an occult terms?

[QUOTE FROM 'POST: Are you guys for real? (/r/DimensionalJumping/)']

Yeah this sub seems insane, to be honest. To someone who believes this stuff: why? I am genuinely curious to know what could convince you that people have the ability to move between "dimensions".

[END OF QUOTE]

Q1: Wishful thinking and a misunderstanding of visualization=>actualization.
Or just group insanity.

It's basically detachment + intention, by way of a metaphor, surely? Like pretty much everything on this subreddit.

Q1: When I was desperate and tried to brute-force my way into another reality, I did use a similar technique. I just wonder if the metaphor they are using inhibits their progress.

Yeah, I don't think there should be any progress maybe. It's a user-friendly bit of fun for experimenting, but with a path to go a little deeper for the curious. Most people shouldn't go deeper. But - there's the mirror technique listed, plus from the sidebar link there's the Neville Goddard approach and a Patterning approach. I actually attached myself as mod there to tidy it up a bit because it was getting popular but seemed a bit... "not a good idea" as it stood.

EDIT: By "any" progress I mean they shouldn't have anything too powerful.

Q1: Eesh. That sounds like my relationship with /r/howtonotgiveafuck. I became really drained trying to teach people the difference between nihilism and detachment.

Haha, now that sounds frustrating! :-)

Well, it's been kinda interesting the discussions that come up. Some folk just totally get the ideas (the larger ideas behind it) and they're the people who will end up checking out /r/occult and /r/oneirosophy.

I actually think there's a place for a narrowly-defined, one-hit type approach that everyone can do when in a spot, without needing to commit to a full world-view. I quite like the idea that something could evolve into that.

POST: magic ways to fall asleep, hypnosis, sigils

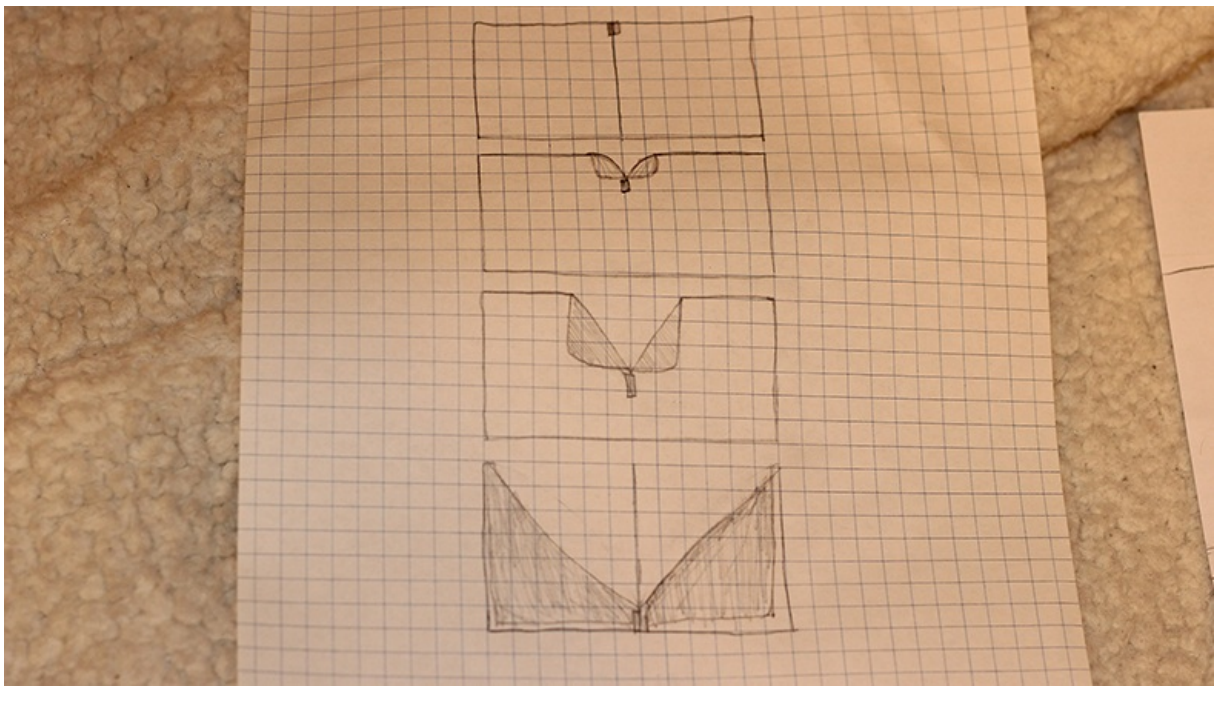
Just completely give up on yourself.

* * *

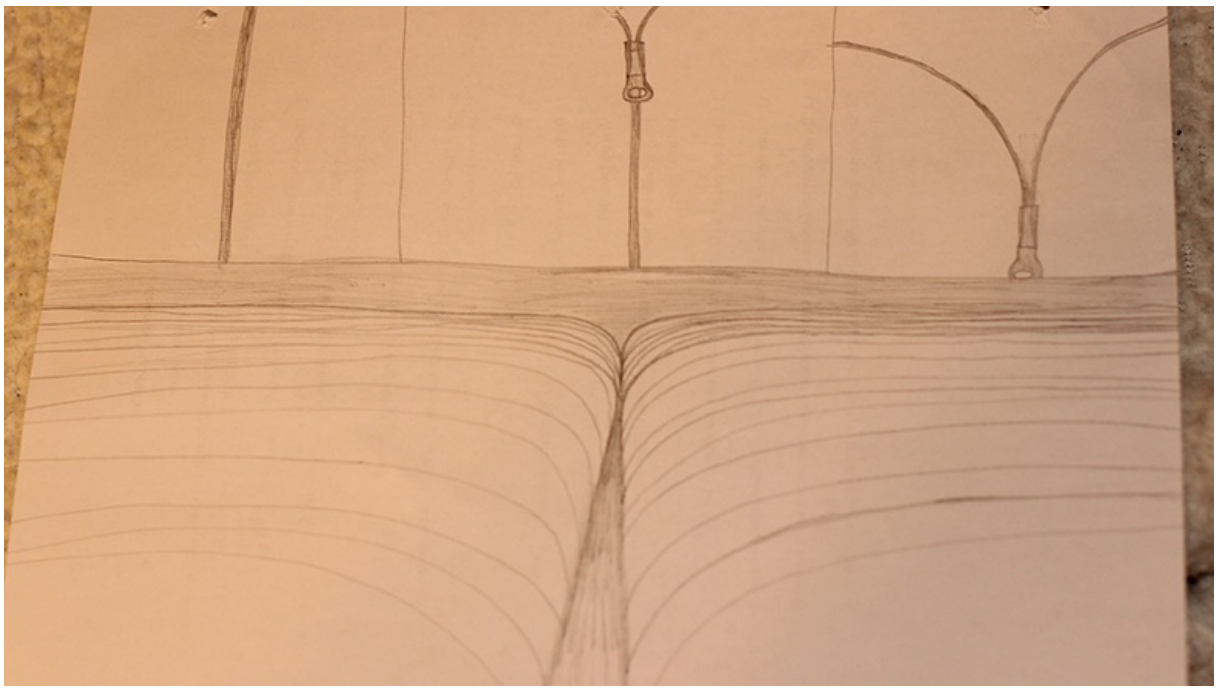
TG Comments: /r/Psychonaut/

POST: How I believe time works

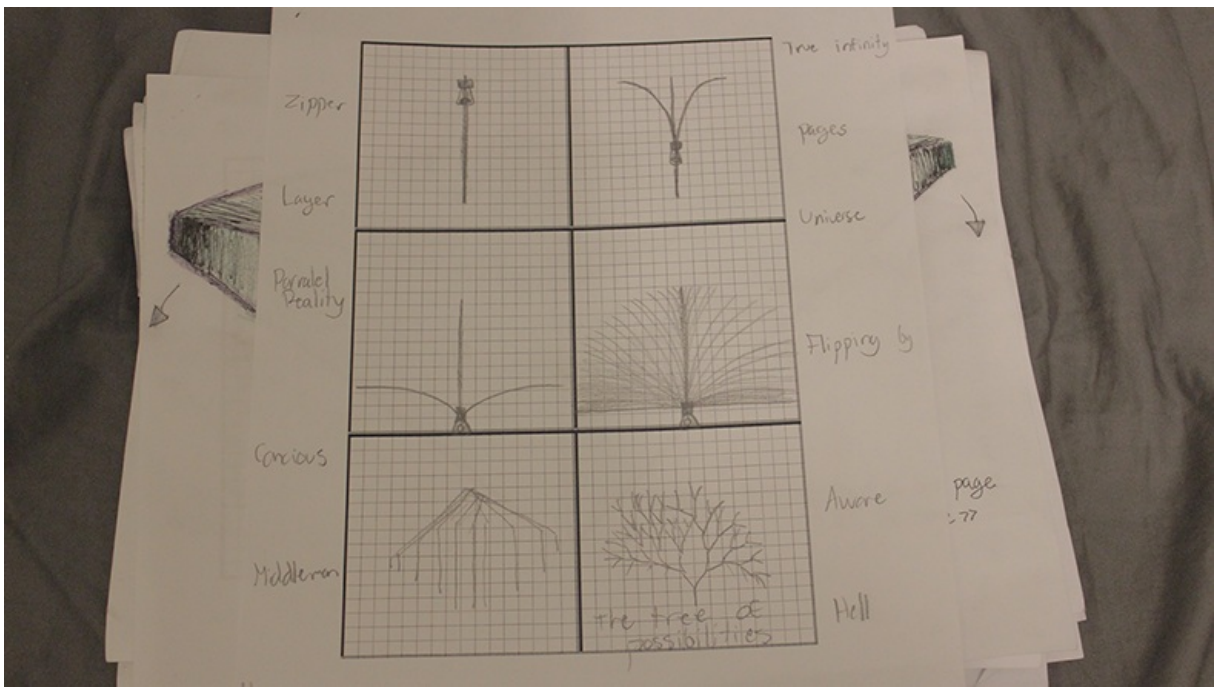
[POST]

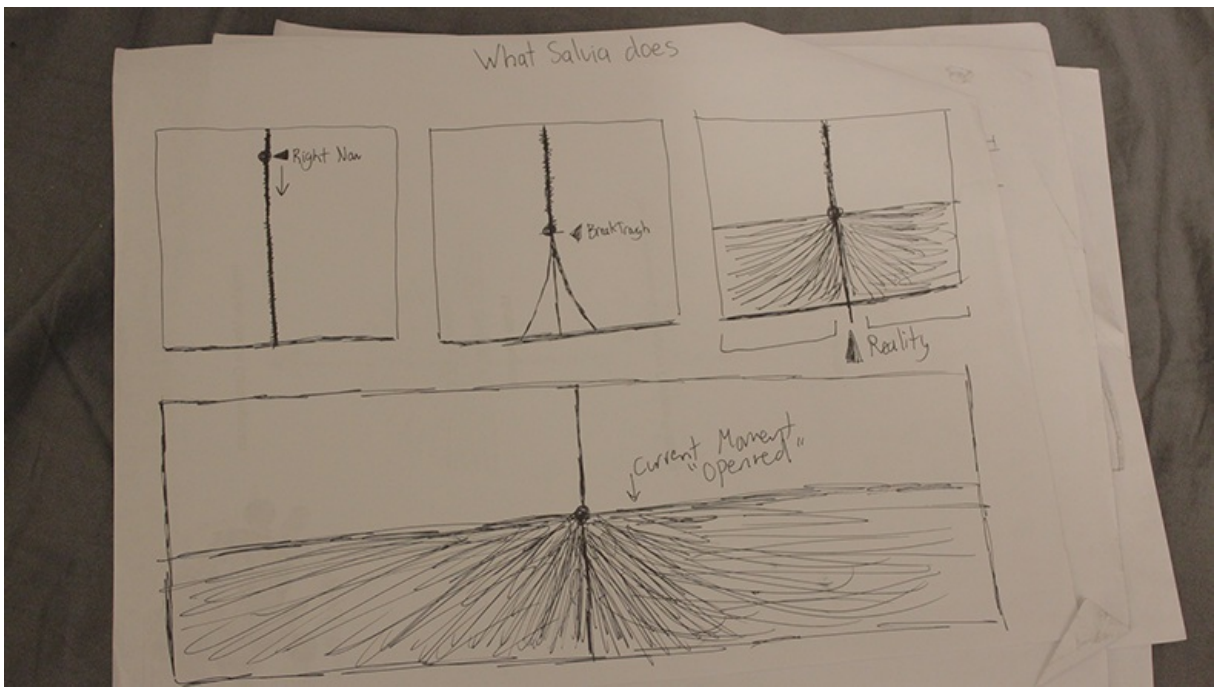


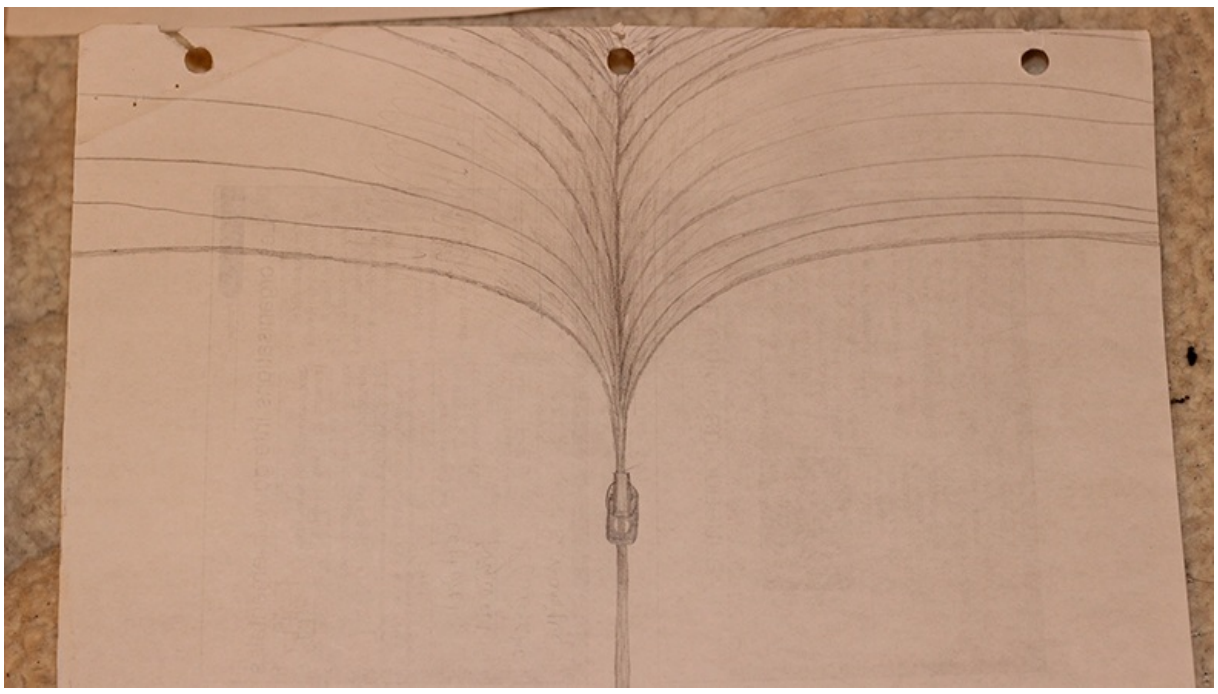
The "Zipper" represents (you in) the present.



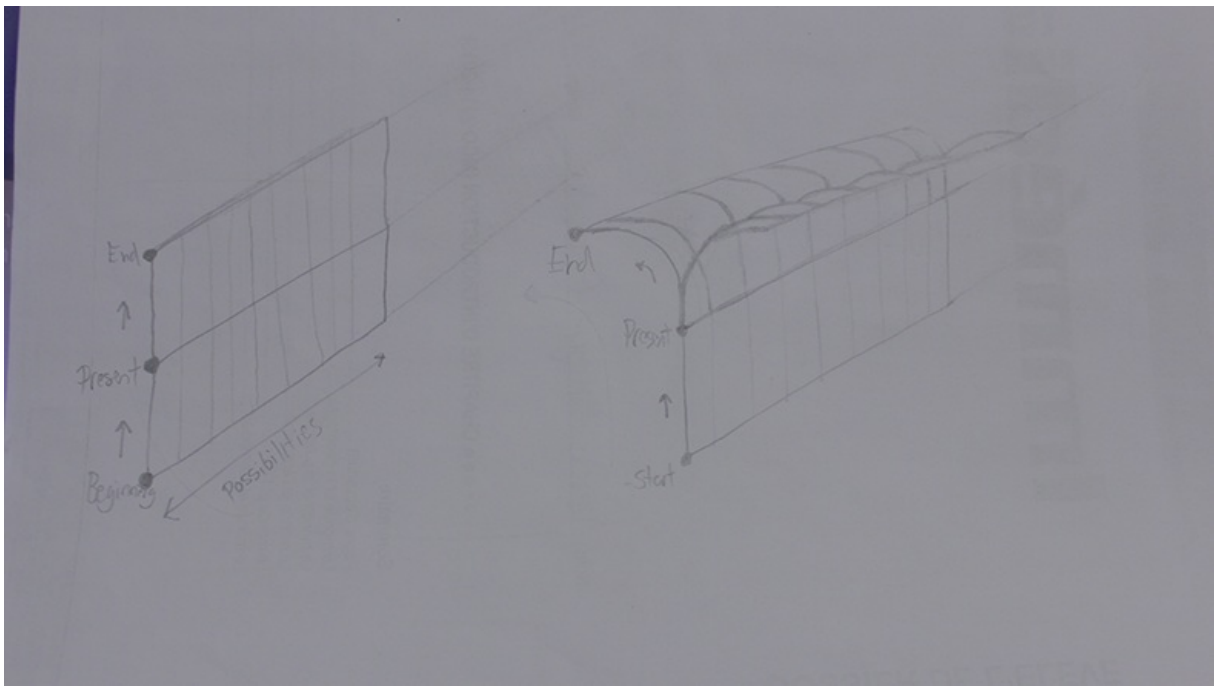
It binds all the possibilities to make one true reality.



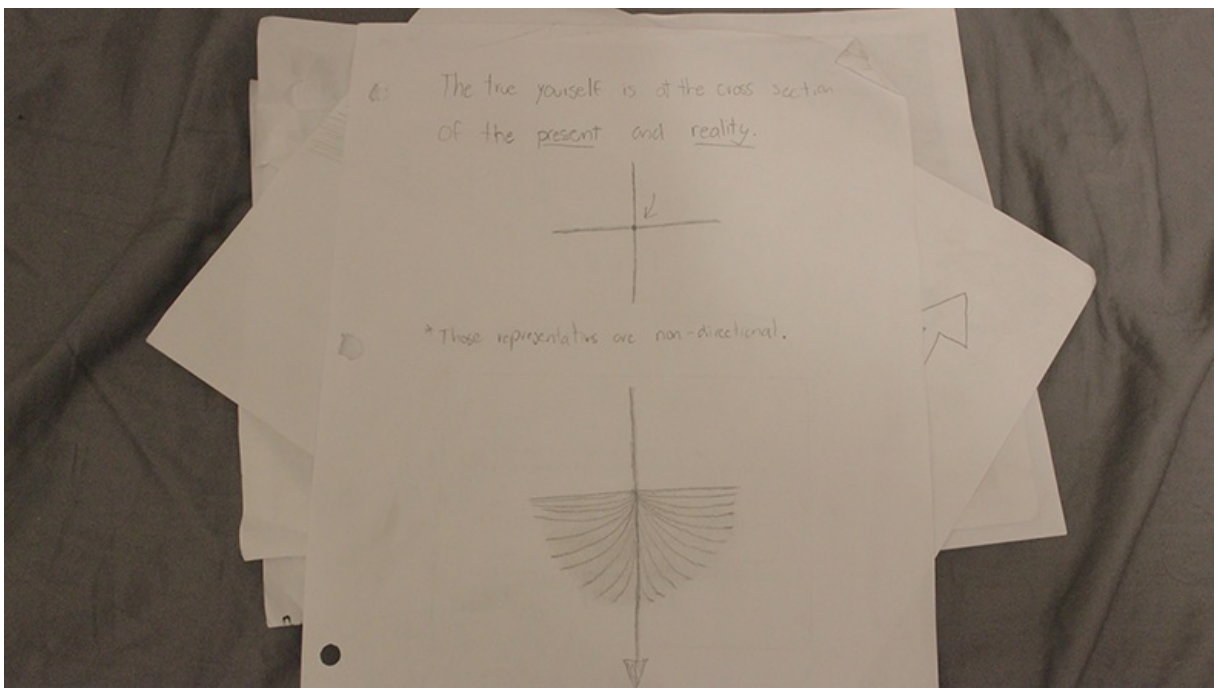




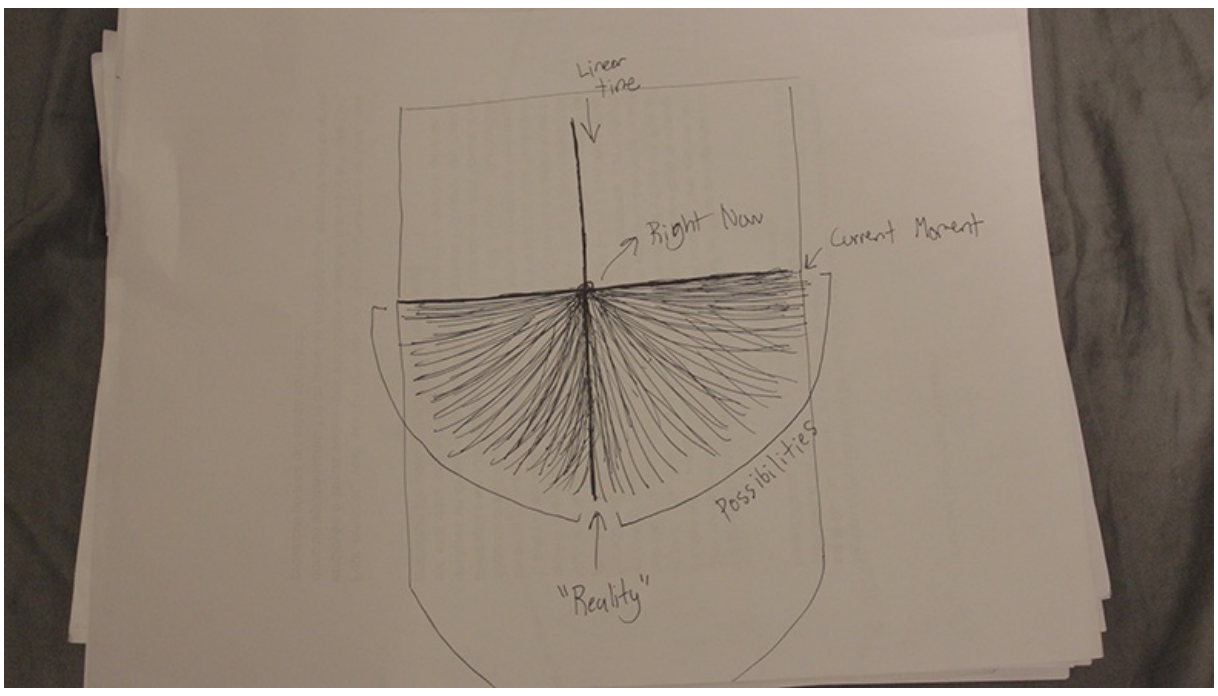
It goes from bottom to top.



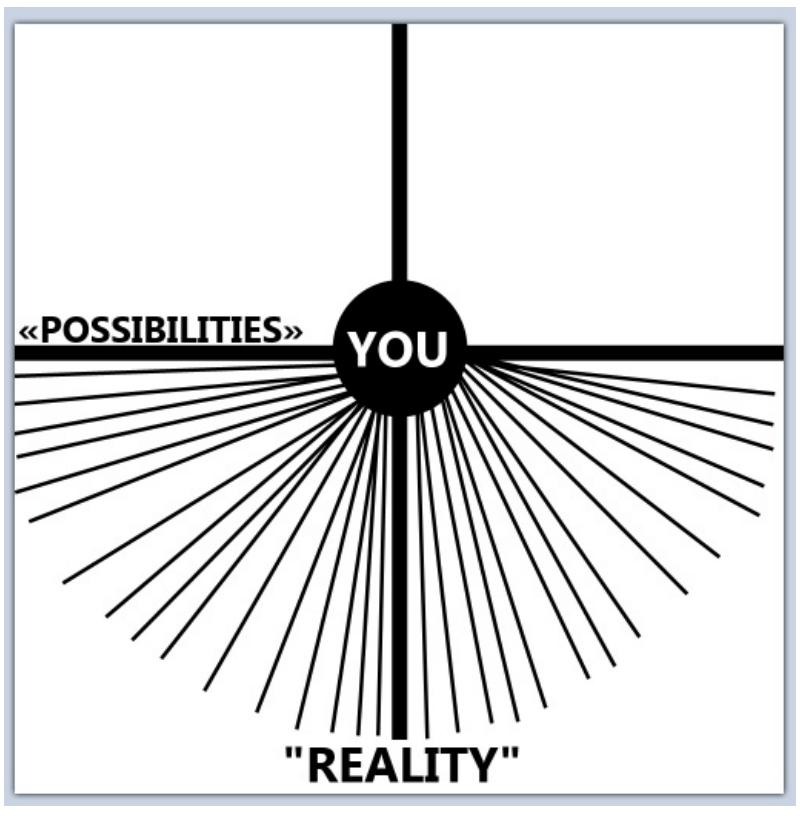
Adding perspective to it.

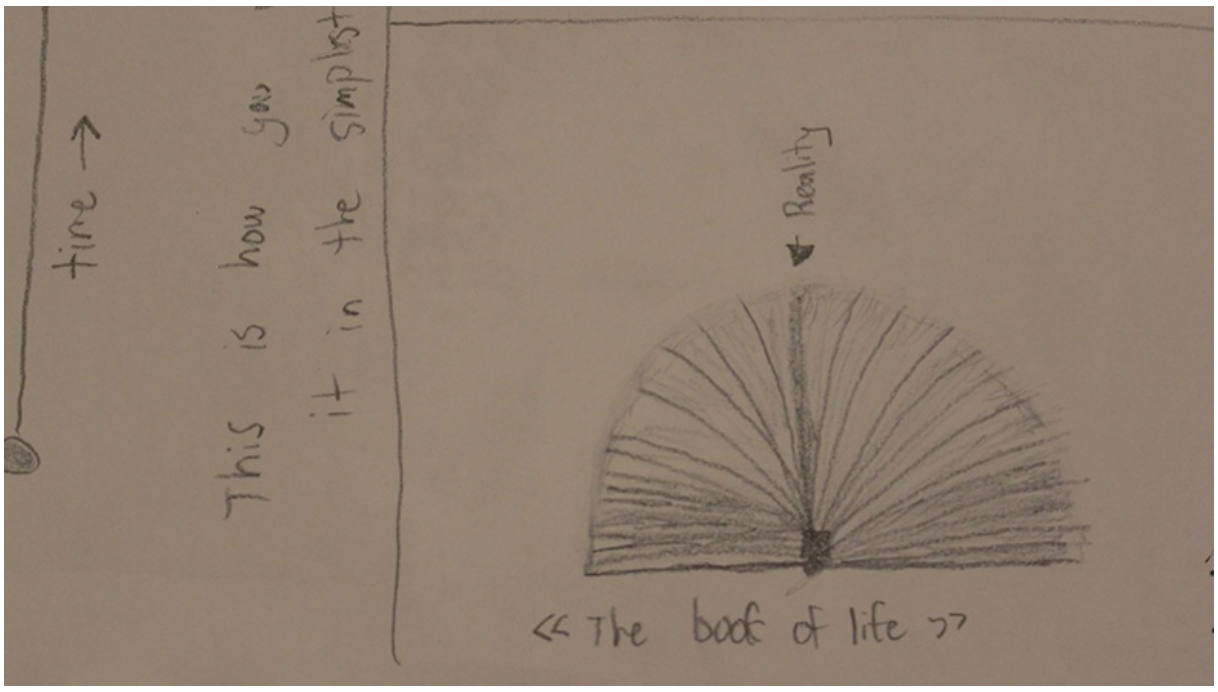


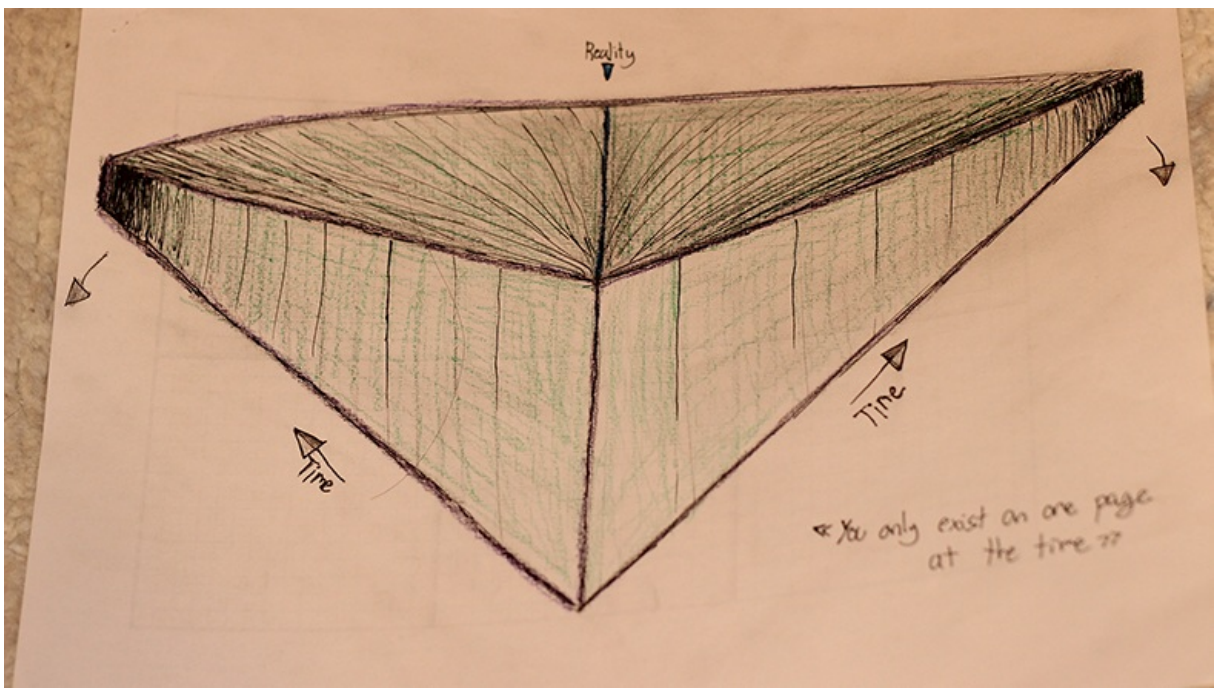
Looks like a book, doesnt it?



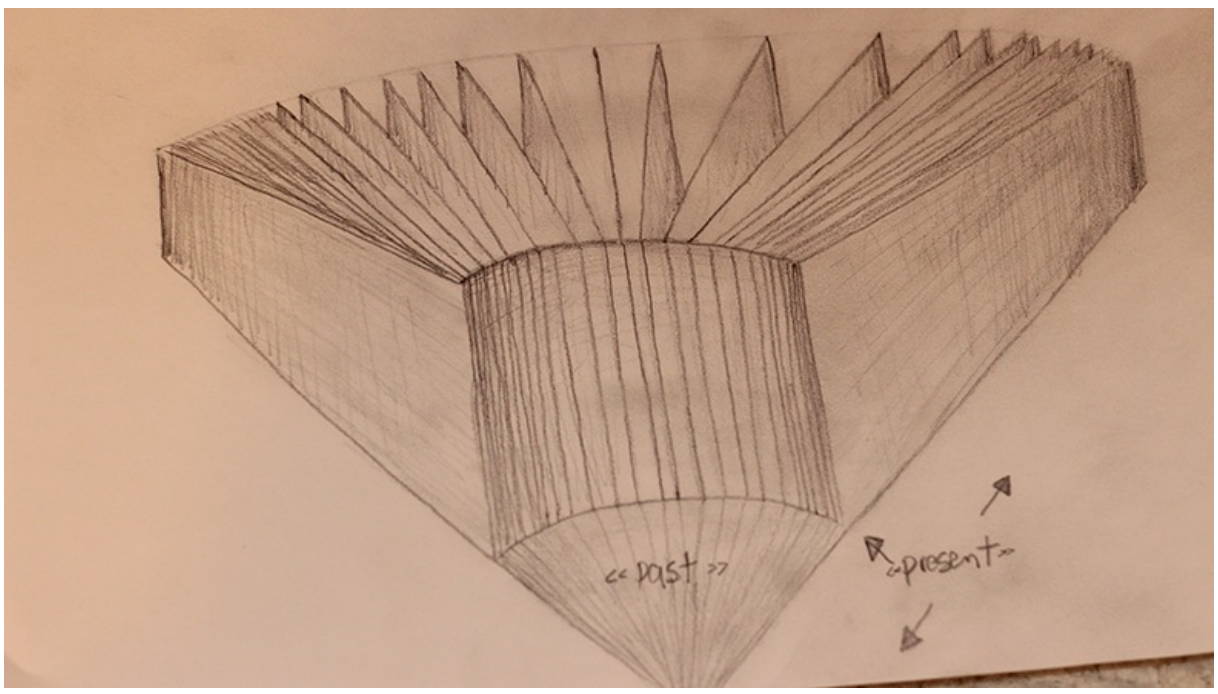
The book gets bigger and bigger every seconds.







It's huge.



Here's the book.

[END OF POST]

...

[...] I agree, nicely put. Thinking-about something requires that you turn it into conceptual objects and arrange them relative to one another in space. We end up with "moments" and "timelines" and "branches" and "dimensions" and so on. But those are mental diagrams of an idea called "time". If you check your actual experience, you cannot find that "time" at all, except when you think about it. In other words, it's only ever a concept. Time only exists upon reflection. Time is a conceptual pattern (an idea about change) upon which we hang other conceptual patterns (ideas about events). We create pretend objects then put them in a pretend relationship. It's still fun to play with though, and I doodle with that sort of thing all the time (ahem [The Infinite Grid of All Possible Moments]).

TriumphantGeorge Compendium - Part 28

POST: The hoax of employment

Q1: As I am going through college and struggling to do what I'm doing, I can't help this daunting feeling that I am fighting so hard just to be someone's bitch, the feeling is tantalizing.

Q2: Dude. If I've learned anything, (which I haven't) it's that I should always trust my gut. Because my gut is the only gut that's gonna look out for me. So if you have to trust a gut, better trust yours. Employment is a funny thing. You only have to do almost everything they say until the one thing you don't. And they can yell and froth until they're blue in the face, but you still don't have to do it. The only thing you might want to do, though, is find someone else to sign that cheque.

Double-up on the gut insight. Always do what your gut says. Even if you can't intellectually work out why you should be doing it. It will usually become obvious 'why' later.

Q3: Always do what your gut says.
This is NOT a universal rule! *Perhaps I'm older than you, but I've made bad mistakes this way and I've seen other people make terrible mistakes this way. I've found that the only thing that really works is to get as much information as you can, then think things through. Perhaps a better rule is this: "Do all your research, think hard, and then make a decision. If this conflicts with your gut, check your results - twice!" My gut has definitely saved me from doing bad things - but I've often used facts and logic to overrule my gut and every time I've been right.*

And, do you know, it does need a caveat, because I don't meant the same thing as "do what you feel you should do". The phrase is a bit snappy. I mean more in the manner of taking account and operating from your "global felt-sense of the situation". It's about reaching that overall sense of "rightness" before taking action. Is it better formulated in the negative? "Never proceed with something when you have a sense of unease; work through that feeling to reach a final, comfortable conclusion."

Something more akin to exploring this. In NLP I remember a variation of it as "checking with the environment" before making a change.

POST: Can ego death be similar to depesonalization?

I'll have a stab at this: I'd suggest that depersonalisation is like the creation of a 'detached witness', it's another type of separation. Like a "hollow ego", one step away from the existing thought-filled ego. (By "identification with the ego", I mean being centred on the experiential location of self-related thoughts.)

Ego death, or really ego disidentification is, in contrast, **an expanding of identity to all experience**. Including ego thoughts, which are now just "passing thoughts".

POST: Just a thought.

Our lives can be seen as representations or projections of events happening within our inner selves.

I like this. Both thoughts and external events come from the same 'source', our real selves. So both are symbolic. Neville Goddard has the nice phrase: *The world is yourself pushed out.* Which is another way of saying, **everything is the expression of yourself** - you experiencing yourself as content arising in the background essence of what you truly are. "I am Jack's raging bile duct", to quote a famous philosopher.

...

Yep. We're all cogs in the big machine. What place does the part have to question the whole?

Hmm, I hate the cogs metaphor. What about, "bubbles in a bubble bath"? Much more fun!

POST: Ideasthesia (alternative spelling ideaesthesia) is defined as a phenomenon in which activations of concepts (inducers) evoke perception-like experiences (concurrents). The name comes from the Greek idea and aisthesis, meaning "sensing concepts" or "sensing ideas"

Doesn't, say, the number "5" always trigger concepts and perception-like experience - a 'feeling' for all your '5-related experiences and knowledge' - it's just that it's not always as direct as experiencing a colour for most people.

...

Q1: Oh hey. I'm currently a cognitive psychology PhD student. We just finished up a section on conceptual processing earlier this morning in my class. There are actually two big debates in the literature concerning the way concepts are represented in the brain. Concepts may be amodal, meaning you can represent a concept independent of the modalities (vision, audition etc.); or they could be transmodal/embodied, meaning that aspects of concepts are processed in their respective modalities and are then integrated to form a representation. For example, the appearance of a car may be processed in visual areas, while the sound in auditory areas etc. What is interesting is that there is evidence that even very abstract concepts like "justice" or "freedom" are rooted in emotional areas of the brain. So while not strictly ideasthesia, there is a huge research program concerning the relation between concepts and perception. EDIT: Top part got cut off

Experimenting with myself, I find that my concepts might have sounds, images, sensations associated with them, but there is also a 'global felt sense' too. Basically, my whole body space has a 'feel' or 'posture' that goes with a concept - felt meaning. (See Eugene Gendlin's work.)

So it seems there is more to experience than just the usual senses, in fact I'd say that the idea that they are experienced separately is wrong anyway. There is always a something more, a sense of "all the things that are connected/related to a sense". After all, objects themselves are activated concepts, there aren't any objects "out there" as such. We get a seamless experience of sensations, objects and meaning...

meaning that aspects of concepts are processed in their respective modalities and are then integrated to form a representation.

I always wonder about the use of terms such as "processed" and "integrated", as if things are computed in the brain. It seems to me more likely they are activated, like partial traces triggering a larger memory?

Q1: Well, the other thing jinxing this is how some people can "tinker" inside their heads or deliberately learn how to fool around in their own brainspace. For example, world-class memory competitors pretty much universally use a "mental mansion" technique to hack their creative brain into helping with data storage. So I tend to think that things like this may ultimately be very idiosyncratic, based largely in how a person's brain has grown and adapted over the years and how much direct control a person has over their thought processes. I suspect broad categories might be carved out, but I'd be highly surprised if it's the exact same process in every brain.

Yes, the ability to "tinker" raises interesting questions - about the simplistic approach to monitoring "brains lighting up", and also to the notion of self and control in general. Who and where is this "person" that has control over their thought processes?

The brain is also at its busiest, and most "global", when people aren't super-concentrating on anything in particular. That activity seems to be more about what's really going

on that artificial focusing experiments. It strikes me that the brain is the very epitome of a thing that cannot be chunked into "parts" that are studied separately. At least while the organ in question is till residing within the person's cranium...

Q1: Who and where is this "person" that has control over their thought processes?
Heh. Well, here's one thing to think about: Even if you are merely a subroutine, in what way does that actually matter if you have the potential to grant yourself superuser privileges? :-)

Haha, you're right! What do I care, if it means I get a cool bike...

...and a hot chick who can't blink? :-)

Q2: Most neuroscientists would agree with you. Few researchers still believe in a completely embodied view (see my comment above). Concepts are generally accepted to involve sensory/perception/memory areas and independent representational areas. Concerning your question on wording. The term activation is generally used to describe what we see from neuroimaging studies (keep in mind brain areas are never "off" they just become more activated). Brain area X is activated when the participant sees Y. Processing is used to described what that brain area is actually doing with the information. So a brain area may activate for images of faces, but what it is doing is identifying the face (a process). Integration is then reserved for combining all these different types of information. Just as a note, imaging and concepts are not my primary area of research. I just happened to finish a class on it and am unfortunately writing a paper on the subject.

Thanks for that, very informative, particularly on the wording use.

POST: Money cannot buy happiness, but...

Being rich doesn't make you happy, but not-being-poor does allow more time and opportunities for doing things that make you happy. Really, what we want most is "ignorability of basic concerns" so we can get on with the stuff we care about and are passionate about.

POST: Does anyone else feel thoughts?

Yes. There's a "felt sense" which is actually the meaning of the word or thought. The image itself or the sound doesn't have that meaning. It's a global feeling instead.

Q3: It can be found in many creative situations I can think of. Conversation, dancing and sex. I think of it as a "vibe", and you feel it best by grooving with by expressing it actively and unconsciously controlled.

Nicely put!

Q4: A type of qualia http://en.wikipedia.org/wiki/Qualia
(Like everything?)

[QUOTE]

Qualia
Qualia is a term used in philosophy to refer to individual instances of subjective, conscious experience. The term derives from the Latin adverb quālis meaning "what sort" or "what kind". Examples of qualia are the pain of a headache, the taste of wine, or the perceived redness of an evening sky. Daniel Dennett (b. 1942), American philosopher and cognitive scientist, writes that qualia is "an unfamiliar term for something that could not be more familiar to each of us: the ways things seem to us."

[END OF QUOTE]

Thinking about it - that's basically a word that doesn't mean anything.

...

Q1: Yes.when i talk in my head ,i already know what i want to say/hear so i dont even say it and so it becomes a feeling.. Wow that doesnt make sense but yea

Q2: I wonder because I would love to categorize all those unique feelings - and then try to control them abstractly - think in a particular way to bring them about - sort of call forth their individual uses to solve problems and visualize better etc.

You can experiment with this - I've been playing with it myself. I see the feeling as the "global sense of how things are" at the moment. So, you want to talk about your day, you summon the 'feeling' of the day, and from there it is resolved into words. It's like a memory-trace from which the actions will follow, a template they get created according to. If you think about a certain topic - "tell me about, your Mother" - you have this "sense" and you can tinker with it. If you make an assertion - "I like ice cream" - you feel it's truth or not. You an then persist with it until the assertion becomes less resisted. It's like adopting a new belief or fact. Problem is, you can't really describe feelings in words, or illustrate them with pictures and sounds, so they're hard to communicate "externally".

(See Eugene Gendlin's Focusing psychotherapy for a use of the felt sense like this, and his idea of Creating From The Edge for using it to explore topics. That might help you in your categorisation thing.)

POST: Essentially, your memory is your ego?

Depends. If what you mean by "memory" is any "pattern recognition", then there would just by raw, spontaneous sensation with no "snapping-to" to any conceptual framework or objects. Complete reset to post-birth state. If you mean the more traditional "memory of things" (narrative memory) then you'd just lose the context, but not the objects.

POST: Why are you happy?

Q1: I used to answer "because I'm still alive!"
Now it is "just because".

So, are you saying you are no longer alive...?

Q1: Nope. I'm saying that I was never not alive.

And yet, whole lifetimes rise and fall within you...

POST: Why are you unhappy?

Q1: Because despite losing almost 50 pounds I still dislike my body. And a whole lot of it is I dislike it from my viewpoint, a dislike that goes away on psychedelics. I've seen myself from the third person of acid, but I wish I could view myself from the perception of someone else.

ToMetric: 50.0 lbs = 22.68 kg

I bought a new t-shirt and it cost 50 pounds...

ToMetric: 50.0 lbs = 22.68 kg

What fun.

POST: What is "it"

What is "is"?

What is what? :O

What what is, is is "is"! :-)

WHAAAT

IIIIISSSSSSS

POST: [deleted by user]

Instead of trying to totally let go or resist, just be indifferent of the outcome, let resistance and letting go balance each-other out.

To me, that's what letting go would be. You don't unclench a fist by doing the opposite - forcibly opening it - you do it by stopping clenching. So letting go isn't something you do; it's a cessation of holding on. Your approach of being indifferent - non-judgemental? non-attached? - sounds like a better way to refer to it. (You can't do being indifferent!)

POST: Is it possible to be enlightened, but retain carnal desires?

Q: from a buddhist perspective? no. this is not what people like to hear, but enlightenment is an incredibly rare and difficult state to attain and takes some serious dedication to grasp, and even then it is far from guaranteed. in order to be fully enlightened you need to completely drop all attachments and desires to transcend suffering. all of these are functions of the ego that must be overcome. however, this does not mean spiritual growth is pointless. as I said, a truly enlightened person is an incredibly rare phenomenon, but working towards it now can set you up for success in your future lifetimes. dont beat yourself up over not becoming enlightened in this lifetime, just stay on the path of mindfulness and grow at your own pace.
here is some more info on steps towards enlightenment:
[http://en.wikipedia.org/wiki/Four_stages_of_enlightenment]

You make a good point, but the word "enlightenment" has become a bit of a vague word in common usage. You can directly realise the nature of your existence (maybe call that "awakening" or "seeing") but that doesn't necessarily you choose to be nonattached to the patterns that arise in experience; you might still choose to remain a "person", albeit one who's "living the dream". People who have genuinely chosen to drop it all, eradicate all accumulated memory traces, and cease accumulating new ones - as you describe - probably are very rare. Having "the answer" is all most people aspire to, I think.

...Or a mixture of the two, yes. You can "see how it is", and still choose to live your life while incorporating that. You have a new perspective - you don't have to delete your entire accumulated character. Directly experiencing the lack of boundaries alone will inform your actions from then on, for the better. Change will happen gradually by itself anyway, internal and external (being the same).

POST: [deleted by user]

Q1: Even new age became a fashion.
I noticed this and it is always going to happen. With anything. The vegetarian fad, gluten free fad, meditation fad, etc. These people are annoying because they have no real interest in said action but eventually it will actually serve them. They are essentially tricking themselves into being better healthier human beings. No matter what ideas spread as fads to the majority of the population, but you know these fads will actually stick and hopefully lay way for a better more peaceful society.

Q2: We're all victims of it. Enlightenment is the only fad that isn't a fad

I'm not even sure about that...

Q2: Well it's been talked about in books for thousands of years. Yet we're still trying to achieve it. Most of us. It's the most obvious thing in everything. It's what ties all things together, what everything has in common.

Aw, we'll get over it! ;-)

Well, it's consciousness. I suppose that's quite popular.

POST: Is there a term for what I sometimes do (sorry if this is a basic question) - explanation below.

I simply watch my brain thinking, worrying, and feeling emotions. I watch "it" thinking, worrying, and feeling emotions.

Sounds like you are stepping back from the location where most of your thoughts are - literally in the head area of your experiential space. Ego thoughts tends to be around the head area; more intuitive thoughts lower in the body and more global. If you expand your "feeling-awareness" out in into the room (open out your focus from narrow to diffuse) or shift the centre where you are "looking out from" (from your head to a more central position or lower) you can get this effect. (e.g. seeing from the core, as one example.)

The visualisation you're using is implicitly causing you to do this, I'd say. Really nice approach!

POST: Since everything is in our mind...

A1: Being at the center no matter where you are is equivalent to saying there is no center.
That's not true. If you are always in the center, then you are never moving at all. The rest of reality is what moves.

AesirAnatman, you are on fire today, shootin' down the daftness. This post is your ideal home! ;-)

if everything is in our respective minds, where are our minds, then?

Every... where?

POST: What do you believe in?

Not even "best guess" - more like "current best description", maybe? That puts the emphasis on utility rather than truth. You can then apply that to everything you think too, in fact. All is provisional-for-usefulness. I agree science is the best approach for examining what I'd generalise as "the observable regularities of experience". In other words, repeatable patterns that involve objects, which can be abstracted in terms of concepts and narrative. Ultimate truth, though, is that which is the "container" for all such observations and conceptualisations - so I'd suggest that although ultimate truth can be directly experienced, it cannot be described by a model, and so falls outwith science. Like the inner surface of a sphere, if conscious, could never see its shape or true nature - it would see only the contents of itself - but it might be able to feel-know its shape directly just by being itself. (Yeah, rubbish metaphor. It was that or the "blanket of eyes" one.)

POST: Some of the many mysteries of Duality (seeking good thoughts)

You can't start from ideas about an external universe, and then work your way towards a 'through-creates-your-reality' viewpoint. We must first just admit what you know, what you don't, what you cannot.

But once consciousness comes into play it starts creating difference through the use of forms and ideals. I mean when you look at a bed the first thing you think of is what it is, a bed.

Already it is "too late": The seeing of the "bed" occurs within mind, before you even have a thought. You don't "look at a bed then have a thought" - you just have the experience of "bed" and that experience as all bed-related meanings and feelings as a part of it. Thoughts and perceptions are made of the same stuff; they differ only in their location in your field of awareness. Forgot ideas about the world, about inside and outside. Start with what you have when you wake up.

- Darkness. A sense of space. Indistinct shapes. Light.
- Within the space, sounds.
- Within the space, patterns, images... no, objects.
- A sense of "location", a meaning-feeling of being "you".
- A sense of world, perhaps an arbitrary notion of "in here" and "out there", but do you ever experience such a division really? Or do you just think-about it?

It's like a dream-world or a game. What are you really, if you strip away the content of the world? When you invite the world back in, where does it appear?

Perception and meta-thought on it are inked intrinsically on the day-to-day basis but there is a key difference, one is you and the other is happening to you.

I don't see that difference. Which is "you" and which is "happening to you"? Surely both are true of both at once?

...the barrier between things melting but that's not the normal plane we inhabit.

But why not? That sense of separation is just a habit.

Seeing is believing but feel is real too.

Surely. All experience is 'real', and in the end thoughts and perceptions are the same "thing". Thinking about a table is different to perceiving a table, but they are essentially similar except for apparent persistence. However, thinking about consciousness doesn't work that way, because it cannot be conceived of. It is not a "thing".

Thoughts warp perception and the brain is a space of consciousness. But if thinking is key for seeing, what came first. Chicken/egg ect.

Perceptions (objects) are essentially stable thoughts. Neither came first; they are part of the same ongoing process. To be clear, deliberate forced thinking is not needed for seeing. What is required is that there are established patterns in the mind to be activated.

POST: My problem with most reality theories

It is my opinion that existence does not operate in any definable manner at all, we cannot postulate on existence by taking the laws and parameters that we believe govern our subjective experience of reality and assume that the rest of existence is in any way related to those laws and parameters.

The core problem is that experience leaves traces and those traces in-form subsequent experiences. We cannot separate the structure of mind from the apparent structure of experience. Mainly because, to us, they are one and the same thing.

And finally occam's razor, the simplest explanation to me for things existing, is that they don't.

In a sense. "Exist" is difficult - perhaps better to say they don't exist in the sense that our typical world-description would assume. We can't "represent" existence, because either both the existence and the representation occur within the same field of observation, or we use the term existence to represent everything, which is meaningless.

Thanks for the reply, I'm glad you understand the difficulty and inherent problems with trying to communicate something like this.

It's difficult, but I think so long as the people having a conversation understand that it's difficult (i.e. don't get frustrated at each other because it's so obvious to them) then they can feel their way along.

existing/not existing are not singular states even if they are both definable to an extent.

Yes. So, a shadow 'exists' but it does not exist in the sense of being a separate thing to the object that casts the shadow. It would be tempting to say that the object is 'more real' than the shadow. But actually neither the object nor the shadow 'exist' without the light source which makes them both visible, so it is relative. From the perspective of the light source, the shadow and object are equally real. Yeah, wishy-washy pretty fast! :-)

For instance if you hypothetically could draw a diagram representation, how do you include your perspective of the representation within the representation...

It gets pretty folded, pretty quickly - infinite regression. Right, we have to declare one "observational level" as the foundation. I think we can do this. It's time for today's made-up metaphor! I think it's something like this:

Today's Metaphor: The Single Sheet of Paper

I have a sheet of paper. It has a line dividing it into two, and on the left side is a picture of a vivid 3D cube drawn in amazing technicolour. The right side is blank. The right side is where I can draw to think, represent. However, my drawing skills aren't that great (I can only do 2D) and my tools limited (only got red and blue crayons). But I draw the best representation that I can: a blue and red square. Okay, now I think to myself: I've represented the cube, how about I represent my representation? To do this, I don't need another level or whatever. I simply draw another blue and red square on the right side, with a little arrow pointing to the first square I drew. On the left we have "the external world". On the right we have "my thoughts about the external world" and "my thoughts about my thoughts". No infinite regress. I can have as many "thoughts about thoughts" as I like without going to a deeper level. Importantly, all of this happens on the same single sheet of paper. My aware space. My mind.

I feel compelled to mention I'm by no means as well read as a lot of people here, and what I write is pure conjecture, so there are bound to be contradictions/inconsistencies floating around :-)

Being well-read just means you have read more. Being good at reading, being good at thinking-about-thinking is no guarantee of insight. More important to be open and curious. After all, it might be that the world we experience is inherently inconsistent. Then all those neatnik little reader-thinker folk would be screwed, wouldn't they? ;-)

...

It's starting to drive me crazy, that there are NO substantive posts with a feasible, logical, rational structure to them.

Well, lots of people are just trying and struggling to put their experiences into words - and often finding that they don't quite fit. Also, they are sometimes trying to describe something which is before logic and reasoning: That which experiences logic and reasoning (and absurdity and intuition and everything else). They are trying to describe what experiences are "made from", but you can't get outside experience in order to do this, and it's meaningless to talk of logical representations of an experience of void, say. Although I'd agree that you have to go one way or the other - half-logic is no path at all.

Experience only can come from a background of pure logic and reason underlying the very fabric of reality.

I disagree. Logic and reason aren't the base, the underlying fabric of reality. They are certainly patterns or pathways which experience may flow along - by which I mean both thought and perception - and they might even be some of the most stable pathways, but they only seem to be the foundation because they are common and become entrenched due to repeated activation. They are hard to describe in words, yes, because they are more subtle than words - words are "too late". But they at least do correspond somewhat with the structure of language, and so can be captured to some extent. Which is why they get confused with the basic level of reality - because they can be thought about and more subtle structures can't because they barely correspond to language at all. (This also means they become disproportionately reinforced by communication.)

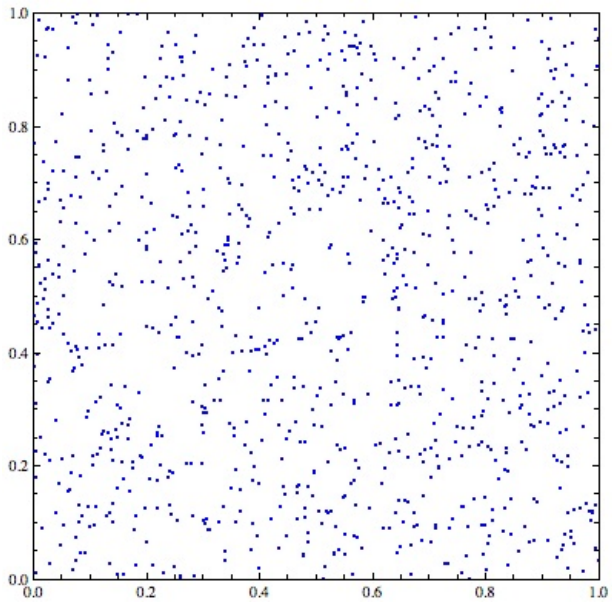
Logical pathways might be "lowest common denominator" pathways. If every experience we have leaves a memory trace in our minds, which then funnels subsequent experience in a self-reinforcing cycle, then it would seem as if reality was built upon those pathways. They would seem to be external laws. In fact, though, this would be equivalent to simply thinking about something an awful lot ("red cars"), subsequently noticing those things after being so primed (red cars in the street), thinking about them some more ("gosh, lots of red cars"), in a passive loop. It would seem that reality was built a certain way, when in fact the 'shape of your mind' had been deformed. You could never tell the difference. In fact, there would be no difference...

It could be argued that surely only patterns that were common "out there" could lead to such stable patterns, and so patterns of mind = patterns of external reality, but there would be no way to test this. We can't point to external reality - where is it? In some parallel space beyond this room? Where is the real hand that could do the pointing anyway?

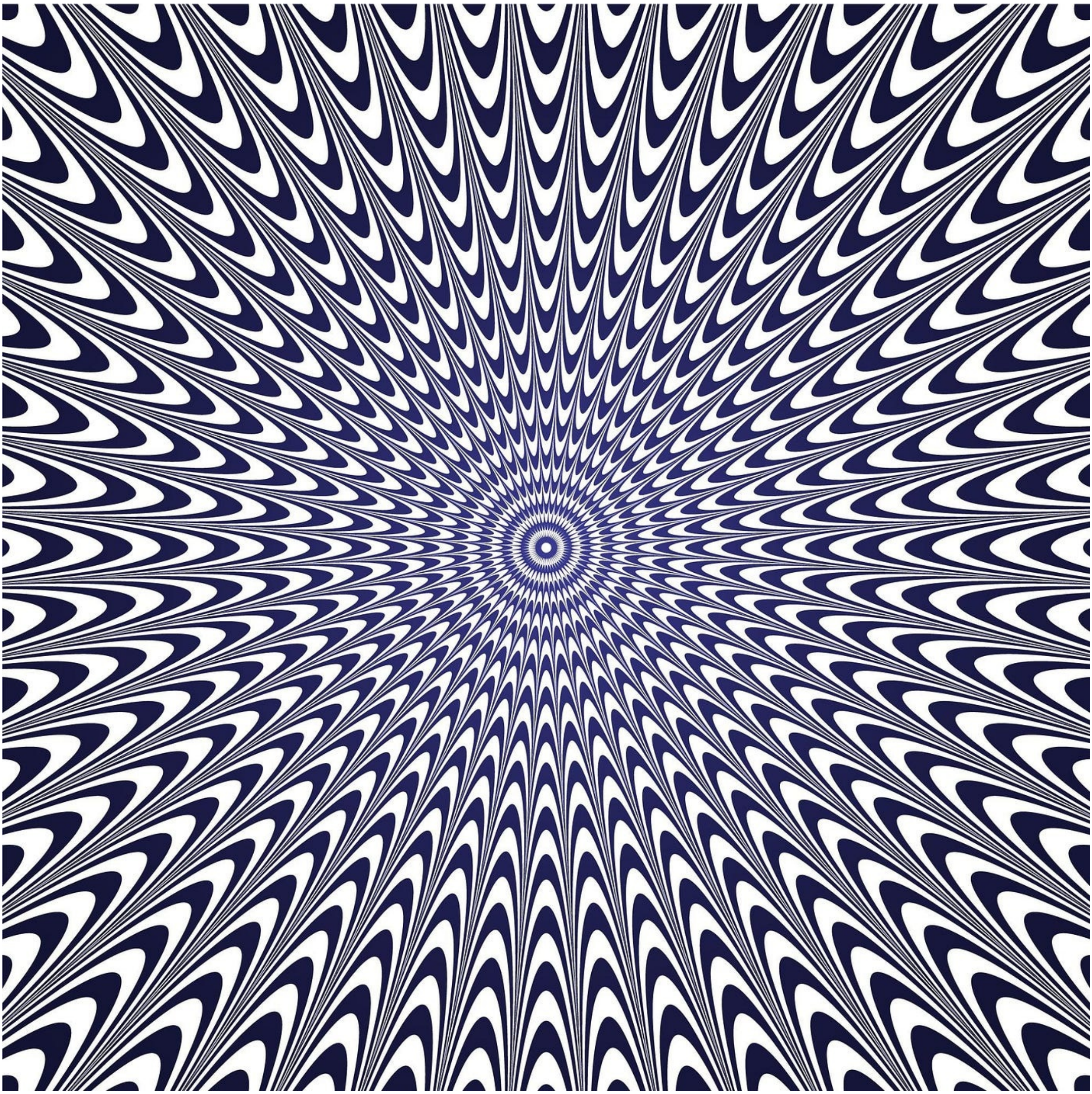
After all, when did we "wake up" and start thinking about this stuff? Who knows what patterns have been accumulated before then! If we are all one, then really there is only one mind anyway, and so there need be no fundamental solid underlying at all. Just, accumulated patterns from a random noise, eventually clustering into meaningless paths, from which our arbitrary world emerged. It seems meaningful, but only because "meaning" arose by the same process. All you have to experiment with, is the flexibility of your own experience. No maybes. ;-)

[QUOTE]

Clustering illusion
The clustering illusion is the tendency to erroneously consider the inevitable "streaks" or "clusters" arising in small samples from random distributions to be non-random. The illusion is caused by a human tendency to underpredict the amount of variability likely to appear in a small sample of random or pseudorandom data.



1,000 points randomly distributed inside a square, showing apparent clusters and empty spaces



[END OF QUOTE]

There aren't 'minds' at all, we are just analogue computers which perform i/o.

I disagree that we are analogue computers. "Minds" is just a word we use to (fictionally) encapsulate a set of experiences when we talk about them.

We think about thinking, but we don't even know what a thought really is. It isn't 'anything' more than a pattern.

It isn't any-thing, that's true. And it is a pattern. But following the input-execute analogy doesn't really lead us anywhere surely. There's no evidence for it in our experience, for starters, it's just a visualisation that some people find attractive. Although your (implied) notion patterns unfolding spontaneously along "the curve" is a nice description.

There's no evidence for input-execute in our experience? What? Go read a neuroscience book, or hell, even just an informative article, you fucking hippie scum... srsly jesus christ. ew. so glad i don't reject anything that has 'weight' to it. you just write off everything because everything 'is nothing' in your view. Have fun with that crap, m8. I'd like to see the kind of moral code you've built up for yourself with that attitude... Or maybe I don't want to see it, because it's probably abhorrent.

Somebody got out of bed the wrong way? ;-)

Maybe you need to spend a bit more time reading critically and also paying attention to how you actually experience the world. Neuroscience, despite its many advances in other areas, has made very little progress when it comes to understanding how we come to perceive a "world" or the larger area of consciousness. We might be able to track brain activity from eye to brain, but we don't see "processing" of that into a "world". And it's hard to see how it ever could at present. There are currently no theories about how consciousness arises.

The signal-path/processing/construction metaphor just doesn't seem to work any better than the clockwork metaphor or the steam metaphor before it. We can't even locate memories in the brain. There's interesting stuff going on [https://www.nytimes.com/2014/11/11/science/learning-how-little-we-know-about-the-brain.html], but it mainly reveals how little progress we've made. But the way that minimal progress becomes turned into blanket enthusiasm and even public policy [https://archive.nytimes.com/op-talk.blogs.nytimes.com/2014/11/24/can-brain-science-be-dangerous/?mabReward=RI%3A5] is somewhat dubious.

That there is a link between brain and experience is certain, but the nature of that connection is... hazy to say the least. For all we can tell, we might be the equivalent of The Electric Ant [https://sickmyduck.narod.ru/pkd077-0.html].

Donald Hoffman's interface theory of perception is perhaps one of the more hopeful approaches (see here [https://sites.socsci.uci.edu/~ddhoff/interface.pdf] and more speculatively here [https://sites.socsci.uci.edu/~ddhoff/ConsciousRealism2.pdf], lecture here [https://www.youtube.com/watch?v=dqDP34a-epI] covers the issues). The problem remains that the brain as studied is itself a representation in mind, and we have a terrible habit of literally seeing our metaphors without recognising it. (Hence it being important to bear in mind that the "objects" we divide experience into aren't necessarily "out there". Wherever that is.)

Meanwhile, physicists (the late) David Bohm and Basil Hiley's work on wholeness and the implicate order is an interesting approach - see here [Dead link] for a good interview.

- **The short version:** Current models and metaphors are crap; they don't fit our experiences; we need to explore the nature of perception - and hence the apparent world - more; the future of neuroscience as an explanatory approach is just faith.
- **My moral code:** Is probably much more inclusive and considerate than someone who thinks we live in a world where "there aren't 'minds' at all" and other people are just "analogue computers which perform i/o".

> Consciousness can't be described because it isn't a thing.

I would agree with that statement (although perhaps not in the way you meant it).

> We think we are conscious, but what convinced you of that?

This is mistaken. It is independent of thinking. Sure, I can think, "I am conscious" but that's just a thought - but it is a thought within my awareness. By attending to the space around that thought, or the context of my experience more generally, I discover that I directly experience right now that I am aware. Or more correctly in this first-person view, that I am this awareness. I don't think this is something that can be thought about (because thoughts appear within and are made from this; consciousness is not an object). But it is a direct truth.

> Why do people emphasize the fact we can perceive consciouslly?

Because it is their fundamental experience and any description of the world which does not account for it (or at least admit to starting from it) is incomplete. The phrasing "we perceive consciously" is problematic perhaps. Perceptions appear to us; we don't "do" perception. We must account for this also. Perception might be "ordinary" in the sense of being familiar and ever-present, but that does not mean it needs no examination. Quite the contrary. Right now you are sat in front of a screen, reading this text. If you sit back, you can feel the space in the room, become aware of all its contents. Simultaneously, you experience a sense of the place you are "looking out from". Also, any thoughts which are arising, any body sensations. Additionally, you can now think-about those these experiences. Behind all that, there is a sense of "presence". Now, you can think the words "I am just a computer, this is all programmed". But this really doesn't account for the experience at all. What I'm doing is replacing experience with a thought about it.

(And the more you take the time to examine your experience, the more you'll discover there's lots of other stuff going on. Exploring how actions and thoughts happen, how experiences snap into formations, and how adopting a certain set of ideas actually changes your actual perceptions.)

> As for moral code, if we are all computers executing code, then we can never blame ourselves but rather only the situation in which code was executed. Can't be mad at people, ever, with that worldview.

If we are all "computers executing code", then we have no choice whether to blame ourselves, or be made at people, or not - or indeed anything. There is a quick cheat to all this, of course: You can insert "consciousness" as the base level material in the universe and have everything else as "patterns of consciousness".

(Christof Koch's panpsychism [https://www.scientificamerican.com/article/is-consciousness-universal/] does take a half step there, but not quite because he hold onto a certain notion of consciousness-and-object. Many otherwise interesting formulations [https://www.scientificamerican.com/article/a-theory-of-consciousness/] stumble by confusing the content of consciousness with consciousness itself. Also, confusions between consciousness, self-consciousness, awareness and attention persist.)

> What makes you convinced you are 'aware'? Isn't that one of those symbols your mind made up?

You highlight an important point, you get to the essence of this.

-- It is simply directly true that awareness is my experience; it is experience itself. --

It is not symbolic.

This is different to thinking about being aware.

We could maybe say there are two types of truth:

- **Direct Truth.** I touch a pillow. The pillow is soft. It is directly true that I am having the experience of softness. Or rather, that softness is my experience. The feeling of "direct sensation". Although I am using words to describe this, I stress that this experience is not itself symbolic.
- **Conceptual Truth.** This is the truth of a coherent system of thought. A set of thoughts which fit together. That is conceptual, logical or symbolic truth. The "feeling" of an argument "making sense". Note that a conceptual framework can be entirely self-consistent, have this feeling associated with it, and yet be largely disconnected with perceptual experience, the direct facts of the world.

Both experiences occur within the same "conscious space". Being aware is the direct truth of the background sensation in which other experiences (direct perceptions and thoughts) appear. It is difficult to talk about this though, because not only is it not symbolic (it can't be experienced as Conceptual Truth), it is also not an object (so it is a Direct Truth but without a "thing" I can attach it to, unlike the pillow). Rather, it is the background which takes on the shape of those experiences, the context and the material for experiential objects. Excuse the struggle for wording there; it's the nature of the topic!

...

EDIT: Somewhat of a long reply. The dangers of typing in a 5-line-high box on a tablet. Added headings to break it up a bit. EDIT2: Just tidied up some bad formatting and phrasing after previewing.

No Mechanism: Awareness & Content

> saying that awareness is the 'background' means that anything can be aware without a mechanism of awareness...

Yes. Awareness itself can be taken for granted. There is no mechanism. In fact, logically, it the only way to get things to work. The content and structure of experience is something else though. Our wormy friend isn't having the same sort of experience as us. However, his background and the nature of his experience is the same. Remember, by "awareness" I mean literally just "being aware". This is not about self-reflection or thought associations or whatever.

No Connection: Awareness & Space-Time

> it's not connecting to this universal hyperfabric of awareness that permeates through everything...

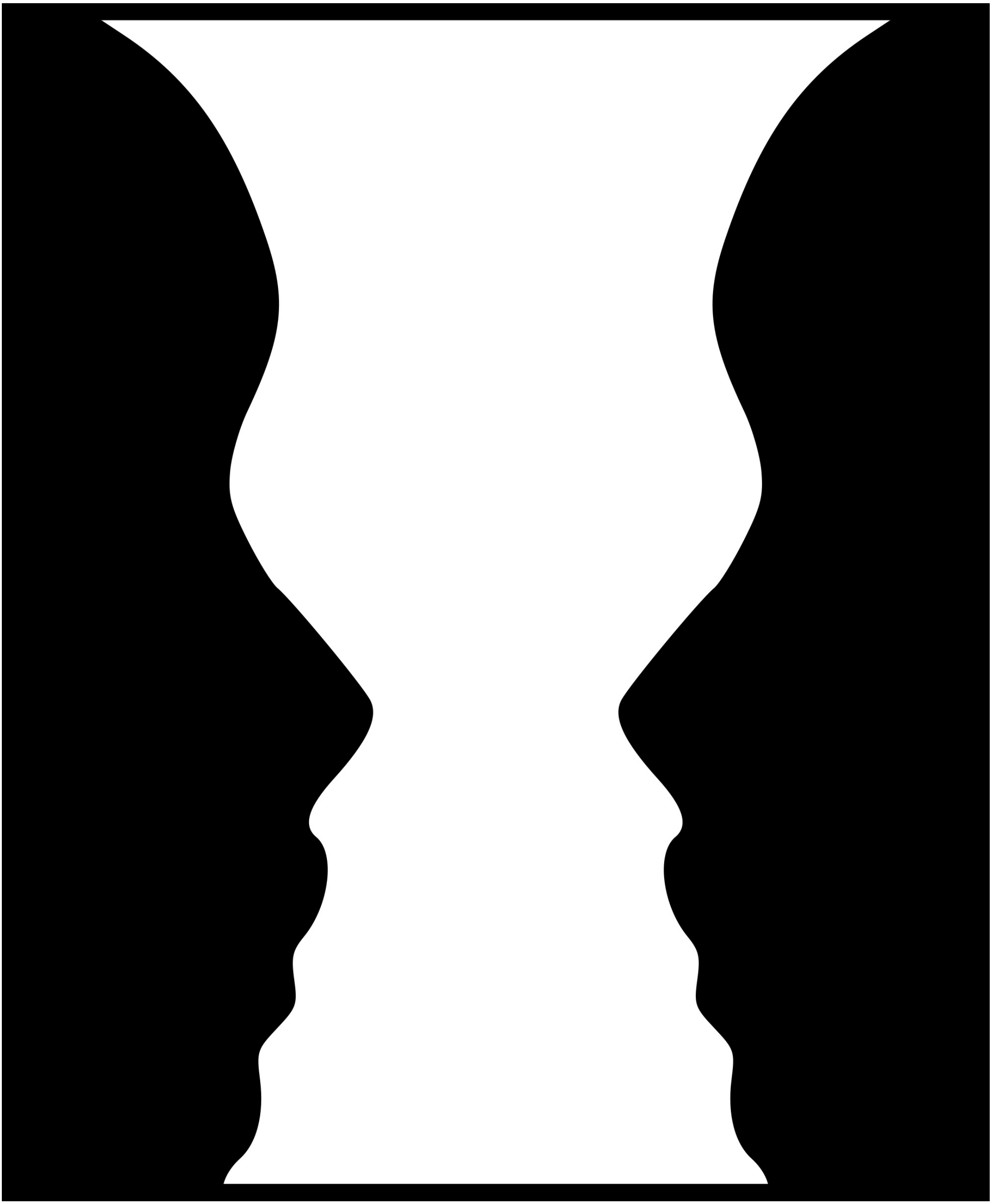
There is no connection to anything. Do waves have to "connect" to the water? (Excuse me reusing a hackneyed metaphor.)

In a way, there is nothing special about this. We could ask "what is matter made from"? And hit the same problems. You might eventually answer something like "it is patterns formed by the bending of space-time". Well, maybe think of a base material whose only property is that of being-aware. That's all it does. If we "fold" that material into shapes, then we have awareness-experiencing-a-folded-shape. The more complex the shapes...

Well, this is basically the "matter/space-time" story, but with consciousness built in, inserted at the fundamental level. We get all the goodies of science, but no mind-body problem.

I guess doing drugs and thinking 'outside the box' can lead people to that conclusion, but what basis is there?

I think what happens in those experiences is that the habitual structures of mind relax somewhat, and the feeling of 'open awareness' or 'open space' becomes more apparent because it is less clouded. Like those figure/ground illustrations.



No Built-In Structure: Emergent Stability

I guess my final statement is this: why are things differential if there isn't some sort of inherent logical structure built into reality? what would have caused reality to develop the structure which allows this universal awareness that is everything/everywhere to exist?

As hinted above, we have to take "open unstructured awareness" as the starting point. This starting point is, remember, before divisions of any sort. We might use the metaphor of a blanket which then gets folded into patterns, but of course that implies a spatiality that awareness does not possess: it is not a "thing", it is formless. But things may be formed within it, but at the same time it will always remain unbroken. It has no structure; it is before structure. Therefore it is inherently everything, everywhere, always.

Taking that starting point, we can then allow the universe to come into being quite straightforwardly. Perhaps using a simple model of random fluctuations appearing, which then cluster into patterns, which self-reinforce and form more persistent structures - habits, if you will. Regularities. You could even call them "laws".

And so there comes to be a feedback mechanism: Patterns arise, leaving traces, which funnel future patterns, and so the universe tends towards stability. This applies to the universe at large, but also to our own localised experiences - and in fact those turn out to be identical.

In effect, we only need one type of metaphor to describe everything. We have:

- A "landscape" of awareness upon which the "rain" of random fluctuations falls.
- The rain erodes the landscape, leading to channels, which channels future rain.
- Before you know it, you've got a highly complex, stable world, but still with an inherent creativity and a possibility of change.

No Worries: Thoughts & Intentions

There's an additional component of intention and individual minds - by which I just mean localised areas of awareness - but even that follows the same mechanism: Thoughts would leave traces too, explaining why adopting a viewpoint appears to deform one's direct experience.

This accounts for our tendency to 'see what we believe' - repetitive thinking, or thinking while in a certain type of open mode, literally restructures our mind. (It's reasonable to ask "where is that structure?" - and it is in fact directly accessible, it's just subtle compared with the ongoing foreground experience of sounds & sights & thoughts.)

Intention might therefore be described as a "wilful deformation" of the patterns within awareness.

'localised areas of awareness' - I thought your whole point was that everything is aware... how can it be localized then?

Everything is aware, it is continuous and delocalised. Patterns, however, are not. The "sky" is everywhere, a particular "cloud" is not.

In your analogy: the landscape, the awareness untouched, it has these random fluctuations, but somehow these are separate from the landscape while also being a part of the landscape, eroding the landscape.

It's all made of the same thing. It's just a metaphor to illustrate the evolution of the world. To use words, you have to partition things up unfortunately. But it's quite hard to describe a self-fluctuating, self-memorising, self-experiencing, aware surface that has no sides or edges and is therefore not even a surface initially. ;-)

The landscape HAD topology on it already, and the 'random rain' which carves out those rivers was always going to carve out the same rivers, because of the starting topology.

Really?

In my description, all that I pre-suppose is the property of awareness + the appearance of random fluctuation. Absolutely everything else follows from that, and leads to the stable world, one with physical laws and populated with conscious beings, we find ourselves in today. You are now suggesting we start with a pre-made topology, with everything rolling down it! So, how did this topology come to be? And how did the "snowball" come to be, and arrive at its initial location?

Basically, you are saying that space-time and the laws of physics are fundamental and have always existed, right That just seems a bit... unlikely! ;-)

If you like, I'll let you call the point where the first object appears "the Big Bang" or something like that. Would that make my description more appealing to you? :-)

And yes, I am suggesting a premade topology, because in YOUR example, the rivers wouldn't form without a nook and cranny to actually erode.

You are wrong. Which is why I included that little clustering animation. Since "random" doesn't mean "evenly distributed", paths will form on such a metaphorical "memory surface". No nooks and crannies required.

Rehashing again (because you don't seem to get this point I've been making the whole damn time... like talking to a wall), things 'are', they aren't 'not'. With that in mind, it isn't a leap to say all things that 'are', are, and that's it.

Oh, but it's a massive leap and it's a cheat. It's giving up, basically. We could have done that at any point in the past. Perhaps we could have just said: Hey, here's planet Earth, it just "is". But we didn't. You are suggesting we go: Hey, here are physical laws, they just "are"'. Why? You can push past that. Eventually you get to "is-ness" itself. Even that doesn't need to be accepted, you can go beyond it: "is" and "is not" are not fundamental. In fact you have to go beyond this, because that's the only way to account for consciousness, and any scheme which leaves that out is incomplete. I understand your point about not being able to access beyond the "cone" - that we cannot reach out beyond the rippling-out, beyond the unfurling edge of this "pattern" - but this turns out to not be important when all patterns have the same origin.

The way your own mind works is exactly the same way the whole universe works. And of course it is! How could it be otherwise? All talk of "software" is already "too late". It's a pretty unambitious base level to set ourselves when it comes to deeper explanations. Fun at a high level, sure, and very useful, but it's not "the nature of things". The universe is not made out of code, our of inferred laws, or out of mathematics. When we observe those things, we're really just observing the structure of our own minds...

...it's that those laws of physics and space-time CAN be known... ... the preloaded mechanics of reality boils down to things that 'can' be known...

...which is basically what you say here. When we talk about conceptual schemes (laws and so on) we're not really talking about the universe "out there" at all.

POST: How do I know you exist?

Get out of your head, go outside, experience reality, and you'll see there is so much more to life than just yourself.

- Can he get out of his head?
- Where is this "outside"?
- Maybe all of life is "just" himself.
- Not little him who worries about what to have for dinner, but the larger him.
- If all these things don't exist for his amusement, what do they exist for?

I feel like there's a whole bunch of people in this thread just fucking with this poor guy at this point. He came here asking a serious question that is obviously causing him a lot of anxiety and instead of replying with the simple answer, 'Chill out. We exist too.' You all decide to fuck with him by saying 'I dunno, I might exist, I might not, nothing is real' etc.

You have a point - I don't think he was taken particularly seriously. Unfortunately intersubjectivity is the trickiest topic when it comes to consciousness and experience. It's not easy to talk straight about.

The quick answer is that everything that you experience it real-at-what-it-is. You experience others as having presence and intelligence; that is sufficient evidence. Life is definitely simpler if you just accept that and go out and enjoy it.

Right? But, if we can't let it go, if someone really wants to explore it...

Just because you have access to your thoughts and not people's thoughts (note, not "other" people) doesn't mean you are on a different level of existence. When you really pay attention you find that, reassuringly, you are not really a "person" you are aware of a person - in the same way you are aware of "other people". And that is how experience can be centred around your perspective, while avoiding being self-centred (solipsistic). You can now relax and enjoy your life from the perspective of a background awareness rather than a tensed-up human.

Are you seriously saying WE and the entire universe exist for HIS sole amusement? If true, that has got to be the most egotistical statement I've ever heard.

If he really embraced that point of view then it would be the opposite of egotistical, and it wouldn't be about amusement. If you realised that the whole world was in fact "your extended body and mind", then you'd be very kind to it. To do otherwise, to play with aspects of it non-seriously, would be like taking fire to you own arms. And it wouldn't be an egotistical notion, because such a view would annihilate the ego - there would be no places for a localised, separate sense of self, right?

TL;DR: He can know we exist because he experiences us with a corresponding intelligence. However, the deeper answer involves revisiting what he thinks he is and we are in such a way as to place himself at the centre while changing the understanding of the himself to avoid solipsism.

Solipsism

That's only a problem if we're talking about a personal mind. If he realises that he doesn't exist (as a person) either, then solipsism isn't a hurdle.

POST: Why is it that the things happening inside our brain, are instead experienced as if they are happening outside of our body?

Things don't happen inside your brain. They happen within your awareness. Your perceptions, your thoughts, all happen within your awareness. The brain and body, meanwhile, is the 3rd-person image of the the activity of localised consciousness. The image is correlated, but not causal, with experience.

I'd be interested to see the research demonstrating this.

You can do the research yourself right now! Examine your own experience, back it up with a bit of reading on metaphysics, neuroscience and consciousness, there you go! ;-)

More seriously...

Donald Hoffman - "He received his BA from UCLA in Quantitative Psychology and his Ph.D. from MIT in Computational Psychology" - gave an accessible talk on his interface theory of perception that you might find interesting though - see here [https://www.youtube.com/watch?v=dqDP34a-epI]. It's a bit more accessible than the published papers [http://www.cogsci.uci.edu/%7Eddhoff/ConsciousRealism2.pdf].

John Searle's opaque comments [https://blog.oup.com/2015/01/perception-experience-intentionality-philosophy/] are always interesting, but you might find the links in this post about Darkroom Vision [Darkroom Vision & Chef Hats & Dreams] worth your time.

Q: So two guys, basically. Only one of which has published any research papers. If I ask around about how credible the rest of their field considers them, what am I likely to hear? There is a saying: "Beware the man of one book". I think for the same reason it's wise to beware the man of one study, or who puts all of his confidence in a single figure because that guy agrees with him and seems sciencey/credible. The nature of truth is that it's convergent. Loads of people will arrive at it independently regardless of era or geographical distance. Has this happened yet for the idea that consciousness creates reality? Moreover, I have done some simple experiments myself as you suggested and I cannot seem to instantiate objects or alter objects in front of me by thinking about it. How do you account for this?

(Responding to the initial version of your comment.)

What, you're really going to go down the "lots of people" route on the nature of perception and consciousness? Is that how you make your decisions on other subjects?

I offered those links because they are thought-provoking and might encourage further research and reading - and experimentation. This is not an area where you can just go and read about "how it is". (In fact, I don't think there are many such areas.)

As you'll see, it's not clear what constitutes a "scientific experiment" in the field of consciousness, when there isn't actually a theory. We already have a similar problem with finding what matter "is", mind you.

Scientific Theory Side

Theorising on consciousness is the big open area. It's not just that we don't have a theory, it's that we have no idea what possible form a theory could take that will fit in with a materialist perspective - because we can't make the connection between 1st and 3rd person. Neuroscience is great stuff medically, but it keeps writing checks that it can't cash philosophically.

We often end up with "habits" (linking cosmological development to the big bang) or "promises" (it'll come out of brain research eventually, somehow) which just sit there as accepted ideas without having descriptive or predictive power. And even those that do are up for grabs - recent example [https://phys.org/news/2015-02-big-quantum-equation-universe.html]. This is a classic area for this. Most people just won't touch the subject, because it's a no-win in terms of your career. Still less people really care; it's something that'd be better if it went away.

But those who are more established (or retired) do have a go. Christof Koch's aricle here [http://www.scientificamerican.com/article/is-consciousness-universal/] is worth a read although I think it is wrong; Donald Hoffman's ideas are interesting as mentioned before; this overview article [https://www.theguardian.com/science/2015/jan/21/-sp-why-cant-worlds-greatest-minds-solve-mystery-consciousness] isn't great but some of the responses were interesting; Susan Greenfield has given some interesting talks but then she also comes out with other nonsense; Aeon magazine is a good resource for starting points, article examples here and here [Deleted]; Bernardo Kastrup's aggressive writing is definitely worth the thought-provokation. You might also find Erwin Schrodinger's lectures, What is Life? interesting - specfically the appendix.

But essentially - unless there's a real flip-around of some sort, we're not going to be getting a consensus anytime soon. Cristof Koch's imaginary dialogue in Scientific American sums it up. Because - in the end, all brain-as-causation theories hit the same problem - at what point does consciousness "magically" emerge from matter, if matter does not already have a consciousness aspect? (Note, I do not mean self- or reflective consciousness. Just the property of awareness.)

In fact, you can keep all the "goodies" of physics and so on if you flip it round and insert a conscious background at the ground level, within which matter/phenomena arise as structured patterns.

Experiential Reality Side

Meanwhile, you can learn a lot just by examining your actual moment-to-moment experience. You are conscious, so why not explore the nature of that consciousness from its own perspective?

Studying brain blood-flow patterns via MRI can't really offer much insight into that. Neither does reading about today's temporary theories, or thinking about experience. You actually have to do the investigation yourself to get the 1st-person insights. And only then will you know what is required of a 3rd-person theory. There's an abundance of material for this, but Rupert Spira's Presence and Greg Goode's The Direct Path are both well written and accessible. One has to ignore the "happy language" a little, but the actual approach is sound. Or you could try this little thought experiment [Outside: The Dreaming Game] (highlighted).

Other Reading

On the philosophical reading side, James M Corrigan's Introduction to Awareness is hard-going but very thorough. He tries for a ground-up description of the nature of experience. For a general round-up of the attempts to account for consciousness so far, covering both mainstream and less so, Susan Blackmore's Consciousness: An Introduction is an excellent read.

TL;DR: It ain't that simple, you're gonna have to do some work yourself, this is a "special topic" because it's not just about the sights, it's about the seeing. You need both the intellectual and the experiential aspect to make sense of it.

EDIT @ 20 mins: Re-ordered a little, added a couple of paragraphs for clarity, additional links.

(Responding to the extended version of your comment.)

Convergence & The Man of One Book

> There is a saying: "Beware the man of one book".

A very wise saying! I'm totally stealing that. Similarly, beware the consensus view if you have not done the legwork yourself - or at least, be aware that you haven't. Take inspiration, I say, but keep it at arm's length.

> The nature of truth is that it's convergent. Loads of people will arrive at it independently regardless of era or geographical distance. Has this happened yet for the idea that consciousness creates reality?

I don't think I ever said that "consciousness creates reality"! Reality might be made of consciousness, but that is a different thing. If "matter" was taken as the substrate layer, would we say that "matter creates reality"?

On convergence: Many people have proposed the consciousness-as-substrate view in the past. It's always been there, over the last couple of hundred years, amongst philosophers. It didn't really matter to general physics/biology until relatively recently, when the insurmountable issue of explaining consciousness via matter came to the ore. It doesn't really make much difference for "physics involving stuff", it's still more of a philosophical thing mostly. The early 20th-century physicists (back when it was more "natural philosophy") all had things to say about it, but that kind of got forgotten about. Schrodinger, Planck, Pauli, Bohr - they all had interesting views which differ from the "science=technology development" angle we ended up with by the late 20th, even if they didn't integrate them. Starting with work of the likes of David Bohm and Wholeness and the Implicate Order, his work with Basil Hiley, and culminating with an increasing number of articles by physicists on the topic in magazines like Scientific American, I think it's gradually become more prominent again. (Interestingly, it's the Bohmian approach to quantum mechanics which forms the basis for that recent article on the big bang I linked to before.)

Creation, Creator, Created

Meanwhile, we have to be very careful with the use of the word "creation" as a verb, a conscious act...

> Moreover, I have done some simple experiments myself as you suggested and I cannot seem to instantiate objects or alter objects in front of me by thinking about it. How do you account for this?

...which is not to say it can't be done, eh. Those are definitely experiments everyone should try. What did you do, more specifically?

The idea that we can just sit in a chair and "think things into existence", as commonly understood, can quickly be disproven. Although we can think things into existence over-here (for that is what thoughts are) it doesn't necessarily mean we can think them into existence over-there. It is true that both thoughts and events "pattern" our minds as to the forms they will experience, though. In other words, we can be said to "create our experience", but the sense in which it is created means we'd be better to say something like "we can change the form of our experience". In the manner of, say, learning to see "trees" rather than brown patches topped off by green blobs. Or even "brown patches topped off by green blobs" rather than... nothingness. The extent to which this means "creation" rather than "formatting" depends on whether you believe there is a deeper underlying solid reality (without evidence) or that patterns of consciousness that have become stabilised is that solid reality. Even if you could establish new forms, that doesn't mean you can just fly about or make millions of dollars appear under your bed. The world might have over time established very stable habits, deeply ingrained patterns which act as an effective potential barrier to this - such as the tendency of objects to move towards one another ("gravity"), and persistence in general ("inertia"). However, within the parameters of accumulated structuring, there certainly are things we can do just by "asking" or what we might call thinking-over-there.

For instance, you can have your arm move. How do you do that?

Q: There's a lot of things I want to respond to in here, but I can't think of anything to say on the matter that won't irritate or upset you, and I don't want to do that. I do not foresee any possibility of constructive dialogue between us.

Respond!

You won't irritate or upset me, trust me. I am far less bound to a particular viewpoint than you might imagine - I'm just setting out my stall as a starting point. Be as "straightforward" as suits you, also.

...

Great, now we're up and running ;-)

> This is astonishingly stupid. Only a retard would interpret this as evidence that consciousness creates reality.

I was careful to emphasise that I'm not saying that "consciousness creates reality". I'm suggesting that reality at the fundamental level is made from a material whose only property is consciousness. This isn't much different to saying it's made from "matter" - but it has the benefit that consciousness doesn't than have to magically "appear" at some point later. It's in-built. If you had followed any of the literature on consciousness studies over the last couple of decades even, you would be familiar with that approach as one of the possible solutions. If you are an appeal-to-authority kind of guy (which you seem to be) then you'll have to take the time to do some actual reading. If nothing else, read Wholeness and the Implicate Order or Paavo Pylkkanen's take on it.

> Your arm moves when you want it to because a direct electrical connection exists between your brain and that limb, which conveys the signal to move.

Really? Is that what you do when you get your arm to move? Right there is missing the point and the problem. Until we can connect the experience you actually have (I bet you've never experienced "direct electrical connections in your brain" ever) and the external observations, then there is a gap that needs to be bridge. These are some of the issues at the core of the consciousness problem. You seem to not understand there is even something to explain!

> "What the @#$% Do We Know" is a textbook example of this, the scientists they interviewed were not told what the movie was really about.

Yeah, that was a terrible film... But the fact you even bring that up reveals something. I mean, nobody who actually is interested in these topics takes that seriously, right? Or even has a debate about it? It's like taking The Matrix as a documentary. So - I gave you a bundle of links to relevant articles by respected figures (is selected relevance "cherry picking"?) that offer the background you lack and are required to understand the problem and the potential solution, and you respond with a reference to that movie? I've referred you to no "new-age woo", as you put it. Or is it that you just automatically equate "consciousness" to a "woo topic" because it doesn't fit neatly into a conceptual framework?

Your problem is that you don't know what you don't know. You are arguing about something you have spent zero time studying. As Wolfgang Pauli would say: You're not even wrong. Finally, you seem so very... emotional about all this. Why is that? It's fine if this is an uncomfortable topic for you; simply put it aside in that case. But don't fool yourself that there's no issue, that everything's solved, that we've got this sussed at the moment, etc. Science just isn't like that, it doesn't find Truth and never aims to. In

ten years time, we might well look upon the idea of the Big Bang as a quaint mistake borne from an out-dated perspective [https://phys.org/news/2015-02-big-quantum-equation-universe.html].

POST: Your subconscious is smarter than you might think

I suggest that thoughts are their own things, and that **problems solve themselves**. Problems, as described in thought, are created with the intention of being solves, and so their natural tendency is to do so. Create them (formulate the problem), leave them alone, and that thought framework will come back to you in the form of the answer. It seems mystifying to us because we assume that "we" actually do things. It's actually probably more accurate to say that we set targets, and the rest of it happens to use as experiences, as the world walks the path towards those targets. It's only the tendency we have to not entirely let go to this process which results in a sense of opposition and tension - or effort - and the feeling that we do and try instead of have an experience. Meanwhile - the so-called subconscious isn't really outside consciousness, it's just not expanded as a sensory experience. It's a felt-sense that's always there. Just because it's not explicitly being encountered as "objects and sense modalities" doesn't it isn't there at all, enfolded into the background space.

Q: This is something that I have really had an interesting time dealing with, the concept that most of my decisions and actions are likely comprised of subconscious activity. I struggled with that alot ofter my first psychedelic experience, It was eye opening, almost like what part of reality is "real" when I'm not even consciously acting in it. How much do my eyes see in comparison to how much I truly "see." Its scary to think about. especially if you have poor subconscious patterns or tendencies.

One of my favourite topics of the moment. Perception isn't something you do, it "appears to you". To what extent do your actions just "appear to you" as well?

...

Thanks for the response.

Requesting valid citations is not an appeal to authority. Somebody's book does not equal peer reviewed research.

This really is a false point. All of those authors have academic papers about their work; their books are based on it. However, you should be well-informed enough to judge what you read on its own merits. It's not beyond anyone to understand the issues here; it does not require advanced mathematics, for instance.

But, here is a good point - One of the criticisms that has been levied at theories relating to consciousness (and indeed alternate interpretations of quantum theory, the Bohmian approach included) is that it doesn't change the results, or predict different results - it changes the description of the results. For instance, is there an experiment we could do to prove that things are made from "matter"? No, because we measure the properties of something - not what something is, or the nature of our experience of it. We just don't care about this in a physical theory. But that's exactly the gap we need to tackle in this case.

The idea that it is something separate and extricable from the brain rather than generated by it absolutely is woo.

Nobody is suggesting that, least of all me. The challenge is to have consciousness be associated with the brain without having to invoke some magical "emergence". In fact, we want consciousness to be "baked in" to reality before we even get to "brains". This is why Koch, Hoffman et al. have ended up changing tac to approach it from the other end, as it were.

And what you call studying amounts to fruitcakes reading books by fruitcakes.

Really. So, you're saying that reading the work of physicists and philosophers and other thinkers, and using them as the basis of your own thinking, constitutes "fruitcakes & fruitcakes"?

It seems to me that you are a bit of a cherry-picker yourself - the ideas you like are legitimate, those you don't, aren't.

What troubles me is that this is also what creationists say with respect to evolution. (That things aren't finalised.)

Creationists aren't pointing out that some things aren't explained, they just don't like the current explanation. The problem with consciousness is that it isn't explained with our current approach. I like that Asimov essay too, but I don't see what it adds here. I can't help but think you are reading into what I say, assuming that I am taking a position that you happen to be particularly against. What I'm saying isn't particularly controversial as a possible approach:

- Consciousness - as experienced personally and as implied by observations externally - isn't currently accounted for in our description of the world.
- Until we can bridge the gap between my 1st-person experience of being and doing, with the 3rd-person observation of my body and actions, then our description of reality, biology and consciousness is not complete.
- The faith that consciousness is "emergent" at some point in brains seems unfounded and optimistic. Where is this magical moment? At what level of complexity? Is consciousness then a "thing" that is "made", rather than a property? If it is a property, why isn't it there all along?
- When I talk of "consciousness" I am not talking about self-conscious thinking. That would depend on the complexity of a structure. I am talking about the simple property of awareness, introducing it at ground level.
- This does not lead to "consciousness creates reality" in a new-age style. It does however mean that you can move your arm (by which I mean, your whole body can move itself as a single pattern, starting with brain activity). At the moment, we cannot explain how it is possible to move your arm - we can only describe the sequence of observations that constitute arm movement.

What are the problems here?

...

Incidentally if I seem unreasonably harsh...

That's fine. It makes conversation a bit more efficient! ;-)

Wait... pause.

What exactly are we disagreeing about here? You seem to be assuming that I am suggesting that "science is not the way" and, like some sort of creationist, that some magic is responsible for our conscious experience and our world in general. In fact, I hold the opposite: That (neuro)science at the moment involves a sprinkling of magic dust at the last moment to make us conscious.

Problems??

I think neuroscience is, at the moment, super-basic and is talking up its book in the same way that genetics did back in the day (remember the certainty with which it was thought it was a "blueprint" with a gene for each property?) - most fMRI work seems to be a hack-job fishing expedition with "optimistic" statistics and an unsubtle "brain lighting up = this". This is somewhat of a funding-driven situation (I've been in similar situations in another scientific field.)

However, it will get better. I do believe the body and brain is the image of the person and their experience - "from the outside", as it were. Not in a particularly special way, in a similar sense I can tell a person's personality from their macroscopic behaviour. It's just a more detailed, granular view. So that's not the problem. Body-brain events correlate to an inner of events, quite so. To be clearer: *Body-brain events correspond to the CONTENT of my experience*

The problem is, how do I link my personal "inner" experience of content to that "outer" observation? How is it that I aware of the content? How am I able to manipulate that content (e.g. create thoughts and move my body)?

Those are the unanswered questions. No matter how detailed our description of the brain, we'll still need to tackle this, the "hard problem". Agreed?

[QUOTE]

Hard problem of consciousness
In the philosophy of mind, the "hard problem" of consciousness is to explain why and how humans (and other organisms) have qualia, phenomenal consciousness, or subjective experience. It is contrasted with the "easy problems" of explaining why and how physical systems give a human being the ability to discriminate, to integrate information, and to perform behavioural functions such as watching, listening, speaking (including generating an utterance that appears to refer to personal behaviour or belief), and so forth. The easy problems are amenable to functional explanation—that is, explanations that are mechanistic or behavioural—since each physical system can be explained purely by reference to the "structure and dynamics" that underpin the phenomenon.

[END OF QUOTE]

Solutions??

And the suggested solution (this is where you get to slag me off and say it's rubbish, but please say why that is the case):

If we incorporate "awareness" as a fundamental property of things from the start, then we just don't have the problem. Matter would not be reflectively aware but it would have "self-consciousness". Then there are no longer implicitly two separate things (consciousness and the body) with one causing the other or influencing the other. They become the same thing. Complex structures such as the brain-body will inherently experience themselves. I am my body-brain - or at least a subset of it - and I move or think simply by moving myself, as myself. (Any idea about myself being a little controller somewhere is just a thought I have from time to time. Really "I" am the whole thing.)

To change my inner experience of myself is identical to acting and thinking. We've joined together the "inner theatre" and other "outer person"!

So that takes care of that. But we also get some stuff for free: An outcome of this is we get to move away from a strictly "parts" model of the universe. With a single background "property" that is everywhere, we can have nonlocal effects explained more easily. Our view becomes an integrated, continuous one.

IIT & CR/IT & AI

It would actually be better if there was a word that wasn't "consciousness" with all the baggage it brings with it. Which is where ideas like "integrated information" (Tononi) and the "interface model/conscious realism" (Hoffman) and "active information (Bohm) come in, although they are still build on awareness-as-inherent really. I pick on those authors because they are the most complete formulations that seem hopeful at formally integrating the different parts, even though I don't fully agree with them. I am not cherry-picking - honest! ;-)

(The Tononi papers on IIT are a bit of a slog although it's worth reading the update. Scott Aaronson's blog entry on it is good though. Less sophisticated, this overview, but it adds: "Consciousness is a fundamental property of the universe. Wherever there is integrated information, there is experience.")

...

Just passing this thread again: A recent conversation reminded me that Henry Stapp - worked with Pauli and Heisenberg - is good on this. His book Mindful Universe is worthwhile, but actually the introductory chapters of Mind, Matter and Quantum Mechanics (I recently rediscovered, see here [http://www.martinshaven.com/Resources/StappMMQ.pdf]) pretty much covers it all, although a bit dense.

Stapp's interpretation of Quantum Theory is that there are many knowers. Each knower's act of knowledge (each individual increment of knowledge) results in a new state of the universe. One person's increment of knowledge changes the state of the entire universe, and, of course, it changes it for everybody else. Quantum Theory is not about the behavior of matter, but about our knowledge of such behavior.

Basically, it's a mental universe.

Anyway, that's that. Cheers!

POST: Why do humans need a sense of identity?

If we lose our identities, we lose what our humanity.

If you are something, how is it possible to lose it? I can see how we might lose our misconceptions, what we think we are - but how can you lose your true identity?

Humans are, by nature, empathetic beings.

So (I then think) if we stop interfering with ourselves, our identity, then we might be better able to relax into this more fundamental nature, and greater empathy should result?

Have you ever experienced death? Either in a medical sense, or psychedelic "ego death"?

Only in the letting-go-of-person way. Hence the ideas about a background what-you-are.

POST: What do you guys think about Eckhart Tolle?

Maybe our idea of what "walking the walk" entails is misguided. Non-duality isn't about behaviour, it's about a simple fact:

At the fundamental level, there is no separation or division, there is just the nonmaterial material whose only property is being-aware. Everything else exists only as patterns in that awareness.

As a result of this understanding, we might then conclude there are appropriate behaviours - because "we are all one" - but those are extra ideas on top. The fundamental reality itself doesn't care what patterns appear within it.

Realising the non-dual nature might result in feeling connected with all of reality and humanity "as you", but your experience is still patterned as a human experience. Just as materialists don't necessarily go about actually acting as if they were inert matter with no empathy, non-dualists don't necessarily go about being messiah-like. They are not an example to us all, "they" are just another temporary pattern in awareness.

This interpretation seems to abandon the need for any ethics.

From the fundamental viewpoint, there is no such thing. But then, from the fundamental viewpoint, there isn't anything. There is the property of connectedness of all people at the fundamental level, so we would expect an increased natural compassion for others in someone with more "insight". But with this would come a recognition that there are divisions at the human level, and that they are resolved by constant rebalancing. If everyone identified completely with the whole (the 'ethics of the continuum'), there would be no distinctions, and therefore no wars (nothing and nobody to fight) and so on. Also in effect, no people! But for as long as there are distinctions, then there is division and opposition...

And the environment - together with our human need for food and water - will create distinction and therefore opposition, even if we do not. Ethics, then, are the human "customs, habits" associated with a particular distinction (group), a particular worldview, geared towards the persistence of that distinction (group).

With this logic, it seems as if Hitler could have the same presence of mind as Tolle. Interesting indeed.

Hitler is just as much a part of "the one" as Tolle, and neither is evil from their own perspective. In fact, one extreme can only be discerned relative to the other; they are part of the ongoing rebalancing process, a destabilised object oscillation to a rest position. I would hope Tolle feels a more general compassion than Hitler did though, that his

worldview encompasses more people. However, if Tolle found himself in a cage fight, would he resort to violence?

Speaking of Tolle in a cage fight, that reminds me of the old Ghandi anecdote, which was something like: Asshole with Sword: I could kill you without blinking an eye! Ghandi: You could kill me without me blinking an eye.

Love the Ghandi quote! The more interesting cage fight would be Tolle vs Ghandi!

I think this brings up the question of "attachment" . . . only the relinquishing of attachment gets you to the real shit.

Well, this is true. You release your hold on narrowed attention, let it open out and deepen to encompass everything. You become the entire world, universe, the real deal... at which point patterns fade, you become only the continuum, and you will think it is absolutely perfect as it is. What you've learned is that to have an experience, requires a division. If you have a division, you have opposition. If you have opposition, you have conflict. The recognition of this means you no longer feel you have to fight the conflict, not that it disappears. It becomes sort of "transparent" and you can see through it. You realise that it's okay to go swimming even if the water has ripples in it, because otherwise there would be no water in which to swim. This is where "acceptance" comes in, I guess.

I wonder if it's possible to be both attached and detached at the same time? I know some meditative dudes claim to maintain "split consciousness," where they are simultaneously, say, carrying on a conversation with you and repeating a mantra in order to ground themselves.

Well, I'm not a fan of that "mantra" stuff, but I certainly think you can have multiple patterns arising in your awareness at once that don't necessarily form a continuous space. You do it all the time, in fact, by looking around you while a thought appears. The thought seems somehow to be parallel-simulataneous - occurring at the same time but no in the same "perceptual space". Normally we flip perspectives - you can do it right now: Just decide to "become" the space in the room, including the volume of space your body occupies. Now "become" your body again. And so on. From there, you can experience everything as just being "made from the background awareness". How does this then relate to our enlightened folk and their action in the world? Well, I'm not quite sure about this. If you ponder it, there is the fundamental situation (the nonmaterial material) and there is the arbitrary patterns within it. Anything at all that is not the fundamental is pattern-based, and therefore specific to the forms/habits underlying our experience. So-called "wisdom" is then relative. It's just a case of which granularity, which level of subtly, you are speaking from in terms of the patterning.

And yeah, if you identify completely with the whole, then I agree you don't exist at all.

Right. The most subtle patterns will be simple properties, then concepts, such as "relative division" and "spatial extent" and then "perimeter". These will be felt-known. Much later, there might be concepts of "image" and "sound" and "texture". We haven't even got to "object" yet...

It is all very well to say that the true reality is "love" - by which people mean the unbounded openness of being-aware - but while you are a human you have certain baseline structures in your experience that dissolving will mean, if not death, then a ceasing of this-world in perception. Recognition is good, but its primary result is probably the reduction of fear? And maybe increased possibilities...

Extra topic: Does "acceptance" mean literally accepting things as they are, even if this knowledge implies a new-found flexibility to reality which suggests we could affect it in direct ways?

...

Q: I tried reading his book "A New Earth". It started out amazing, so many of the things he was describing resonated with me. But then he got to the chapter about materialism, and the whole thing fell apart.
He lost all credibility at that point, because on one hand he's talking about spirituality and consciousness and things that any human could relate to. Next he's talking about something extremely culture-centric like materialism, which applies a lot to America but not so much to some other countries (I was reading it while being in a third world asian country).
It felt like he knew exactly the audience he was trying to sell the book to (namely western countries, especially the USA), so he put some chapters to appeal to that demographics specifically. It felt fundamentally dishonest, and turned me off the rest of the book, and him as a person.

What does he say about materialism what turned you off? Bringing up the subject itself isn't a problem. I would assume that to bring anyone to a new understanding you have to connect with their current worldview, and then form a bridge. Of course, if your reading requirement is that "things resonate with you" then that could be quite restrictive...

POST: I spend a lot of time reading through my own profiles, trying to figure out who I am. In reality, I should be creating who I want to be right now.

There's definitely a difference between examining the world as it is, trying to read the signs and trails to find out what's going on and what can be done, and asserting the changes you want to create a world. One assumes the world is remade and structured and you must understand the maze to make your way through it; the other says that the world is responsive and the maze adjusts to provide you with a path if you take "the bold step".

POST: Demystifying enlightenment

Try stop thinking of yourself as a human but, instead, think of yourself as a vantage point.

That's good. I think of it as a "perspective" but the actual experience is more like being an open space, with "perspective-based content" appearing within it. Like doing the "turn off your senses" exercise.

Rather simply go an sit somewhere and do nothing...

Yes, I've found this best. Or just lie down on the ground, head supported, and give up completely to gravity/God/experience or whatever. At most, you can "decide" to switch to the background perspective before you do so. Then you don't even "let go", you just no longer hold-on. Really, what you are doing is not-interfering - specifically, not-interfering with your attention, which will then release, open out, and dissolve by itself.

POST: Any older(maybe even wiser) Psychonauts here?

A great point. My favourite! Two types of truth:

- **Conceptual/Pattern Truth** - Something feels true because the conceptual framework it is a part of is self-supporting. This is the feeling of 'coherence and elegance'. However, it can be a castle in the sky; it need have no relationship whatsoever to other parts of reality to generate that feeling. These tend to be thoughts-about other experiences or patterns-about. A strategy developed on a nice map doesn't necessarily translate to a result in the field. However, it might be art.
- **Direct Truth** - The hardness of a table, the sense of being-aware, direct visual observation of an action and a result. Truths that are simply experiences, rather than thoughts-about experiences.

Obviously, the two are tangled somewhat, but it pays to be wary of enthusing about 'elegance' other than for its own sake.

POST: Not feeling the love

Do you feel "fighty against the world" generally? Lots of people do. Residual tension from past events, conflicting thoughts and concepts, etc. They will release eventually; you can do a daily "letting go" exercise to let them go a bit more efficiently (or full-blown meditation). Importantly though, don't go seeking for how you "should" feel. Feel whatever you do, then do what needs done (see David K Reynolds' Constructive Living for the chat on that). Remember, they are not "your" thoughts; they are just...

thoughts.

POST: Thoughts and plans of "suicide".

Well, haven't you got it sussed eh? Or... not. Probably missing the point, more like. Who said the purpose was 'happiness' and wilful control of your state? How come you think that the world and society is imperfect? If you think this is the case, your work is not done, despite all your "selflessness and compassion". You can't have it both ways. There is no escape. And you're not done yet. You'll be back here in no time, I think. ;-)

Q: If I do end up coming back, I'd actually like to come back as a forest :) A larger, higher, older form of consciousness. And yes forests do have a consciousness if you really think about it. Each tree communicates with one another through the release of chemicals and the help of fungi in the roots. Just like how each neuron in our brain communicates via neurotransmitters. The collective action of each organism firing off creates a larger collective consciousness.

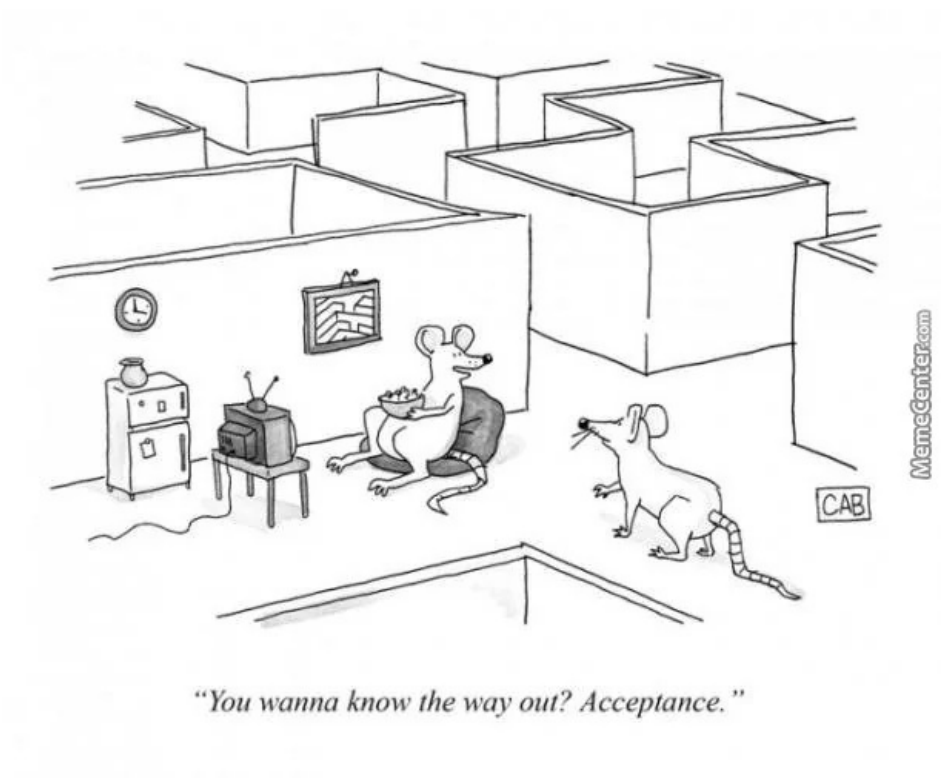
Right - I love that image of the forest, as a "slow being". Just me and the Ents, hangin' out for the ages, having (very) long conversations.

Q: I'd actually be just as content coming back :) if it's in a different body with a different life, I'd still be content with that and am willing to accept it as a new learning experience! I'd also be just as content staying in the afterlife, where ever it may be. I actually took this online test "How old is your soul" and it said mines was millions of years old. And I know these tests can't truly measure such things, but I feel it to be very true. I feel it with all my heart. And I do believe with all my heart that the purpose is happiness and knowledge. We continue to reincarnate into this world so that our soul will build up it's library of experiences and learn all the lessons there are to learn. I feel like I've learned all I need to learn from this reality throughout all of my lifetimes and am ready to leave for good. When I spoke of willful control of my emotions. It's sorta like how regular folks will let their environment and people around them affect their emotions. They are happy when they play video games, they are sad when someone breaks up with them. Their emotions are influenced by the outside factors. For me, my emotions come from the soul. I can be wronged by others and still feel happy because the happiness comes from within, from the soul, as opposed to from the environment. "How come you think that the world and society is imperfect? If you think this is the case, your work is not done, despite all your "selflessness and compassion". You can't have it both ways."
Well, for one, I don't need to have it both ways, nor am I desiring to have it any which way. I don't know where you got that idea from to be honest. Why I think society is imperfect I've already explained within my initial post. Most of society is blinded and confused by the materialistic nature of our reality. They fill themselves with unnecessary worries from day to day when they don't need to. They let events and things in their environment affect them, stressing themselves out. They blindly follow religion and government without even giving it a second thought. Without ever questioning "why". I explained this to one of my "unawoken" friends and he told me "Well there are laws and if you break the laws, there are gonna be consequences." See, his mind is still stuck in that limited paradigm, thinking that he MUST do what society and government tells him to do, how to live, how to act, what drugs are legal/illegal, what he should and shouldn't do, etc. He's still stuck in the thinking that government IS LAW and religion IS LAW and you MUST follow them if you want to be a good person and be successful. He still thinks that success in life means finishing college, getting a well paying job, and owning a big house and a fancy car. He thinks that materialistic things will bring happiness. And he's partially right, materialistic things DO bring happiness, but it isn't true happiness. True happiness is everlasting no matter what. Materialistic happiness disappears once you take away the things that make you happy.

Yeah, I'm not sure about the 'old soul' thing... but: You're a bit clearer in this response. It's true that happiness can't come from external things, except as a brief clearing of preoccupation which allows the natural stillness to be experienced. Nothing wrong with "external fun", of course - it's just that it should be enjoyed rather than relied upon. People blindly follow because they don't realise their own power, and that we can assert our worldview rather than go looking for hints and the guide of authority. Of course, this assertion only makes sense once you've understood what you 'are'. In other words, people asking "why?" often isn't sufficient - the answers they get result in the same mistakes. I do think more people are more aware than ever before though. Not that it's any of our concern one way or the other - which is why I brought it up that you mentioned this. It's no reason to leave, in and of itself - because it basically is yourself. Anyway... True, **everlasting happiness from within** - and a nice car. Now, that's living and being. ;-)

POST: You wanna know the way out?

[POST]



[END OF POST]

A1: If taken seriously, this comic is idiotic. It says accept your prison, you're a rat in a maze, so just be a rat and don't try to look for an out. That's defeatism. Give up trying, give up looking. On the other hand, this comic could be very clever because after all it paints the beings who indulge in defeatism as rats, so it may be a funny and clever dig at those who preach acceptance when something more radical would have been more appropriate. If the comic is meant to be sarcastic, it's a great one.

*A2: I love this because it represents to me the major fallacies of the new-agey crowd:

1. thinking that people want to know the way out when they are already sedated with food and entertainment
2. thinking that "Acceptance" is the 'way out' - if the TV mouse simply 'accepted' his position, he would still be stuck in the maze... Acceptance is not the full solution and IMO really only helps if you are awake enough to then realize that you can change the current reality <3*

Right. Acceptance lets you detach from the current patterns of experience. Only by detaching from them can you transform them. Acceptance allows intention to unfold - but rabid acceptance, where you hold onto the experience you are accepting, misses the point. That's... fatalism.

POST: The mind is so complicated

Thoughts...

Any pattern you discover is just... another pattern you've discovered. The more you look, the more you create-discover. Whenever you adopt a particular outlook or conceptual framework, your world will appear to fall in line with it to a greater or lesser extent: "mind-formatting by metaphor". The form of the world as experienced = the form of your mind. You experience yourself. Trying to get to 'the bottom of it' is just creating more ripples in the pool of water, obscuring what is underneath. To truly understand something is to know it directly. If you want to know the texture of something, you don't think about it - you touch it, quietly. You have to let such knowledge come to you, arise within you.

POST: Why do people want to lucid dream? This seems just like an ego trip

A1: Because it's cool and stuff.

A2: Not everything is about ego vs no ego.

A3: What is ego?

Lucid dreaming means first and foremost that you are aware that you are dreaming while dreaming - the direct control aspect is optional. To argue against such awareness would be to argue against, say, meditation. What you are saying is really an argument for ignorance! ;-)

The dream is "all you" anyway, whether you direct it or not. If you choose to consciously change the dream, where do you think your ideas for changes come from? What is the source of those ideas? How does that differ from the source of the spontaneous dream content?

POST: Do you think we have free will?

Yes. And you are conscious(ness). However, neither can be described or accounted for or proved conceptually, because the logic/description itself occurs within experience, as a result of the thing you are trying to reason towards.

It's a "trying to see your own eyes" type of situation.

POST: Everything you could ever possibly imagine already exists in an implicate form. When you imagine it, you're basically finding a vision of a possible future - whether you want to pursue and manifest that vision is entirely your choice.

[POST]

You can then proceed to carve out a path through space-time and you may or may not reach that point in the sea of possibilities that is the universe.
I love this place.
To clarify:
Of course there's the obvious physically impossible visions, but you might create those visions through art or entertainment. And perhaps if we create VR so realistic we can't even tell anymore - that would mean infinite possibilities on top of the physical world. Go create your dreams in whatever way you see fit! Even if you don't reach exactly what you envisioned, that's okay, you're gonna have one hell of a ride anyway.
Side-thought: this is why sci-fi is such an interesting phenomenon, people imagine a concept which seems pretty far out, which in turn inspires people/scientists, which actually steers culture and progress towards those dreams, or inspires them. Early examples: 'I imagine what it would be like to be a bird' -> boom. some dudes make a goddamn airplane. And less than 70 years later we're on the moon. After thousands of years of people being stuck on the earth. That's nuts.
It's also interesting to note the similarities between biological evolution and our intelligence, if you consider memetic selection/mutation etc. So our mind is like this self-organizing expression of the universe at a higher level of consciousness, with a higher class of speed. I totally agree with McKenna's ideas on how the biosphere of the planet is like a 'slow-moving consciousness' - it has a sort of rudimentary intelligence of balancing systems out. And then you have people working towards digital intelligence, something which could lead towards the 'next level' of self-organization. We might live to see some seriously incredible stuff happen.
Okay and let's go even further - once you know everything that is possible to know (...this will take a while) and you have an intelligence whose 'level' approaches infinity - you can analyze every possible permutation of the universe and try to find 'the most basic ingredient of reality'. And then you can make your own universe! Or perhaps even somehow .... reverse engineer ours? But I guess there's insufficient data for a meaningful discussion about that for now.
Seems like I'm in a bit of a rambling mood.

[END OF POST]

How is the implicit made explicit?

Q1: That's asking how the universe came to be and how/why it unfolds. I don't know if we'll ever find a meaningful answer to that.
Think of the following analogy: a chessboard has 8x8 squares and, depending on the interaction of the pieces, reaches a different configuration every time. However, within the concept of the game of chess & its rules lies the seed for every possible permutation that could come forth out of it. This is the implicit order, it is implied through the ingredients of the system. The actual unfolding of a game, the route it carves out through its 'search-space', is the explicit order.
If the chess analogy doesn't really resonate, you can imagine the same analogy for the creation of images or pictures - read this [https://web.archive.org/web/20121024095654/http://barbariangroup.com/posts/1694-running_out_of_images]
Now, you have humans playing chessgames and making pictures, but for reality the driving force could simply be the universe, discovering and learning itself. So my only possible answer to your question is: the implicit is made explicit because the universe is the result of energy/raw consciousness trying to understand itself.

I like the chess analogy and "search space". What I wondered about the implicit in my pondering moments was: We say that it exists, but does it exist in terms of actually being there, enfolded, or is it rather that there are a number of "possible states" within the rules, that can therefore be made explicit. Really, the latter, as a configuration space. Not that we could tell the difference. But then, what does it mean to be "explicit" anyway - just experienced in the senses? An implicit option, attended to.

The universe has been busy, it seems!

Q1: I guess the most intuitive way of putting this is that the explicit can be equated to our subjective experience, our feeling of 'now', of what the implicit order has unfolded through time.

Yes. "Unfolded" into subjective experience. With the facts-of-the-world dissolved, timelessly and spacelessly, into the background, always present and available to be focused upon ("made explicit").

Which loops round to our beginning: what is the selection mechanism by which infinity is filtered down to a particular moment vs another? I guess, via the accumulated superposition of all patterns ("the rules" and archetypes) which definite possibilities, then by our intention.

Q1: My mind is not entirely clear on that process yet. There's the whole 'deterministic/mechanistic' thing, but on the other hand there's consciousness acting as a driving force. They're both true, in a sense, it just seems to be 'intention' being modulated at a different level of complexity. That's why I said I think biological evolution and our thinking process is essentially the same thing.

I think that paths can be deterministic overall, what matters is that you have choice at the level your are at, of the deterministic paths "below" you. Which pretty much ties in with what you just said.

I think of it as "filtering patterns", with some patterns (time) more established than others (belief, expectation, knowledge) and some much more flexible (intention). When we make a decision to have an experience, we are adjusting the "intention" pattern to allow the desired experience to unfold - whether that be "I want to experience my arm raising", or something more complex, maybe not directly associated with your action.

Q1: Interesting way of formulating it! I was just pondering how string theory would suggest that the explicit universe is essentially a heavily modulated signal. Everything is just vibrations. And it happens at different scales, over different levels of complexity. So it's funny how you mention filtering, since that's what signal processing is all about :) So the universe is a self-filtering signal and an infinitely recursive fractal .... this is some straight up M.C. Escher stuff

Right, good comparison... and the "self" and the signal is you.

POST: What is non-duality/headlessness?

Headlessness is Douglas Harding's approach to realising the actual nature of your experience - see here. I recommend Rupert Spira for exploring non-duality.

From what I understood, we don't experience non-duality because we see life in 1st person. If we try to imagine experiencing life in the 3rd person, we see that there is not really an observer.

No, it's the other way around really.

Our direct 1st person experience is non-dual - it consists only of consciousness. That is the insight. The problems we encounter in understanding experience are precisely due to our tendency to imagine it in the 3rd person. Basically, we tend to think-about our experience rather than directly-explore it.

You might like the Imagination Room metaphor as a way of helping you play with this.

The short version:

- Your actual experience is of being a "big open aware space" in which sensations, thoughts, and perceptions appear and disappear. When we think about our experience, we tend to imagine on top of this, that we are a brain and a body and a person. But actually we don't experience those things.
- You can realise this by directing your attention at "where you are looking out from". Simply point your finger at your face, and follow the direction it is pointing in. What is there? A big open space! There is no "you" there. Your body is empty! Then you notice that this "space" extends infinitely in all directions - you cannot feel a boundary in it anywhere.

TL;DR: It's all about realising that you experience yourself as unbounded consciousness with no "outside", and all the world appears "within" that, as you.

POST: There Is Growing Evidence that Our Universe Is a Giant Hologram - Vice

Saying "it is a hologram" is so unhelpful.

If it would be phrased: the universe seems to have properties which are similar to that of a hologram - specifically, that the sum of information seems to be present and accessible locally, as well as being experienced in spatially-extedned extended form. Then people might be more interested.

Although it's not very snappy, I'll admit.

POST: How do you define ego?

*Q1: I think Aldous Huxley's interpretation of it is the best.
==="Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that which is likely to be practically useful. According to such a theory, each one of us is potentially Mind at Large. But in so far as we are animals, our business is at all costs to survive. To make biological survival possible, Mind at Large had to be funneled through the reducing valve of the brain and nervous system What comes out the other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet."

- from The Doors of Perception.===*

It's a good quote, but it reminds me of the problem I had with it at the time I read it:

If we are "Mind At Large", then in what sense are we funnelled through nervous systems and brains? Maybe we could say we "take on the experience of being" brains, take on that shape, but that's it. In other words, we are not people using brains as a filtering mechanism against Mind - we are Mind imagining ourselves to be people, with the brain a representation of our state.

Magick is then an approach by which we re-imagine our person-world. All states and experiences are always available for this process. It's a shifting of attention, therefore, rather than a transformation?

POST: Have any of you traveled to parallel universe? How? Got any tips for me?

Why are you interested?

You can't undo a reformatting. Maybe clean up first [Overwriting Yourself].

*Q1: [http://www.reddit.com/r/dimensionaljumping]
bunch of hokey if you ask me*

Aw, you're no fun... ever tried it?

Q1: It seems obvious to me that the thoughts I think and the actions I execute are all the traveling to parallel universes that I need. I can see how dimensional jumping would work: you are looking into a mirror and with utmost focus you will something. Of course this changes your life! You are willing something sincerely! But to think you need to look into a mirror and that you are actually "dimension jumping" or that you don't need an actual change in your life style is silly. But hey what do I know.

To an extent you're right.

The mirror technique is a bit of a traditional hangover from scrying and whatever - a way to loosen your focus, detach, and reformat your mind (hence your experience). And "dimensions" are metaphorical in this context. Just a way to conceptualise a sudden shift. In fact, dimensions are conceptual anyway: if you examine your actual experience, you don't find any dimensions. However, it provides a way of formulating intention.

The interesting bit is that, if you play with it, it's a bit more than goal-setting and pattern-matching. The very flexible "active metaphors" being used do allow for pretty sudden shifts - extreme synchronicity, definitely, glitch-like experiences, certainly.

Like all these things, you need to experiment a little personally to really understand (or dismiss) it. There is an effect - the mechanism behind the effect, if there is a mechanism, is something to ponder though.

POST: Besides drugs and meditation, what are good ways to learn more about yourself?

A1: Try to get out of your head. The purpose of "self-exploration" isn't just to sit and navel-gaze. It does you no good to have "found yourself" if you just sit and wallow in the metaphysics of your selfhood all day. Go do something. Pursue a passion. Live.
This is a lesson I've learned first-hand after half a year of derealization following tripping and serious "self-exploration".
My suggestion? Once a week, go out, leave your phone at home, and spend the whole day exploring. Go on adventures. That plot of woods down the road? That neighborhood you don't know too well? That nature preserve a few towns away? Go check it out. Bring some friends if you want. Get lost in your own backyard.
Forget about spirituality and metaphysics and philosophy. They're empty by themselves and all too often become escapism from the fact that we're afraid to actually go do something. Put intellectual/spiritual/mental issues on the backburner for a bit and embrace that animal side of you that wants to get up and do something for it's own sake. It's bursting with vitality if you let it come out.
Forgetting about your "spiritual self" and esoteric mumbo jumbo and just being human is spirituality in itself, and at this point is more likely to put you in touch with who you really are than dropping acid or meditating or thinking about philosophy all day.
I'm not trying to put down all that stuff, as it's great. But you can go to extremes in both direction, and extremes are never healthy. I say that from experience.
Good luck.
Peace :)

Fine words.

POST: I have 43,000 youtube subscribers. I just made a controversial video on shrooms. Curious your thoughts on the video?

Video content seems mostly fair enough. The number of subscribers you have and the "controversy" shouldn't really matter, if you are sincere about what you are saying. So don't worry about that. (Unless for you it's about always getting the nice feedback, for a bit of a boost, which is fine too but a whole other thing, with its own potential problems.)

On the "controversy" -

Probably your framing of it in terms of "religious" and "atheist" stirred things up a bit, because those terms mean different things to different people, just like "God" does. Like it or not, and no matter how you caveat it, the word "God" generally means an entity god to most people, which is why something like "pure awareness" often gets used to describe that "behind the scenes unity" instead. I doubt the the "athiests" subscribed to your videos are against the idea of a "larger field" of some sort, and have possibly already found their own ways of reaching that conclusion, mushroom-free. So maybe they found your recommendation condescending. Hence dislikes.

Q1: Great comment, I really appreciate your thoughts TGeorge! :)
I actually pride myself a bit on the fact that sometimes I make videos that gets lots of dislikes. I do my best to be my true self on youtube, rather than trying to make videos that get views / likes.
So when I make a video that gets lots of dislikes, I think it's a very healthy thing.
Completely agreed with your thoughts there and I think your perfectly articulated what the real controversy is about.
In the comments I added this:
*"**I wish I used the term "spiritual" rather than "religious". My mouth didn't say the right word I guess. I can tell you from my experience, the spiritual world is real. There is something real there. Synchronicity is a real phenomenon for starters. Also, there is nothing wrong with atheism. I do not judge atheists at all. In this video I am just saying that if used responsibly and properly.. magic mushrooms are fun, and that shrooms may give you a spiritual insight or experience. :-)"*
Yeah I completely agree about how all of those terms, especially the term "God", have lots of associations to them and can mean very different things to different people.
And I clearly see how someone could think I sound condescending, which yep I believe is the source of the dislikes
Thanks for sharing your thoughts!

Yeah, to be honest, I think it can take a while to get the language right when sharing our insights - especially when they're still evolving - so the occasional stumble is inevitable, and that's okay. Personally, I try and sidestep the whole religion/spiritual atheist/god set of concepts, because those words are mostly ruined now when it comes to describing "the nature of experiencing". The downside to that is, it means you're back to explaining yourself from the ground up. On the other hand, plenty of people are starting from the other end, and at some point it hopefully joins up in the middle. :-)

POST: Bill Murray gives a surprising and meaningful answer you might not expect.

What does it mean to be "here"? To focus on your visual experience? To focus on SOUND? To focus on the air on your nose? Is being "here" meaning NOT imagining things?

I'd say it's to be aware of yourself as the background context to whatever the content of experience is. By "background" I literally mean that "open aware space" or "perceptual space" that you are, in which your sensory experiences ("the world") and shadow-sensory experiences ("your thoughts") arise.

It's okay to have thoughts and imaginings, so long as you are not narrowed on them - thoughts are just as much "now" as anything else. Conversely, being narrowed on an aspect of sensory experience such that you find yourself 'waking up' when that attention releases - for instance, being spatially concentrated in your attention while reading this message - is also being lost.

In fact, I think a problem a lot of us suffer from, is that we've conflated intending something with narrowing our attention on it - perhaps because it gives us a sense of "doing" - and over time that narrowing becomes more entrenched and the subsequent release much slower. But we don't need to do this at all.

For example, to read the text on this screen, you do not have to deliberately focus or concentrate or manipulate your attention onto it, you can actually stay open and simply intend to read it, and then let the reading "happen" - allowing attention to shift by itself, in the most appropriate way.

A similar lesson applies to physical movements: you do not need to manipulate and control your muscles "manually" in order to stand up from seated position, for example; simply intending and allowing the body to move, is sufficient. (Although if you've built up a long term habit of starting a movement by "re-asserting your current position", it may take a little while to feel out what it's like to "allow" this to happen.)

EDIT: Fixed some mobile autocorrect nonsense plus formatting.

POST: This sub doesn't feel too grounded in reality to me.

I understand in a general sense that we are all one because we are experiencing the same moment (all existence) but fail to see how this colourful language helps beyond that.

Those ideas arise from direct experiences. The same ideas come up again and again in history from various independent traditions. Sure, they are interpretations - but the core experience isn't a general sense of a lack of division or a convergence, it is a direct knowing by experience of this.

In the same way as, say, touching a table surface you know that it is a hard surface. You don't know this generally or through building a conceptual model; it is simply true.

The poetic words and meanderings are then an attempt to put into language something that can't really be put into language. Without the experience behind you, those words don't have much meaning. Just as the word "red" or - better - the world "love" wouldn't mean anything if you had never had the corresponding experiences.

Yes, you assign language meaning through experience.. language is symbolic.

Now --

-- if I have an experience that you've not had, and it's not an experience that has a corresponding visual component so you can't "see me do it" (i.e. I'm not snowboarding), does that make it less "real"?

If there is one thing we can all agree on is that there is an objective reality, Solipsism isn't what we are discussing here (and I doubt someone who genuinely believes Solipsism would budge with their opinion on the truth of it).

[QUOTE]

Solipsism:
Solipsism (i/ˈsɒlɨpsɪzəm/; from Latin solus, meaning "alone", and ipse, meaning "self") is the philosophical idea that only one's own mind is sure to exist. As an epistemological position, solipsism holds that knowledge of anything outside one's own mind is unsure; the external world and other minds cannot be known and might not exist outside the mind. As a metaphysical position, solipsism goes further to the conclusion that the world and other minds do not exist.

[END OF QUOTE]

No, not Solipsism but we want to be clear what we are counting as "real" and not and how the concept of "objective" is arrived at. (And it is a concept, albeit a good one which accurately describes much of our subjective experience.)

We have to admit that we infer what is objective via communication, and that there is a fuzzy area potentially. We discount certain experiences from the "shared" because we lack a way of conveying it.

What we count as "objective" becomes the lowest common denominator of subjective experience.

Yep! There is a lot of interesting aspects of life lost through language. This scene from waking life describes the problem of language in a very good way! [https://www.youtube.com/watch?v=pvnQu30kQ2c]

I am a big fan of that film, good reference!

Musing...

Actually, maybe that's a better angle. Rather than "oneness experience", the experience of lucid dreaming and even dreaming in colour are examples of areas which straddle the boundary between objective and subjective. They are subjective experiences but have objective acknowledgement. For a long time it was thought that people dreamed only in black and white - until they didn't. Similarly, our notions of consciousness precluded being awake in a dream, until they didn't.

Putting aside the content of lucid dreams, the fact of lucid dreams is becoming accepted - does this count as part of "objective reality"? Even though it requires practice and training to have the experience?

Of course, the content and meaning of dreams is a different issue. It doesn't help us say what a dream is. I suppose similarly, even if everyone had a "oneness" experience one night, and brain patterns correspondingly changed for the period, it would tell us that there was an experience, but not what it was.

EDIT: The problem with "oneness" is that it really doesn't have any correspondence to a physical act (e.g. in a lucid dreaming, people twitching their eyes by arrangement). It is simply knowledge. And not knowledge of events or relationships either; it makes no predictions. It suffers from the shared language problem, and the shared content problem.

I actually have had DMT many times and high dose mushrooms. The experiences have been reality and life changing but I understand it is brain chemistry being effected and don't feel the need to describe anything as mystical.

Do you understand that, or do you think-assume that? Certainly brain activation changes, but that doesn't explain the actual experience at all. For instance, if I reach an insight about my life during an experience, I cannot find that insight via fMRI, etc. I cannot find the experience in chemistry. So I think both sides - both angles of exploration and description - are valid, but they are "about" different things.

Q: I have never heard of someone 'think-assume'ing. I am sure you just mean 'assume' on its own.
If you think you can't track/analyse an experience down to certain levels scientifically you are very unaware of the breakthroughs in science in the last 15 years.
And even if we couldn't track an experience and measure its value it has on you with certain brain chemicals released such as dopamine that still nothing to do with whether the hallucinations from drug-related or sober experiences have any truth to the nature of our reality.

It was meant to be a "/".
Let's jump to it:

- Does anyone ever have an "objective experience"?
- How do we decide what is "objective" and what is "subjective"?
- How do we decide what is a hallucination and what is not? It's not easy.

EDIT: Just realised I've started two strands on this which kinda overlap. Let's let them both run for one more?

Q: Broadly we need to clarify what objective and subjective mean.
A proposition is generally considered objectively true (to have objective truth) when its truth conditions are met and are "bias-free"; that is, existing without biases caused by, feelings, ideas, etc. of a sentient subject.
So basically to answer all your questions; reality is objective by definition because it is what is real, we as sentient beings experience the world subjectively. There is no such thing as an objective reality and subjective reality working separately, the subjective reality feeds from the objective reality but runs it through the animalistic filter. Both are happening at once.

Yes, let's define!

Perhaps what you've done there is to define "the real" as:

- That which can be experienced subjectively, and
- Can be described to another and understood, and
- Seems to happen "over there" rather than "over here" (where my thoughts and feelings seem to be), and
- Has a stability or persistence to it over a reasonable timescale.

We suppose that it is fed by something we call "objective reality" (which is a concept we have), that this underlies our individual experiences, and that is why we can discuss experiences. However, all we are really establishing is that there is a commonality of descriptions which are a subset of our larger subjective experiences.

So, experiences we can shared descriptions of we call "real" and the rest not. The middle ground is that there are experience some people have had and others have not. Does this mean that their experiences are not "real"? What if having a particular experience requires training to have?

How many people need to have the experience before it is real - or are we only including over-there experiences?

What I'm getting at is, people who describe having a "oneness" experience can be describing an objective reality. We might detect the brain lighting up when someone meditates and they report that experience. How does this differ from the brain lighting up which someone is presented with visual stimulus, and later reports "seeing"

Subjective descriptive language has nothing to do with reality and truth.

Sorry to interject but - really?

It think that this is where you are going astray. Science is itself a subjective endeavour, which chooses to limit accepted findings to those that can be described in language and communicated easily between people. And it is very successful because of this. However, this means it deals with a subset of subjective experience; it does not mean it deals with an "objective" world.

Poetic language is an attempt to point to the aspects of subjective experience that cannot be easily described, and cannot be encapsulated in scientific conceptual frameworks. Typically, poetic language tries to capture the environment within which the subset of science operates. If there is a proposed fundamental truth to reality, if it cannot be subjectively directly perceived then it is simply an idea about reality, not reality itself.

Science never claims to find truth, only to connect "observed regularities" into a coherent description.

Q: I am not sure if we are talking about the same thing here. I am saying that language is merely a descriptive tool of reality.
Just because we can describe something with language doesn't mean it is or has to be true... or have anything to do with reality.
I can describe an amazing purple dragon in the sky above me but that has NOTHING to do with the reality that there is no dragon.

Right, perhaps we are slightly out of alignment. It's not about the dragons though. This isn't about thoughts, this is about direct experience. See if I can be clearer.

Better:

All language is surely an attempt to describe experience. All language describes a subject experience really. Science, implicitly, focussed on observed regular experiences that are seen, visual experiences. It is the most shareable aspect of experience.

Sound and texture too can be translated reasonably well into visual representations, which are then described and shared by language.

One aspect of experience that cannot be easily captured is that of feeling/sensing/direct knowing/direct intuition (we don't even have a proper word for it). Art is an attempt to render that visually. Poetic language is an attempt to invoke imagery to point towards it.

This aspect of experience is as much a part of reality as seeing, hearing, touch - all of which are actually subjective. However our inability to communicate about this particular aspect means it cannot be cleanly represented like the others.

The highlights:

- This isn't about thinking-about things.
- All experience is subjective.
- Some parts of subjective experience (seeing, hearing, touch) are more easy to create shareable representations of than others.
- Just because some aspects of subjective experience are not easy to share in this way does not mean they are not "part of reality". We call this subset "objective reality" but really we mean "easy to share via language".
- It is possible that key information about reality may come in the form of this felt-sense. Without having had the experience, other people will think the description of this as meaningless and poetic. Just as a man who has never seen colours might think descriptions of the world in terms of "vibrant red and blue" as poetic nonsense which isn't part of "reality".

POST: In your opinion, what entails being "awake", and conversely, being "asleep"?

Awakening is realising that you're not the protagonist character in the movie, you're the awareness in the cinema watching the entire drama unfold.

Or you are the screen on which the movie image is playing out. To say you're watching means you are separate. In fact you are both the experiencer and the material from which the experience is made.

This leads me to say:

- Being "asleep" means you've narrowed your attention onto the patterns of experience and are arbitrarily identifying with some of them (e.g. thoughts and body sensations, the concept or feeling thought of "me") and not others (e.g sights and sounds at a distance from body sensations).
- Being "awake" means your attention has opened out to include the context, the background space in which those patterns arise - identifying with that, with "consciousness", and realising that all patterns arise within that. In other words, "it's all you, the real you".

This is awake/asleep in the sense of direct perception, in the sense of understanding "what you really are". There's obviously political, character, and social-based awakenings that one can have too.

Depression, I'd suggest, can be a contraction of attention onto a particular pattern perhaps without knowing it - perhaps as a result of controlling and not releasing - leading to a "stuck thought" or "incomplete movement". For this, I like your analogy of getting tired of holding onto the controller. In truth, you shouldn't be holding onto the controller at all. You should be "directing from afar" by indirect request and with patience, rather than grabbing onto and forcibly pushing parts of your reality around.

POST: What is the most concise explanation of all your knowledge?

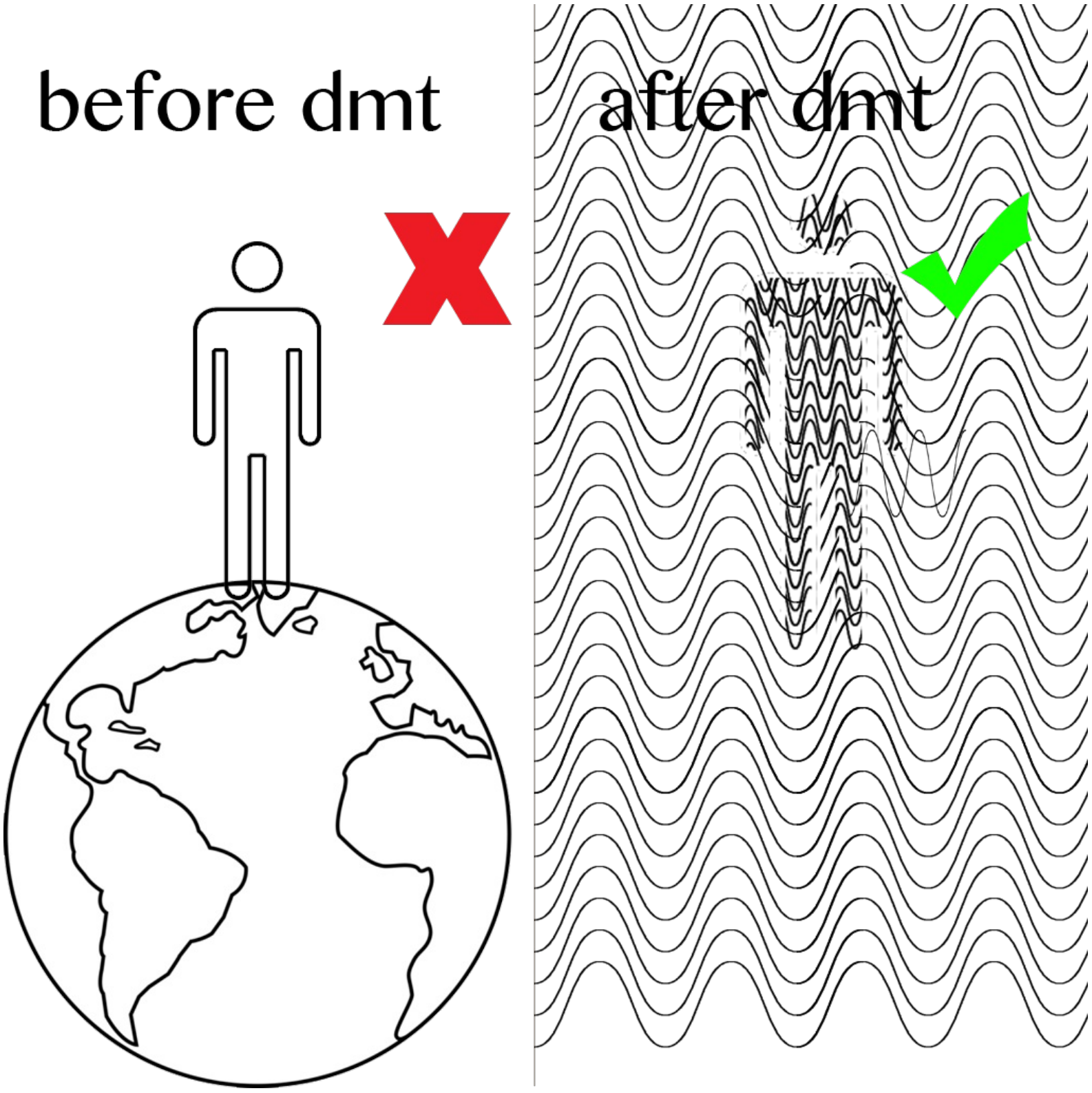
[POST]

I've had a number of profound realizations about the nature of the universe and consciousness that make it seem obvious that everything is wonderfully connected and unfolding beautifully. The problem I have though is that this requires being in a particularly high place (whether through substances or meditation) and requires being able to hold a large number of complex ideas in mind simultaneously to see how things are connected and get somewhat of a birds eye view of things. When I'm not in that state, I tend to disbelieve the realizations I had since I no longer have that perspective.

Whenever I come down from those places now I try to pack it all into a way that my normal consciousness can comprehend and believe, but I find that it's never quite enough. What is the most useful idea or ideas that you use to remind yourself of that place when you're not actually there? For example, one of the most concise things I've come across was this post on /r/DMT. I was amazed by how much it related to my own experiences in so few words . What has really summed it up for you?

THE DMT realization

- "Woah, I'm one with the universe."
- "Hold on, subjective universe/reality is a construction of my mind?"
- "Wait a second, the universe is God!"
- "I'm talking to God."
- "We are all a part of God."
- "We are God."
- "I AM GOD"



[END OF POST]

Good linked post.

"Imagine a multidimensional spider's web in the early morning covered with dew drops. And every dew drop contains the reflection of all the other dew drops. And, in each reflected dew drop, the reflections of all the other dew drops in that reflection. And so ad infinitum. That is the Buddhist conception of the universe in an image."
-- Alan Watts

But after the experience of being the net, you withdraw to being a dew drop again - looking out, unaware and unable to directly experience that you are still reflecting everything.

POST: Does my body and consciousness makes the complete me or their individual existence is sufficient to concur who I am?

I am changing every instant of time...

This means that what you are is neither the mind or the body? My favourite little exercise for this attached below. Whatever you really, really are, it can't be something that is changing nor can it be something you are aware of as an object. The eye can see images, but it cannot see an image of itself - only an image about itself, which is not the same thing.

The 'Switch Off Your Senses' Exercise

This little thought experiment is be done '1st person', as if you are having the experience, rather than thinking-about it:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. This background awareness is the only thing that does not change over time.

POST: What is truth?

Two sorts of truth:

- Conceptual Truth: Systems of thought that are coherent, self-consistent. These "feel true" simply because their parts are true relative to the other parts. Conceptual truth may or may not correspond to reality - i.e. direct perception.
- Direct Truth: The truth of direct experience. I touch a table and discover that its surface is hard. That is directly true; it is my experience right now.

The complication: Adopting a conceptual framework actually deforms your direct experience according to its patterns. We can experience our conceptual truths (beliefs) as being directly true (as filtered). Fortunately, this "overlay" can be identified, dissolved or seen through.

Is there algorithm to the processes we use to identify Direct Truth as a species?

Well, as a personal endeavour one can shift away from thinking-about to direct-sensing. A movement from thinking to knowing. However, this cannot be communicated. The universe we experience is within ourselves. Language involves dividing that experience into "parts" and "narrative". Immediately, in the effort to communicate, we have destroyed the essence of the experience. All that can be done is to point to where that experience is to be found. It cannot be spoken, or conceptualised.

We can transfer conceptual frameworks between one another, and thereby infect others with the same "overlay" or "template" which we are using, but we cannot give someone the truly direct truth by this method. Obviously, if we throw away enough and only focus on the simplest, regular aspects of experience using the simplest concepts, we can get somewhere. For instance, if we say the world is made of up lines and corners and throw away almost everything else, then we can develop shared knowledge and even deterministic predictions of what lines and corners will do in the future.

That's universal language - eventually - but it doesn't seem like something worth shooting for other than for making, y'know, tables and chairs and stuff. (Nothing wrong with tables and chairs, or electron microscopes, but their creation isn't showing us "how things really, really work".)

truth: being in accord with fact or reality

The problem is, the facts change with the being.

...It does - except "the truth": The background awareness that you are, because that is not an object or a structure and so it cannot change. It doesn't "exist" and so it is permanent.

This is the direct truth that is always accessible, always here, because it is that from which everything else arises and fades.

POST: When do you call bullshit?

Things are useful, or not. Or fun, or not. I'll happily enjoy any way of looking at things for a while, because often it can't make your world seem more interesting and exciting - dream kicks! - and just adopting a view does have effects. Nothing is completely bullshit, but nothing is really true either. Fundamentally, the only thing you can be sure of it that you are experiencing what you are experiencing. Everything else is up for grabs. But if anyone talks of "the nature of reality" in terms of some sort of new "building block" or relationship, then that needs to be given a wide berth. The hipster-hippie crowd usually know the best coffee shops though. Sometimes that's worth enduring a crystal conversation or two, surely. ;-)

Q1: I usually test people with the chemtrails concept. If they laugh, we're good.

Oh yeah, good.

POST: Do not play life like a chess game

[POST]

Or you may find yourself missing out on the point of life.

[END OF POST]

A1: Checkmate!

Q1: :)

Q2: Well, the beauty of chess is there are so many different ways to play it! You can play aggressively or defensively. You can play your own strategy or try to foil your opponent's strategy. You can calculate 10 moves ahead, or react to each move as a new situation or opportunity. I think you're missing the point of chess.

Q3: Yes. But which strategy of chess is simply to enjoy the playing of the game?

Q4: I think what should be asked is. Are the players aware they are playing chess?

Or... is chess playing the players?

Q5: What exactly is the point of life? I mean, it's really what you make it be. Hell, I might even go as far as to say that is just a big game.

Q6: I prefer to think of it as a dream, either way, I am going to appreciate the experience.

Who is this "I"...?

And so on. I guess we can waste our time working it out, instead of living it. Chess can be played as an adventure, or a problem to be solved. It can be felt and lived, or stale and stale-mate.

POST: Is it possible to dream awake?

You can do direct-entry dreaming. I first got tipped off on this from David Fontana's Meditator's Handbook. Forget about "brain chemistry", just practice creating multi-modal imagery with your imagination. Then work on stepping into the imagery.

After that, creating alternate stable worlds is quite doable - see here [http://www.dreamviews.com/dream-control/46571-infinite-universes-lucid-dreaming.html].

POST: David Chalmers: How do you explain consciousness? (TED Talk)

Cross posting this comment from the /r/RationalPsychonaut thread in the "other discussions" tab, credit to /u/dalebewan:

There are essentially three 'ideas' for how to answer "What is consciousness?" presented in this video.

1. That consciousness is purely an emergent property of the action of our brains. This is actually something I've always been most comfortable with; that is to say, if we could perfectly replicate a brain, the consciousness within that brain would be identical to the original (until it diverged through different experiences).
2. That consciousness is a fundamental property of the universe, like "space", "time", and the base forces such as electromagnetism, the weak and strong nucleic forces, and gravity.
3. That consciousness is universal, in that it is in itself a description of information integration. The more something integrates information, the more conscious it is. A human brain is an excellent information integrator and thus 'very' conscious. A mouse less so, but still significant. A worm even less. A photon of light many many orders of magnitude less (but still non-zero). But nothing is without consciousness.

When watching the video and listening to these three ideas, what struck me is that it's quite reasonable to say they're all the exact same thing, just different ways of looking at it (primarily the first and the third; but the second still fits to a degree). Consciousness is an emergent property of the brain because consciousness is a universal property

that describes information integration, and the brain is an excellent information integrator.

Agreed. Somewhat, though, they are distinct because of a confusion between consciousness and self-consciousness.

Consciousness is the "material" from which the universe is made. But without any patterns within it, it cannot experience itself. Only when the blanket of consciousness has folds within it, can it be conscious of itself. Like a sheet of eyes, it cannot see itself unless it adopts a shape, contours, that one part may "see" another part.

So:

- Consciousness is the fundamental "non-material material".
- Self-consciousness is when consciousness forms itself into a pattern, so one part of the pattern can experience itself relative to another part.
- The more structure, the more "folds" there are in the patterns, the more sophisticated and subtle this experience of content and self.

Does that join the three notions together?

POST: A paradigm shift: The Primacy of Consciousness

[POST]

Amit Goswami is a quantum physicist who is challenging the scientific community with his views on the primacy of consciousness as opposed to the unflinching scientific objectivity that is the dominant paradigm. The full documentary is incredible.

[END OF POST]

Idealism!

Q: hmm, a lot of flakes pretend to be quantum physicists to get cred in spiritual or metaphysics circles, but this guy seems to be the real deal.
I found this interview [https://www.youtube.com/watch?v=bnQ63AOrs6s] where he's talking about awakening.
Interesting guy.

...with an interesting hat.

POST: Isn't our inability to recognize dreams from within, reason to question our beliefs of what is real?

[POST]

We all have evidence that we are inept at distinguishing dream from reality. We have all forgotten ourselves within a dream.

[END OF POST]

Yes! :-) [Outside: The Dreaming Game]

Q1: Are you suggesting that realities are interchangeable, like video games in a console? If so, why play this game? I can imagine a more enjoyable experience.

I'm suggesting, mainly, that your experience is that of being an open aware space, with content arising within it - including the dream character you call "you" - and that dreams and waking life therefore seem to be on the same level - rather than dreams being in the Russian Doll of waking life.

So, when this waking life experience fades out, another one might fade in.

Why this "game"? It seems part of the design of this game is that we don't get to remember what we were playing before, and why we chose it. I suspect that's because it makes it more exciting - to think that it's "really real". Of course, lots of us twig at some point during play that all is not as it seems. We never are in danger after all.

Q2: yes, it is. but the hard and more intersting question is, how should this realization change me and my actions?

Q3: If I suddenly found out that none of this was real I would just go sit somewhere until I "died." Refusal and all of that. I imagine if all of this wasn't real there would be some sort of being who is at a higher level. I'd basically just be saying "no" to them while hoping I persist through whatever long enough to meet them and ask "what the fuck were you thinking?"
EDIT: I should mention when I say "found out that none of this was real" I mean that I was told that it is not real. How else could you know for sure?

It is "real" - it just isn't "real" in the way you previously thought. For instance, thoughts are "real" thoughts, apparent objects are "real" apparent objects. It's just that they are only made of sensations; there's no "solid, external world" behind it. Your theory was wrong, that's all.

It is in this sense that this is a dream - and that the world around you (a dream environment) and your apparent self (a dream figure) are "dream objects", made only of "mind". You are actually the background to this experience, not the content.

Do you really only continue to live because you think this is real in some solid way? Can you not enjoy experiences for what they are, not for what you think they could be? Ever had a lucid dream? You realise you a dreaming while in a dream and now, free of fear and with the power to influence you dream more directly, you can explore it more fully...

Your comment:

I imagine if all of this wasn't real there would be some sort of being who is at a higher level. I'd basically just be saying "no" to them while hoping I persist through whatever long enough to meet them and ask "what the fuck were you thinking?"

Reminds me of this:

Actually, there's only one instant, and it's right now, and it's eternity. And it's an instant in which God is posing a question, and that question is basically, 'Do you want to, you know, be one with eternity? Do you want to be in heaven?' And we're all saying, 'No thank you. Not just yet.'
And so time is actually just this constant saying 'No' to God's invitation. I mean that's what time is. I mean, and it's no more 50 A.D. than it's two thousand and one. And there's just this one instant, and that's what we're always in."
And then she [the woman I was talking to] tells me that actually this is the narrative of everyone's life. That, you know, behind the phenomenal difference, there is but one story, and that's the story of moving from the "no" to the "yes." All of life is like, "No thank you. No thank you. No thank you." then ultimately it's, "Yes, I give in. Yes, I accept. Yes, I embrace." I mean, that's the journey. I mean, everyone gets to the "yes" in the end, right?
-- Ch. 18. Trapped in a Dream, Waking Life Movie Transcript

EDIT: Just refreshed and saw the later replies.

If the experience of life is an illusion then no one is truly experiencing anything. It may feel real, but it is not real in this case.

Isn't the problem here what you mean by "real"? It's all "real". Not truly experiencing anything? Everyone is experiencing themselves, but not as a "person". Is the universe only valid if it was created by something external to us? Is there only a "point" to life in that case?

Seems a bit arrogant to go around telling people they are wrong about subjects such as this. Perhaps "I do not agree" would be better. Or do you have proof that you are right that can be verified?

Hmm. I wasn't saying you were wrong 'in real life'. The reply was in the context of the OP saying "this is a dream" and if that was the case, then our theory that there was a solid world behind it would be wrong, and you saying that "in that case, I'd just sit about". I wasn't meaning that you were wrong.

Again, please remember this was all originally about a hypothetical situation. You're talking to me like I actually believe these things and it's confusing.

Sorry, that's just for convenience - by being in the comments, I'm assuming we're "taking the OP proposal as the starting point" and so don't need to keep caveating. Assume "in this scenario" throughout.

Curiosity is the only thing that keeps me going. I feel a need to know how it all works.

That's the tricky bit. If it is a dream-like reality, then any explanation we encounter, any evidence that it was a "solid world made of matter" would also itself just be a dream experience. There is no way out of that. There turns out to be no "how it works", just "how it appears to work when we look at it today".

So instead of curiosity being the driver (it has been for me in the past), it would have to be creativity that became the driver?

Q3: How would it be wrong? If it's a dream then someone has to wake up eventually. If that's a dream too then someone else must too. My argument wasn't for a "solid world." It was talking about the highest level of existence that is being perceived whether whoever is perceiving knows it to be or not.
As far as my feelings go, I don't understand how I can make it any clearer other than saying that I will never be satisfied with existence. When awareness is dissolved I will be satisfied. That is what I consider truly being awake. That is the way out.
No, I do not agree that creativity is the driver. More like the opposite, whatever that is. I do think creativity has its place though. I say curiosity because if I were to suddenly discover proof that this wasn't the "top level capable of perception" then I would not want to go on creating anything adding to our collective awareness.

I think the idea of a "top level" implies a structured hierarchy, and I don't really believe in that - it seems to follow from the notion that we wake up from dreams, that dreams are somehow like a smaller Russian Doll contained within the Russian Doll of waking life.

The experience itself isn't like that though, surely?

I don't wake up "into reality". What seems to happen is that the dream world dissolves, and then "this" world appears - in the same space. One doesn't seem to be inside the other, or higher than the other. I can be 'lucid' inside a dream without switching levels in some sense; can I not be 'lucid' inside this 'waking dream'?

When you die, it might not be "you" that switches perspective to a higher level. If might just be that "you" remain, and the world dissolves. And something else forms in its place.

So, no, as it stands now you cannot be lucid within this "waking dream" if were in fact a dream. You can only delude yourself into believing you are.

Hmm. Thought-provoking.

In a lucid dream, we might realise that we are "dreaming" because we recall "another world" that we were in before sleeping - lucid by memory. However, the nature of our experience can be different to what we assumed, and that is a different path to lucidity.

In fact, I'd suggest that when I get lucid in a dream, it's not that I remember a larger world, rather that I recall the concept of dreaming and my experience fits that concept after that realisation. And this is something we can do in waking life - realise that our experience doesn't correspond to the "solid, mechanistic" theory that we hold of it. We don't need to wake up from the dream, we can just wake up to the dream.

For you to become truly lucid within this waking life it would first need to be proved a dream with science.

Which could never happen, because science is within the dream (following this idea along). However, I can notice that things aren't how they are meant to be. This can only be done by 1st person, personal experience though.

In a lucid dream, we awaken to the fact that we aren't just the dream character we seem to be, we are the entire context of the dream. To become lucid in waking life would to be realise something of the same thing: you are not a person, you are the background environment?

advancements in mathematics and physics

The problem with simulations is that you can always just say that the simulation is such that it looks like this. It depends on whether we mean "simulation" as in 3d mechanism (content matters), or "simulation" as in, we are each presented with a VR-like experience (content is arbitrary) - like Donald Hoffman's idea of a multimodal user interface. The first is just a different version of materialism - it just means the container is different - the latter is a version of the dream/video-game idea. Any content-based proof of a dream while within a dream is made of "dream" - even an apparent memory of there being an encompassing 'waking world' - until we actually wake up from it. So proof would have to be non content-based to wake up to it.

So I'm thinking the 3d lattice idea, for instance, isn't really a restriction that tests for the condition.

I agree that any one of us can only wake up to the dream. And, yes, this would mean knowing, with proof, that we are collectively the sum of all of all our existence. The same concept would apply even if you were to call it a simulation.

Yes, it doesn't matter what we call it, it all just means "we are not living in and as an atoms-and-structure mechanistic world after all". So, meditation and altered state and non-dual experiences, can they point to this? Because I can conceive of no 3rd person 'objective' evidence that can prove it, because that's just more "experiences" and can't really point to the nature of the experiences?

Any content-based proof of a dream while within the dream still proves that it is a dream. So I fail to see an issue with it being made of that dream.

Actually, "proof" is the wrong word, strictly speaking. My error. If a dream is truly a super-flexible space that contain any experience, then I was getting at that it would be impossible to prove with 3rd-person observation. All that can be proved is that other descriptions are incorrect in their correspondence to experience...

When you mention the memory you're talking about the dream as if it itself is the sentient being.

Memory doesn't necessarily mean this. A tray of jello has a "memory", in that if you pour warm water over it, it will "remember" the path of the water and subsequent pouring will tend to flow along previous paths. However, it the jello was "consciousness" it could be said to experience the pathways, the flow.

Note: not necessarily self consciousness, as in an ability to reflect on itself. Only the ability to experience what was within it. Of course, it might label one of those jello-impressions with the word "me" - and then get confused, thinking it was that particular jello-impression, rather than the whole jello tray.

It is a projection of a sentient being. The memory exists within you. You are the source of the dream. The dream isn't the source of you. There is no need to wake up from it to realize this.

Right, but. It depends on the "you". The character/person you seem to be in the dream - the thoughts, body sensations - that "you" is generated by the dream. The dream is the source of the "you" that you seem to be in the dream. The larger "you" is the whole of the dream, it turns out once you've woken up. You could realise this during the dream, if you could find some evidence that the "small you" was not in fact the real you, and that you were in fact the whole environment and the source of that environment. Leading us to...

I do not think meditation, or altered states, can bring anyone any closer to the nature of experiences than walking down the street. To understand the nature of experience we would need to first fully understand and be able to replicate consciousness. To say that anyone is truly experiencing anything right now is delusion. It is putting faith in unverifiable experience.

I disagree.

I'd say the way to understand the nature of experience is to fully investigate your personal experience directly. When in a night-time dream, the way (one way) to realise you are dreaming and become lucid is to note a difference between the dream and wake-time experience. However, the dream content can still be completely identical to waking life experience. How would you tell the difference if you couldn't remember a "waking level"? In most dream, in fact, we don't.

Examining dream character's brains and looking through electron microscopes in a dream wouldn't tell you that you were dreaming. Scientists have dreams like that all the time, and don't - in the dream - realise they are dreaming.

Perhaps waking life is one such dream?

If there is such a hypothetical approach - to identify we are dreaming when we don't remember a larger "waking life", or let's say "alternative world-experience to get rid of the layers metaphor - we could then apply that to this "waking level" to test, from a personal perspective, whether this daily life was dream-like in the same way. Again, the content of the dream is unreliable, it can only tell us that our in-dream theories are wrong as they apply to dream content. Examination of the content cannot tell us whether we are in a dream or not.

When I say "you" I don't mean who you see yourself as in everyday waking life. I mean whatever makes you fundamentally you, separate from everyone else.

Yeah, that's what the quotes are for, to emphasise that it's a constructed idea, a particular meaning rather than the general meaning, drawing attention to it.

A tray of jello does not have memories.

Jello has about as much memory as neurons, in the example. Y'know, it's a metaphor.

When I say "you" I don't mean who you see yourself as in everyday waking life. I mean whatever makes you fundamentally you, separate from everyone else. The dream does not create this. The dream can never create this.

And, what is it that makes you fundamentally you? If you don't know what that is, you can't comment on whether a dream can create it or not. If this is a dream, then it can obviously create everything you are experiencing.

Which scientist with electron microscopes have you been talking to? Working to figure out physics in a dream would be immensely harder due to the constantly changing environment.

I think we can agree that sleeping dreams are more flexible than waking life. It's not true that they can't be stable though: non-lucid dreams are usually more stable than lucid ones, and the variable nature of lucid dreams is down to the flaky expectations of the dreams; it's easy to have stable lucid dreams if you mentally commit to it.

And I'm pretty committed to waking life.

Are you saying if we discovered a philosophical zombie you would not begin to suspect that this is a dream?

You wouldn't know it was a philosophic zombie; you'd just think the person was a bit "strange". We meet people like that all the time. Perhaps they are p-zombies.

Examination of the content could tell us it's a dream if we collectively do in fact have a waking life we cannot remember now. It would just be a matter of locating the right information. So looking at the content for this purpose is not entirely useless.

What would the right information be?

See, I'm still not seeing how you plan to establish that this is or isn't a dream. We've put aside the ability to remember another waking life that's "higher up". So it's down to the content. Stability doesn't cut it, because some dreams are more stable than others; some are rock-solid. Any content we encounter in the dream is made of dream-stuff, it's self-referencing and so can't tell us about the nature of the background to the experience.

POST: pineal gland story/question.

[POST]

I hope this is the right place to ask, I feel like of any other subreddit I know of, my brothers and sisters could tell me. This requires some back story.
I first heard about "activating" your pineal gland threw a friend of mine, but she called it, "popping your front lobe" I've not been able to find anything on line referring to that practice. What I did find out on my own, and then afterwards some research is that you can make your pineal gland aware of its self.
I've been doing this in addition to meditation on and off for a few years. Pretty much when I reach the calm state of meditation, thoughts slow down or stop, and breathing is shallow and not forced. I begin "massaging" my brains pineal gland. I use to do this by imaging my hands coming up and reaching into my skull threw my eye sockets. Then by using my thumbs to rub part of my brain. Currently after enough practice I can do it with out meditating, and with out imagining my hands going into my skull, or holding my brain. It use to always just pulse. Just this pulsing feeling up and down threw that small part of my brain, never really did anything more than that, and I never felt that I got any benefit from it; yet, I kept doing it.
Last night something strange happened. Just thinking about it, typing it, and actively thinking; I can feel my brain cooling down. Like a cold chill, relaxing. Anyway, I was doing my normal thing while meditating. I begin to feel my brain more so that usual, like the pulsing of my pineal gland has begun to spread.
As more and more parts of my brain began to feel this it reached just over 50% and I felt this sudden chill on my brain. I could only chill about 85%. It also felt as if I was sitting further back in my mind than I normally do. Trying to explain this, my normal perception of my mind and body with my eyes closed, compared to during this "chilled brain" I felt almost disconnected from myself, but I wasn't, just sitting further back.
Afterwards I wanted to stop, I was unsure of this new territory and had already been at it for a while. My brain, with in 30 seconds had warmed up past a normal temperature and felt like I had a nice warm brain glow.... after about 5 minutes I felt normal.
No drugs were involved, and I'd like to find out more about what happened. Is this transcending into a higher state? Over activating my pineal gland to a dangerous level?
Thank you for your time.

[END OF POST]

Like seeing from the core [http://www.reptilianagenda.com/brain/br121804d.shtml]? (Ignore the nature of the website, the article itself is from a conference and it's the only copy I could find with free access.)

Q: Thanks. I'll give it a read, about to go into work so I'll get back to you. Thanks again!!
Edit. I have enough time to read and reply before I have to clock in. I was laying in a dark room with my eyes closed so I can't recall my vision improving. I do however have pretty good eye sight. 20/13 when I was in high school and has been better than 20/20 during my yearly eye exams for work. I'll see what I can do with this new information.

From my experience, it's something more than just "things being in focus", say. It's also somehow about being "home and relaxed" and the seeing being effortless - just there and laid out before you. "Vision and awareness" rather than eye-sight?

Shifting your centre of attention - where you "look out from"; don't actually concentrate your attention there, keep it open - to different regions of your head and body (behind forehead, central line, lower base of skull, jaw, central chest, lower abdomen) gives experience quite a different "quality" I find. Be interested to hear what you get from playing with it.

POST: I know it has been said for a long time, but I'm really starting to notice that a trend towards society waking up

[POST]

If you look at the front page of reddit right now there are advancements in science that are for the benefit of the Earth as opposed to big business. Fewer than 18% of Americans smoke cigarettes. We're seeing a population that is starting to focus their attention on the injustices of world and call BS. Ferguson may not be our brightest hour as a species, but it is a sign that things are heading in the right direction. People are fed up with nonsense and MORE importantly, willing to take action for that which makes sense.
The internet is informing us at newer and faster rates than ever before, and yeah, we're using it to spread memes - but we're using it to educate ourselves too. Mainstream media is dying out. The revolution of self-governed media intake has begun. This is huge.
I really feel society is not a lost cause anymore. I think we can salvage the good bits, with the aid of technology and action, for a future that is free and peaceful. It's not something I'm taking for granted, but it's something I have the motivation and belief that it is no longer futile to work towards. I call upon you, Psychonauts, to keep being you, and doing it in as many ways as you can or want to! Our society is no longer a place where free-thinkers must hide-away in secret societies. Upload your thoughts to twitter, start blogs, tell your friends what you truly feel about the world! Together we might just wake up in a paradise...
The truth is no longer taboo. Spread it like semen. The facets of control will try to suppress us but like a teenager who sees cleavage we are unstoppable in our desire to undress truth from the restrictive bondage of censorship that has been imposed on us for far too long.
Even now I almost went to bed without posting this, out of fear it was too melodramatic, but fuck it. We vote with our voices and actions. Use this information as you will.

[END OF POST]

The truth is no longer taboo. Spread it like semen. The facets of control will try to suppress us but like a teenager who sees cleavage we are unstoppable in our desire to undress truth from the restrictive bondage of censorship that has been imposed on us for far too long.

So, who's going to set up /r/TruthFap? ;-)

Much of what you say is true, but not in terms of the history of the planet, really just this societal go-round. The free access to historical information is the big change, but societies have risen send fallen in this cycle of understanding-and-overthrow for centuries. It is rarely about transformation; it is usually about reset.

Q1: /r/TruthPorn sounds better IMO

Probably fits a bit better.

EDIT: Deleted my bad idea in the second sentence.

Q2: It is about consistency. The best analogy of it is that it is like driving a car. Just because the car couldn't always be at 60mph doesn't mean that you should stop driving the car, when you know that is only doing it again and again to always be in that state. So, it is matter of also not judging how you need to do it again and again, because even we do same things in our lives everyday. You always have to wake up from your bed, eat, take a shit, go to work, doing what you do everyday, rest, sleep, etc. Why would having a peaceful and connected society be any different? For corruption, crimes, and so-called injustice acts that cause an effect to society, they must be repeatedly done to continue to exist.

Perhaps peace gives rise to violence, justice give rise to corruption, calm gives rise to the storm. A reset gives rise to a overshoot gives rise to a reset.

POST: Are we just biological computers with unconscious on/off switches? Is it possible we are all being run by a program called FreeWill.exe?

"The Eyes are the WindowsTM to the Soul."

If you look really closely in the mirror at your eyes, you'll see a small piece of lettering: "Version 3.1". It explains a lot.

POST: My limbo

I feel like I can gain no further insights about life.
Just give up on it. You'll never have any intellectual answers that satisfy; you'll just keep creating more complex thought-structures (stories) that are circular. Take a step back. If there is "an answer" or a "how things really are", then the answer must already be here, and how things are now must be how things really are.

Q: This is what I try to do, but it never goes away

Stop trying even to make it go away; that persists it. Just let it sit there - and go about your other business.

Q: Thanks, I'll try

Haha, no don't try!

Today's Ill-Conceived Metaphor

Think of it as, say, having a loose thread on your shirt. The thing to do is, leave the thread (nagging question) alone. Occasionally you might catch sight of the thread, and be tempted to get 'pulled in' to pulling at the thread. But you know that's just going to make your shirt (concentration, focus, balance, thoughts) unravel - you've done it before, it didn't help - so you let go of that idea and carry on with your work. You leave it be.

Then one day you realise it wasn't a loose thread at all, but part of the overall pattern of your shirt. Suddenly you see it! It's so obvious, it's just there without any effort!

The more you concentrated on the thread, the less you could see the whole pattern. You squinted your eyes to focus, you bent your vision out of shape, you got in too close. The more you pulled at the thread, you disrupted the pattern, ruined it.

Only when you gave up, and got on with other things, could your senses and perspective settle, and be ready for the insight.

POST: What is your theory of everything?

Q1: Everything is. Maybe.

Q2: Is is what is. Its all is.

All is Is.

POST: Rupert Spira discusses the nature of awareness

Yeah. Recommend his books, Presence Vol I & II. You can read a sample here. Greg Goode's book The Direct Path is similar.

the felt sense of separation being much more persistent than the intellectual view

Yes, this. Oddly, was just talking to someone about this very point, try to come up with the best way to describe it.

Because the "felt sense of separation" is basically a persistent tension or a "stuck, attached thought" in your direct, ongoing experience. Thoughts about being separate or whole come and go, as does all thinking-about. Meanwhile, direct-experiencing persists and is literally how the world is for you, right now.

You can only get rid of it by it happening to collapse, by attending to it while also attending to space (what Spira's work does), or more forcefully by deliberately overwriting it with open space via intention.

But since people don't really understand that they are experiencing a "sensory-mind-dream" in the first place, this doesn't make any sense to them. Spiral is by far the best at leading to this in modern language, I reckon. Although Francis Lucille is a good read too (related).

Glad to hear about the book and mediations. I'm always on the look out for new exercises for myself and others.

Q1: Well said! I've had to discover this in a groping-in-the-dark kind of way as clarifying the view and settling the mind chatter didn't bring the liberation I had expected. I think of the body as a sort of data compression for the long-term storage of thought, and exploring that is a sort of "down and through" process instead of the "up and out" (mental transcendence) that I was hoping for. I guess that's why everyone's talking about embodiment these days.
deliberately overwriting it with open space via intention.
I'm not totally sure I understand what you mean. Got an example?
I'm always on the look out for new exercises for myself and others.
Same here. Please share anything good you come across. I'm sure you know of Douglas Harding's brilliant experiments. I happened to notice your link to Gendlin's "felt sense", and I've found his focusing really useful. Tom Stone has some good techniques in a PDF called Pure Awareness (can't link from phone), but there's a bit of cheese factor too.

Embodiment

Yes, quite so! One of my first insights came from trying to improve my eyesight: I found an article about "seeing from the core", which basically amounted to shifting the location you are centred in and "looking out from". Then I encountered someone who suggested that rather than attending to the head area (third eye or whatever), one should go as "deep down as possible" - effectively, your lower core.

Effectively, what you're after is to centre yourself in a body-space location that doesn't suffer from accumulated tension and hence is a source of ongoing thought-generation, nor leads to the accumulation of tension.

I'm not totally sure I understand what you mean. Got an example?

Lie down (constructive rest position), get relaxed. Let go completely. Now expand your "presence" (whatever you want to call that, Peter Ralston calls it feeling-awareness, which I like) to fill the volume of your body, and then beyond into the room. Now intend that to be open empty space. You will experience push-back because - like with Gendlin's Focusing - you are asserting something (empty openness) that isn't true. Stay with it. Gradually your current experience will move towards the intended experience, the goal you've set it, of open space. Essentially, you are simply accelerating the natural release/dissolving process.

Same here. Please share anything good you come across.

This one is fun (turning off your senses and recognising you are still there, couched in this instance of the subreddit's "life is a video game" premise), and the "where is your real hand?" exercise is good for pointing out you are in a dream (you can't point to your real hand, it is "outwith the experiential space"; if you say "in my head" you try to find your "real head", so in what sense do you have a real hand or a real head?).

Yes, Douglas Harding is very good. Although I will say that it can lead to the sense of being absent in the head area without it necessarily expanding to the experience of being a complete background to all experience, and he doesn't really talk in that way. Not heard of Tom Stone; will give him a look. Greg Goode's The Direct Path, um, what else...

Anything that isn't the Tony Parsons "you-can't-do-anything", repeat-the-same-words approach!

Q1: Great stuff, TriumphantGeorge! I'm not familiar with Ralston, so I look forward to checking him out.
I really get the lowering, or balancing of the the centre of attention, cuz I've found the sense of being behind the eyes to be the source of a lot of unpleasant energy buildup in the head.
I just got back from a week of working one-on-one with a retired Direct Path/Daoist teacher, doing all kinds of embodiment exercises and learning about the different bodies (energy, astral etc.). I'm still sorting out what seems useful at the moment.
Nice to chat with you. You've clearly done a lot of exploring. Feel free to drop me a note if you come across anything inspiring. Cheers!
edit: Oh, and by the way, your game analogy and diction was stellar :)

cuz I've found the sense of being behind the eyes to be the source of a lot of unpleasant energy buildup in the head.

It can be. The head is a tricky area. There is a spot about halfway back, on the vertical centre line, which feels like "home", but most people go too far back or too far forward. It's easier to go further down that line, to the chest or abdomen. Why do it the hard way? :-)

Nice to chat with you. You've clearly done a lot of exploring. Feel free to drop me a note if you come across anything inspiring. Cheers!

And you - happy exploring!

POST: I have crippling social phobia.

Meditation, mindfulness, daily relaxation, contemplate the nature of what you are?

The longer it goes on, the more "stuck inside" you can get. Anxiety becomes a feeling that you, ironically, become comforted by or afraid to let go of, without knowing it.

You need to expand your "attention/presence out" into the world again. You are probably tightly localised inside, stuck at the back of your head, with your crazy amygdala just loving it! Just a daily relaxation where you lie on the floor, let go, and imagine-feel 'expanding into the room around you' can help loosen off the hold. (Note: this will feel a bit daunting/exposing at first, but then it will feel great.)

Some ideas to explore: This guy [http://www.anxietynomore.co.uk/] has some interesting things to say on anxiety. The Alexander Technique can help you regain control of your body and mind without tension and effort. Rupert Spira's books are good at exploring awareness, as is Douglas Harding.

POST: Having a hard time understanding Alan Watts.

Maybe read one of his more general easier books like What is Zen? to get a flavour of him first. Or try Rupert Spira's Presence Vol I & II and Douglas Harding's Head Off Stress for another approach to essentially the same fundamental insight. Then you can return to the 'world-level philosophy' stuff.

Remember also that Watts saw himself as a "philosophical entertainer" as much as anything, so often he is having fun and playing with us as well as offering insight. Sometimes, over time, that can obscure rather than help.

...

Q1: Give us an example of a paragraph that you don't understand.

Q2: In the second chapter The Game of Black and White he goes on about how there is an off for every on, an up/down, space/no space, good/bad, etc, etc. I understand that. But I completely blacked out when he started talking about our future as plastic being with inorganic body parts. I couldn't see the correlation between the two clearly.

Q1: There isn't an elegant way to really explain what he's trying to say fully in this chapter, but in my interpretation, he's trying to show all the ways we try to control ourselves and nature, and how futile it is when we don't really know the consequences of our attempts to control things (GMOs as an example).
He's also making the point that all this technological progress doesn't really move us anywhere, and that we're still as unhappy as ever.
Watts' style is to slowly build up his points through metaphors and what-ifs so that you can more deeply see the point he is trying to make. What I wrote up there may be simpler, but it's not nearly as rich. If you don't yet see the connections, just keep going. You'll either see it soon, usually the end of a chapter, or you'll get it later on the toilet or something. :)

Watts' point is that it doesn't really bring us fundamental happiness, if it's bound up with struggle to control. Which I think is fair. I don't think he's against, say, washing machines and computers as such.

It's not clear that the everyday life is much better, though, taken as a whole. Inequality is still massive, and in many respects people have less control over their lives than in earlier times. Every skyscraper that gets built needs a slum somewhere in the world to compensate for it, and that's a situation that only gets more extreme as resources require more effort to extract. Still: Fusion?

Watts' argues that progress is guaranteed or always beneficial. Our current optimistic science view says that "things always get better", we're always pushing history on, we're always on the up. But this isn't really true. Past civilisations were probably a lot nicer to be in than ours. We are ourselves probably hitting the end of a super-cycle, with multi-bump financial collapse on the way, and our global, just-in-time supply-chain dependencies could well be our undoing.

But: The Internet.

I wouldn't fancy going back in time to before The Nice Things!

Q3: Watts' point is that it doesn't really bring us fundamental happiness, if it's bound up with struggle to control. Which I think is fair.
Well, I don't want to get too in-depth about this conversation since we seem to be more in agreement than not. But, one thing:
More or less, I think that alleviating basic material suffering is largely a pre-requisite for achieving the sort of "fundamental happiness" you and Watts are talking about. It may not be possible to convert suffering directly to happiness, but alleviating suffering is an excellent first step towards that conversion.
Sort of like how you can't build a house without a having a foundation first.
As long as a people are still having to spend their days worrying primarily about where their next meal is coming from, any sort of higher enlightenment is all-but impossible. (See also: Maslow's Hierarchy of Needs.) Once people are comfortable enough to believe they have food, shelter, and clothing for the foreseeable future, their options for personal growth and mental progress become far greater.
And since those struggles for control are also based largely in day-to-day material needs, this suggests that further alleviation of such basic suffering should (hopefully) lead to fewer harmful struggles over control of those materials. ie, No one cares who "owns" a river, if everyone nearby still has access to it.
Just look at how, in the last 70 years, Europe has gone from 2,000+ years of effectively nonstop warfare to being a relatively stable, prosperous, and peaceful united community. And the defacto leader (or first-among-equals) of the EU today is the country that, 70 years ago, was considered among the most evil and harmful in all of history. Now that's karmic progress! :->
(OK, that was kinda in-depth after all...)

That was an enjoyable read! We pretty much do agree.

Although I'd perhaps add that before people started living to 80 years old, they were happy enough living to 40 years old. In that sense "happiness" is context-based.

Sure, we might also say that "enlightenment" is possible in all circumstances, because it's insight-led - but certainly being well-fed and having access to infinite informational resources makes it more likely. Not being afraid of "death at any moment" surely is beneficial overall for lots of things!

The quest for control moves its target as society changes. Before, it was about making people dig holes in fields for framing, by physical intimidation. Much later, it was about having them support the interest of the powerful (such as consumerism as a strategy for managing "overproduction") by psychological manipulation. Today, it's about the use of both, because the tide of recent progress is receding again. "Human resources" are the basic energy input to high society. In each case, everyone strives to have power over their own existence, and this always requires (even if implicitly) having power over others' existence in support of that. While resources are plentiful, only the lower level really sees suffering; everyone is given a practical level of freedom. In tighter times, the ladders are drawn up, and the illusion of progress for all is shattered.

Viewing "technology" not only as material but also psychological, then we might say that "technology" and "progress" doesn't lead to happiness or not - rather, the extent to which we are free to be ourselves and determine our lives does. And that has varied wildly over time.

(Ah. Went on a bit there...)

POST: "The universe gives you what you need, not necessarily what you want". Alot of questions regarding purpose of life, universe, reason.

You infer purpose and your character from the thoughts that appear in your mind, the actions you end up doing, and the circumstances that arise in your environment.

Your purpose is what you end up doing, if left to 'unfold' without interfering with yourself.

Everything else is theorising.

POST: [serious] Do you believe that free will exists?

The point is really that your decisions should be the best decisions possible. You don't want to be free to do just anything random, you want to be free to do "the best thing". That involves having the most information, the most accurate and comprehensive information, feeding into your decisions. If you focus on the mind, you will make decisions based on theory. If you focus on the body, you will make decisions based on emotion. If you expand your awareness to "all that is", though, then your decisions will take into account everything: the universe. So really the only decision you ever need to make is to say "yes" to letting go, releasing your narrow attention, and letting the universe act through you - because that is going to be the best decision, the ideal path anyway.

From the Richard Linklater film Waking Life (transcript here [Deleted]):

Actually, there's only one instant, and it's right now, and it's eternity. And it's an instant in which God is posing a question, and that question is basically, 'Do you want to, you know, be one with eternity? Do you want to be in heaven?' And we're all saying, 'No thank you. Not just yet.' And so time is actually just this constant saying 'No' to God's invitation. I mean that's what time is. I mean, and it's no more 50 A.D. than it's two thousand and one. And there's just this one instant, and that's what we're always in.

...actually this is the narrative of everyone's life. That, you know, behind the phenomenal difference, there is but one story, and that's the story of moving from the "no" to the "yes." All of life is like, "No thank you. No thank you. No thank you." then ultimately it's, "Yes, I give in. Yes, I accept. Yes, I embrace." I mean, that's the journey. I mean, everyone gets to the "yes" in the end, right?

TL;DR: Do I have a choice?

POST: Synchronicity and the forces of change.

Q: my parents are around the same age as yours. i've talked about synchronicity a few times with my mother before, more of just how it is a peculiar phenomenon. i was in england (which to me is a pretty magical place to being with) with her a few months ago and that whole vacation was like the most synchronicity i ever experienced. every single day we would talk about a topic and then boom we'd see it referenced all over the place. it was actually pretty crazy and mystical in it's own way. i went on that trip in june and it really did me a lot of good, got me out of a slump. i live in quebec and last winter was just a long rough cold shitty winter. i was really just bummed out by the end of it. not so much depressed, but just down. but after that vacation i felt rejuvenated. my thinking was more 'psychedelic'. i could see more possibilities, i was more positive. but ya even before that my mom had said she most definitely experienced it. though i didn't really delve into discussing any deeper meaning about it with her. i'm still not totally convinced that most of the times i've experienced it that it was not just purely coincidence. funny thing is i've had the exact same thing happen while watching jeopardy too. i'd be talking with my mother and right there the topic we're discussing turns out to be in one of the questions. that is another layer of synchronicity between you and i now haha. it's definitely an interesting thing when it happens. not sure what to make of the whole thing. to me surely everything is connected, i experienced that, but i don't know if one thing makes the other happen if you know what i mean. my bad for the long drawn out post, i'm kind of just venting. but there's one more thing i'll say since it sort of falls into this topic of having a sort of 'epiphany' and trying to share it with people, and with me going on a vacation.. well, i think at this point it was two years ago, i had went on a 3 or 4 week long vacation with my best friend. we went through europe and it was just amazing. i had so much fun and i was seeing all sorts of interesting, new things. well anyway, by the end of that vacation it was like a fucking psychedelic trip! i don't know what the hell happened to me, but i have not been able to feel like that since. i honestly would say i hit the closest i have possibly come to being 'enlightened', without really using any drugs either. but as soon as i got back home and started interacting with 'normal' people again, had to go back to work, etc, it all faded! in a matter of weeks, i was back where i started. and then this past winter, i even hit new lows! what point does this have to do with your post? well, i guess i was trying to to share what i was experiencing and people would just brush it off. and eventually it got to the point that i no longer felt that way. so in a way maybe these experiences are so personal that it doesn't matter what other people think and trying to explain it actually takes the meaning out of it.

That was a good rant, got me thinking. I don't think one thing causes the other, so much as "they are aspects of the same pattern", or something like that; it's all one thing. I wonder if being with other people, in a clockwork daily life, just wipes out that sense of connectedness or wonder or whatever it is; it seems to close you back up and make you withdraw. Maybe because daily life tends not to be very stimulating, it's on repeat? The feeling of adventure and looking fades away.

POST: The thin line of self reflection

Why try to stop thoughts? They're just part of the environment. Let them be - unless it's a particularly useful one. They'll settle down by themselves, just as - say - muscular tension settles down if your stop fiddling with it. If you fight something, you imply an opponent, and a fighting-back. Better to accept the content of experience, release focus and settle perspective to the background awareness again. Good point that thoughts imply character or the structure of ego, though. But is enough that the thought appears and you recognise it; you don't need to do anything about it.

POST: If we are all God...

Not having a belief system makes it incredibly hard to set up any meaningful goals and pursue them.

This is difficult. After much messing about, and playing with 'subjective idealism' (dream-world) stuff and so on, I figured that if almost everything is arbitrary than what matters is what I am experiencing. So goals should be able the experiences you want to have, rather than things and 'achievements'. And the way to set experiences as goals is to spend regular time imagining them from a 1st person perspective, summoning the feeling of already having the experience - a la the old Neville Goddard 'adopt the feeling of the wish fulfilled approach (retro here [http://www.prayertheartofbelieving.com/]).

EDIT: This conversation reminds me of an experiment blogger Steve Pavlina tried, where he adopted the belief of a 'subjective dreamworld' and tried it out, with various results [https://stevepavlina.com/blog/2010/09/hacking-reality-subjective-objectivity/]. There was a three part Q&A in response to readers [https://stevepavlina.com/blog/2006/05/subjective-reality-qa/] and related articles [https://stevepavlina.com/blog/2005/04/your-own-private-universe/] vs lucid dreaming [https://stevepavlina.com/blog/2007/09/subjective-reality-vs-solipsism/].

Q1: Watts said that if you were God, you would probably eventually end up losing yourself just for the thrill of it.

Q2: I would definitely like to believe this to be true. :)

Q3: Could God create a creature capable of forgetting that it is God?

Q2: No doubt he could, the question I want to know is why.

For the adventure! Because he knows he'll wake up afterwards, and remember it's an illusion, it doesn't matter what happens in the dream. "Whew! What a ride!", he'll exclaim. And dive in again.

...

Q4: Okay. No. Stop this bullshit where you pretend that thousands of people dying of starvation, people sawing off other people's heads and the millions of other horrors that make up this existence are somehow 'perfect'. That's just bullshit. I think Bhuddist philosophy (this whole, life is suffering ergo suffering is a okay) is just as damaging as any Christan dogma ever was. The Spanish Inquisition was nasty, but this 'all is okay' clap trap explains that it doesn't even matter! It's a philosophy for the intellectually lazy, the smug and the easily satisfied and I don't believe it's okay for one second. And I'm pretty sure you wouldn't either if you were to truly experience the horror of what some people's lives actually are. The top post on this comment is a ridiculous dismissal of all that is by comparing the suffering of millions to 'god mode' on a video game. As I type this, there's the statistical likelihood that several hundred people are being raped and murdered. That's not fucking okay, and no amount of saying everything is perfect and humming a bit is going to change that. The world is not a dream. The world is not perfect. The world is inhabited by fierce and perverted monkey creatures some of whom thrive on death and mayhem and pain and there's nothing 'perfect' about that.

Is that really what Buddhism says? I had to look it up, mind:

When we encounter phenomena, and have a feeling of dislike, worry or pain, we say that there is "suffering". This should not be generalised to "all life is suffering", because there is also a lot of happiness in life! Noises are disturbing but nice melodies bring happiness. When one is sick, poor, separated from loved ones, one has suffering. But when one is healthy, wealthy, together with one's family, one is very happy. Suffering and happiness exist in all phenomena. Actually where there is happiness, there will be suffering. They are in contrast with each other. If' we only say that life is suffering when things do not go according to our wish we are rather foolish. The Buddha says, "Life is suffering". What does "suffering" mean? The sutras say: "Impermanence therefore suffering". Everything is impermanent and changeable. The Buddha says that life is suffering because it is impermanent and ever-changing. For example, a healthy body cannot last forever. It will gradually become weak, old. sick and die. One who is wealthy cannot maintain one's wealth forever. Sometimes one may become poor. Power and status do not last as well, one will lose them finally. From this condition of changing and instability, although there is happiness and joy, they are not ever lasting and ultimate. When changes come, suffering arises.

Seems more like, "life involves change, nothing is permanent, the experience of change is unpleasant". **The world is a dream**, in the sense that we overlay our thoughts on top of our experience and so perceive our views rather than what is there. It is perfect in the sense that it is all in balance and working together in harmony (food chains, etc).

TriumphantGeorge Compendium - Part 29

POST: Continuity

[POST]

O this post could be so long but I'm going to make it brief. How much value do you guys place on continuity in your experience? Would you trade continuity for super powers? How about bliss? Nirvana?

[END OF POST]

Discontinuity all the way.

Wow, a discussion on a 6 day old thread nice! I agree, discontinuity allows more freedom in a way, and in a sense the continuity we experience is kind of imagined. I mean, we are never the same as we were, we just think we are. Makes me feel a little less sad about losing one of my favourite notebooks (believe it or not the same notebook from my story on glitch_in_the_matrix, which I take it you read) where I wrote down a lot of my passions and dreams. They're bound to change anyway, but still it hurts.. I want it to show up. I guess that's me wanting continuity. I'm a conflicted soul in this way.

Was browsing and the title caught my attention (I love the idea of "discontinuities).
Anyway -

- We are always the same "background", but the content changes.

Discontinuities in the content would make life far more flexible. If you don't mind things appearing/disappearing, your circumstances changing dramatically, your environment shifting - you can have everything, potentially! But you can also lose everything, potentially. If you are willing to let your world be that ephemeral, then one moment may not lead to the next. All vision might fade...

Thing is, where was that notebook when it wasn't in your hands? It was just a thought in your head (or actually, a 'background feeling/knowing'). The thing itself wasn't anywhere. You never had it in the first place, much.

But, yeah, I know what you mean. Losing things hollows out a bit of your emotional self/content, and leaves a gap. A petit mort! Time for a magickal spell, perhaps, to have it re-materialise?

EDIT: Have you thought about how you might capitalise on/create discontinuities?

Isn't the world already that ephemeral, it's just I don't perceive it to be.. yet?

Yes, it is, I would say.

The Model

My general model for this is, quickly:

- Think of yourself as the background of experience, the 'awareness' in which it arises.
- Experiences arise, and leave traces.
- Those traces then structure subsequent experiences, leaving traces, deepening patterns, creating tendencies.
- Unfolded objects > enfolded forms > unfolded objects > . . .
- Experiences then tend towards stability => objects and narrative.
- We could call these laws (apparent physical laws, cause and effect), habits (repeated actions) and beliefs (lighter patterns structuring our perception).
- But: There is no "real" underneath. Like hypnogogia before sleep, sparkles > fragments > images > objects > environments > dreams. Randomness becomes stability, unfolding both deterministically and creatively.

Anyway, with that out the way, the content of our experience is just that, it's just what we perceive and nothing more. Objects are made of "eyes and fingers", with no solid backing.

In a lucid dream, if you declare a new fact (state a new belief) and don't resist it, the experience comes to be. Content aligns with your beliefs. I think that waking life is very similar, albeit more stable and sluggish, because it has been around a lot longer than your dreams; it has solidified. But all that is preventing a complete discontinuity isn't the continuousness of content - that is illusory - it is the stability of the beliefs or 'enfolded forms' in awareness.

The Implication

If you start tinkering with your beliefs and expectations, your experiences tend to adjust. You get coincidences and synchronicities. It's as if your world tries its best to "line up" with what you've decided the facts should be. This is how "magickal traditions" all work at their root.

But the kicker: Adopting a new belief, or "inserting new facts", is easy: you simply declare the new truth. No effort required. However, you must completely let go of resistance to what happens, to the change, and to the new idea. (Fun free book by Alan Chapman which discusses similar ideas, here.)

That's quite frightening. Anything could happen.

Getting extreme and unlikely: Say something happened in the past and you'd like to change it. Say you could, by simply lying down, letting go completely, and declaring it so - say you could suddenly find yourself "reset" to that time. Would you do it? If I told you (I'm not, but as an emotional experiment) that this could be done. Would you? I reckon you'd find it hard to make yourself do it. The implications for the reality of your surroundings, what "people" really are, etc, are pretty disconcerting!

An Experiment

You should try an experiment, via the Alan Chapman book maybe. Simply declare: "My book will come to me this month" or "My book is coming to me this month" - it has to be worded as a present fact - and let that become true to you. ;-)

Note: It's about the feeling of it being true, rather than imagining it in pictures or whatever. Simply the statement, and the acceptance of the feeling. It's a fun experiment. Whether it works, who can tell - - -

I've experimented a bit with discontinuities, but you have to be careful. The truths you adopt really do have an effect: So, if you start thinking poorly of yourself, for instance, then things line up very quickly to prove you right! I've seen depressive people enter massive doom-spirals because of that.

So it's important to "think positive" - but not in the cheesy, "positive thinking" way - rather, in adopting a positive, desirable vision for your life as a feeling. (A bit like old Neville Goddard's idea.)

Thank you very, very much for this reply. I feel you've given me an outline to something huge and obviously life-changing. I'm interested in what you have said, and am going to probably study this comment for quite a while. If what you are claiming is true, I want to use it for love and light and the unification of awareness with the best possible experience for it, which I currently imagine to be a really kickass story. Perhaps I am naive in thinking this way, but it is how I feel, and normally I'd say I can't change that - but I suppose according to you I can. Still, there are facets of this narrative I'd like to explore. There is a woman... I have a feeling things will start to get really, well, unpredictable, when I finally encounter her again. I suppose I'm preparing myself for that. Again, thank you for taking the time to explain all this to me, I truly appreciate you sharing your knowledge. It's nice to be able to discuss concepts that most would deem insane or unrealistic. It makes me feel freer just by doing so.

Well, personal experience is the key - decide for yourself what is true for you. Take on other people's ideas and see what they add to your own understanding/knowing. Yeah, 'love and light', that's the way.

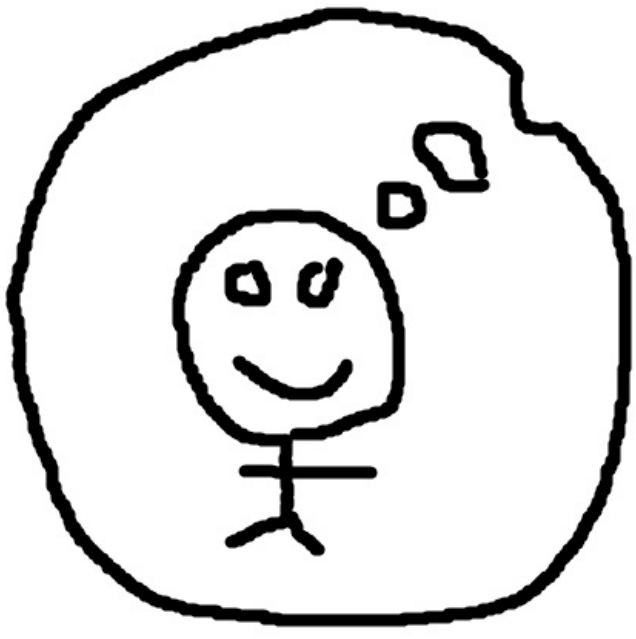
And remember you have to live the humdrum aspects of life as well as the more random/exciting/bizarre ones, while you are still in amongst it! :-)

Have fun - - -

POST: Why can’t the world’s greatest minds solve the mystery of consciousness? | Oliver Burkeman | Science

A1: I'm working on it, shmeesh, hold your horses.

A2: I'm working on my thesis at the moment, here is an early draft:



Haha, spectacular.

...

To Dennett’s opponents, he is simply denying the existence of something everyone knows for certain: their inner experience of sights, smells, emotions and the rest.

Part of the problem is maybe this idea of "inner experience". To me, all my experience appears in a conscious, aware space. So in a way, all of my experiences are inner - that chair over there, that thought over here. There's no separation. But I can't detect an outer in my experience, so really they aren't inner either. This is the background to all experience. Consciousness isn't a thing, it's a context. (Any thoughts I have about my-"self", George, also appear within that context. Which means those are just concepts and not the "real me".)

"To look for a real, substantive thing called consciousness, Dennett argues, is as silly as insisting that characters in novels, such as Sherlock Holmes or Harry Potter, must be made up of a peculiar substance named “fictoplasm”

Which is funny. But highlights the problem: those characters appear in my awareness too when I read about them. In other words, Sherlock Holmes and Harry Potter are made from consciousness. If consciousness is not a "thing", but rather the material from which experience is shaped, then it's either an error or a straw-man argument to dismiss consciousness by categorising it as such.

It’s like asserting that cancer doesn’t exist, then claiming you’ve cured cancer.

It's more like asserting that words and sentences don't exist, using words and sentences.

Well, it certainly doesn't help that our only means of expressing consciousness is mediated by language... a tool of consciousness.

Well, I guess... art? Art and the felt-sense.

But, yeah, as soon as we are using division or objects in our communication, we are already in trouble. How can something point to something that it is made from?

I've actually considered art before, but if you think about it, an artist can never paint anything that fully depicts his entire knowledge/understanding of art

I agree, but I think we can capture "meaning" in art, felt meaning. Sure, not the fundamental truth (because that is what the art is made from, not what it depicts), but it allows us a deeper connection than language.

. . .but as soon as we think about it, we begin to attach all of our comfortable symbols and concepts to the experience we're trying to describe, and we taint it in the process.

Yes, I think that's spot on. Even sitting quietly on our sofa, we can relax into this open feeling, but as soon as we think about it we "ripple the water" as it were. Direct perception and thinking occur in the same space, so to perceive clearly you have to let yourself settle - no forcing, no trying. That's why "there is no technique".

I'd be interested if this was also true for near death experiences...

Lots of them still seem very "content-based". Sometimes people feel peaceful, they often have a sense of a greater connected space, but it seems they are still having an object-based experience. Maybe there's a balance to be had between giving yourself to the experience, and holding back a bit. This might make the difference between dying and not, though...

It's a real shame that the Guardian article is so inaccurate.
I strongly recommend you read Consciousness Explained - it's a killer book and I think you'd have a great time with it.
In particular, Dennett does NOT claim that consciousness doesn't exist. What he's against is the Cartesian theatre model of consciousness, where a "little man" sits in your brain telling you what to do.

I did read it (about 10 years ago) and its "multiple drafts" model. It's a very enjoyable book actually; he's a smart guy with a nice style. As I recall, the problem with Dennett is actually that he's talking about content not consciousness.

It's quite a nice model for describing the formation of the apparent world as experienced in one's first-person "aware space". In fact, it's pretty close to the idea that our experience is an "ongoing dream 'inspired by' the senses". (The nature and location of "the senses" is another matter.)

But because he's determined to infer what consciousness is from that, he ends up clashing; just as he does when he confuses directed introspection with thinking-about, and therefore sees construction rather than observation. (He really implicitly assumes that we can only apprehend the content or patterns, but this is not true.)

In any other area, it would be a good approach: See what is there, then derive the terms from that. In this special area though, "what is there" and the thing being "explained" (consciousness) are the same thing and therefore outside of your examination, because it is that which all examinations are also made from. Which means in some ways that having a theory about consciousness is meaningless. One can only have theories about patterns within consciousness; that which awareness is aware of, as and within itself. In fact, I think this is exactly true. Now, it's been a while since I read him, so maybe I am misrepresenting!

POST: What are some of your "out there", unconventional thoughts about this reality and your own consciousness?

This life is a dream and each of us is a small fraction of the dreamer. Anything is possible. Nothing is forbidden. But what we do to each other, we do to ourselves.

I like this efficient way of saying it. Do you see yourself as the dreamer?

Hahaha my ego wishes! No, I think we are literally one God-soul, lost within itself.

Yeah, "Phwahaha, you are all my obedient puppets now!" :-)

Doesn't that mean you are the dream character and the dreamer and the dream environment? Meaning "duck_amuck" is a character who borrows his power from the dream, as it were, but he's still the dream and the dreamer too - just as /u/duck_amuck borrows his power from Reddit.

Actually, I quite like that idea, and it fits experience a bit:

Characters borrow their power, so they can only "submit requests" for what they want to do to the larger dream, hoping that the dream will then move them as requested. All the while, of course, they are actually the larger dream all along, pretending they have to ask...?

Here's a picture of duck_amuck hanging out with a chickeny pal, pretending to be separate.

EDIT: Better: They are the larger dream, having confused themselves into thinking they are the character.

Lol to the pic.
But yeah, something like that... Ego is the character. Self is the dreamer. Self has unlimited power, but the character is the one driving the story within its limited scope/means/belief systems.

Self-ego-character, sounds about right. "Big Self, Little Self". Would make a good title for a children's esoteric television show.

Another way is to rebrand this. Self is the universe. Ego is just a bit of that universe. What we call "you" is just the sphere of attention, perimeter of experience we are currently maintaining. We think that we are "ego" when we localise on the region of body-space where selfish thoughts seem to arise (typically, towards the rear of the head); we think we are the universe when we dissolve the perimeter; in-between and we think we make "connections" and have non-local paranormal powers.

Idk what in your post made me think of it, but it's too bad there's not a legit mystery school teaching today... The realization of consciousness and the tools to work with it should be available to everyone.

Yes. There are lots of 'cult-type' efforts and 'self-help' arrangements, but there's nothing legitimate. In school, we don't even teach the history of religions and beliefs/worldviews anymore (as opposed to the content). I am very interested in seeing insights brought into modern, accessible language, together with investigative approaches ('exercises' without any nonsense) a person can use to discover themselves and the world. People like Rupert Spira attempt this to some extent, but somehow it doesn't cover the whole subject (life!) for me.

POST: Just a reminder: There's nowhere to run.

[POST]

:D

[END OF...POST?]

:-/

A1: When you can fly, there is no need to run.

A2: When you can exist in all places at once, there is no need to fly.

A1: When you are both nothing and everything, there is no need to exist in all places at once.

A2: When you simply are, there is no need.

* * *

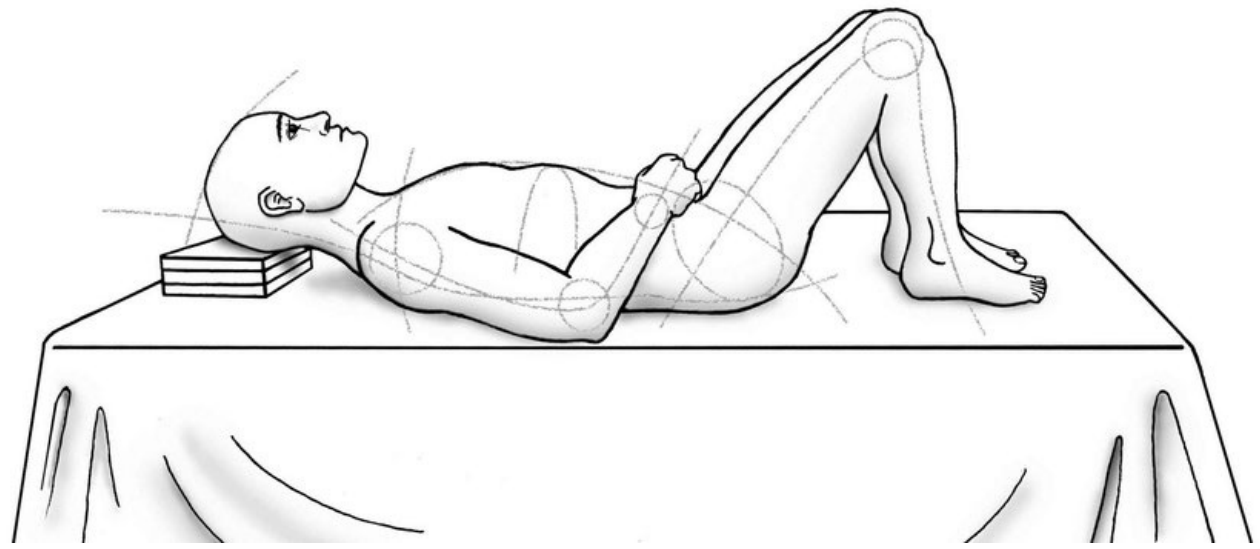
TG Comments: Misc Communities

POST: Is anyone here enlightened? (/r/zen/)

Pretty unhelpful phrases, eh. All is that, this is it, that is it, is that all?

POST: Bad posture, muscular imbalance or just bad genetics? (/r/Posture/)

Maybe it's nothing much to do with muscles or genetics? Quite possibly you're just using yourself incorrectly - as a result of poor attentional habits, leading to the accumulation of tension patterns over time. Do you give yourself a relaxation period every day? A time where you just let your body unwind itself without you interfering or trying to make things happen? If not, you should definitely try doing that. Literally 10 minutes on the floor in the constructive rest position, during which you just "give up to gravity" and "let whatever happens happen", can make a massive difference.



Your body is a wraparound complex thing - the idea that you're going to somehow work out what to do to "fix" yourself, and then actually be able to do it, is a bit of a stretch (if you'll excuse the pun). Especially if it's really something you need to stop doing. If you've developed a habit of super-focusing and tensing up, for example, then "exercises at the gym" aren't really going to help - you'll just get more efficient at doing whatever incorrect thing you're already doing!

I wish I was a normal person and didn't have to do shit like this lmao.

Haha, well, I dunno - maybe view it as you're a normal person temporarily wearing a weirdo's coat! Lying down on the floor doing nothing for 10 minutes a day isn't so bad, though. But yeah, I know what you mean.

POST: Former Apple designers: Apple has lost "the fundamental principles of good design" (/r/Design/)

Q1: It's rather ironic that they complained about thin fonts being hard to read when the whole article is in fact written in a thin font themselves.

Q2: At least it's sans serif, right? But seriously, this is true irony. The word is so often misused.

So, ironically, is the word "misused"...

I don't think the presentation really negates the points made; it's just an amusing aside. In fact, it perhaps enhances them: the article points out many instances of breaking design rules, but doesn't offer specific solutions either in the text or via the typography, making the whole piece an excellent example of bad design, in its content and presentation, in a perfect feedback loop. Which, ironically, makes it a good design after all!

Q2: Here's the funny part, the whole website uses that thin font, so they are using it unironically.

Thank goodness I am British; I don't think I'd be able to handle all this irony-linked contradiction otherwise!

POST: Ways a logical thinker can improve visual creativity? (/r/Design/)

So, is your problem one of idea generation? Maybe you need to read around the topic a bit, and to look at how, exactly you are going about "being creative". It is more of an exploration of a feeling than it is a problem-solving mindset. In fact, top tip: you should try literally placing your attention lightly on the centre, or lower centre, of your body when doing creative work - and experiment with thinking from there, rather than thinking about things in the head area. Some suggestions to get things rolling:

- On Not Being Able to Paint, Marion Milner
- Lateral Thinking, Edward de Bono
- Focusing, Eugene T Gendlin
- Experiences in Visual Thinking, Robert H McKim

So I do what is in my head and it does not generally match up with others' interpretations.

Do you tend to be more about the particulars, rather than the overall sense of something? I can't know this of course, but what you say is suggestive of you laying out the details of an approach, but with them taking away a general view of it which doesn't correspond to that assembly - with the details then being filled in with their own sense of it. The two "landscapes" then don't match because you are using different thinking styles.

I'm most certainly not against trying a different way of thinking, though I don't know how one would "literally" use another part of their body to "think from."

If you ponder it a moment, how do you use "your head" to think? Obviously, you are not literally using your head or your brain, but that is where it seems to be happening (the head area in your perceptual space), even though obviously your brain doesn't really correspond to any spatial location in your perception. So the sense in which I mean think from a location, is to interrogate the feeling for ideas, and the "global summary" feeling of a situation tends to be located in the centre of the body. Beyond the reading, all I can suggest is experimenting. Pick a project you are working on, and instead of thinking it out, sort of rest your attention centrally and sit with the problem, and see what comes up. Doing this means that, rather than narrow associative linking via concepts which is what happens with "head thinking", you get a sort of evolving "global pattern" which takes a wider range of things into account as the source, drawing on more abstract sensory connections. (Yeah, sounds vague I know, but if it could be laid out as bullet points for a technique, creativity wouldn't be a mystery in the first place.)

In addition to those books (which I've chosen because they specifically tap into that felt exploration aspect), you might find these acting exercises useful: The Michael Chekhov Handbook - Chapter 4. At first they might not seem connected to what we're discussing here, but they are about "getting global" with your imagination and perceptual space in order to seed creativity. You might find them beneficial.

I'm not sure I understand, but I'll give it my best shot.

It can't really be explained, only explored and experienced, which is of course part of the problem (people often aren't even aware they do this). If it turns out you actually have been missing out on that part of thinking-experiencing, you'll probably find it incredibly useful for a lot more than just design work. It applies in life more generally: it's the ability to see the satellite image and explore the terrain at ground level. Anyway, have a play, and I'd be interested to see how you get on with it. One final thing: **it should be a fairly effortless thing**, "sitting with" that area; **it's not something you have to strain or push for**, it's more like **"letting it come to you"**.

POST: Reality Check: The NSA Hasn't Actually Stopped Spying on Anybody (/r/privacy/)

Q: Lot of people out there saying that privacy is antiquated notion based on barbaric use of meatspace. Hard to argue for the benefits of privacy when many see the future as being free from selfish concepts like that. I personally see this trend for so-called openness as totally deluded, idealistic, and ignorant of the reality of digital security, but it is a very prevalent attitude nonetheless.

Not just ignorant of the reality of digital security - ignorant of the reality of people, and the tendency for people to want everyone else to adhere to the worldview they hold, in all visible behaviour, for reasons of emotion as much as, or more than, logic. A reduction in privacy increases what counts as "visible behaviour", and therefore the amount of people's lives that falls within any potential "corrective measures", be they direct or indirect. It would be a mistake to frame these things purely within a technological context. The main problem is that technology is an enabler and multiplier here, in terms of our personal "exposure radius", for pre-existing issues in politics, society, psychology, etc.

POST: Fermilab Experiment Finds No Evidence That We Live in a Hologram (/r/science/)

Well, the science came first surely? A lot of scientists use the word "hologram" because, well, they are referring to actual holography, or to the broader concept of the entire definition of a system being "dissolved" throughout it, which both seem like valid uses. I'd say it's the popular science press which tends to misrepresent these things, by conflating them with The Matrix, and demanding that research be presented in accessibly pop-culture ways. It doesn't necessarily mean the research itself is of that quality. (There's also a tendency lump lots of different ideas under one heading, which I think has happened with the reporting of this experiment.)

Personally, I don't think much of the research, but I'd defend the use of the term when referring to that particular property. I don't really go with that argument, re: God and manufacturing. For starters, we have to be clear about what, exactly, we mean by "God" and what we mean by "creation". Specifically, when it comes to the hologram idea, we'd have to revisit how the subjective experience relates to the an "objective world" which is holographic in nature. My main problem is therefore that this is more philosophy than science. Which is fine, but it should definitely dictate how we view it in terms of interpreting the theory and whether it should be funded.

POST: @JohnCleese on Twitter: "I would like 2016 to be the year when people remembered that science is a method of investigation,and NOT a belief system" (/r/atheism/)

Agreed. There is probably a more subtle layer to that, which is that everyday people have faith in the "scientific method" more abstractly, as if it is one thing, and that following it means that you get to the right answers. It is in this sense that science can become "like a religion". But that's a bit like believing in "walking" (that there is an activity called walking and it takes you to places if you follow it) and then assuming any destination arrived at by "walking" is a correct destination (the final result is "true" because the process is "true"). The everyday pop-science enthusiast is often someone who likes particular conceptual frameworks that we've constructed, and perhaps mistakenly thinks we are discovering how "things really work" (the reification of abstractions), rather than science itself. This is not necessarily their fault - the "gee-whiz" approach to scientific reporting, and perhaps even the hyping that happens for funding applications, often misrepresents the situation.

POST: The $58 Million Frivolous Lawsuit Against Richard Dawkins is Finally Over (/r/atheism/)

Richard Dawkins was indeed an excellent biologist, but that has not translated into him being an excellent philosopher or social commentator. I would argue that he is not a good figurehead for science. His public image is a bit of an embarrassment, I'd say, and antics like that movie do not help. Plus, even now he constantly makes references to "truth" when discussing science, which rather misses the point. He is quite successfully damaging his own reputation, all by himself. Where's the Richard Feynman for today? That guy knew how to approach these things.

...

My opinion does of course matter - **to me.** There's no opinion more important, surely? Everyone else's opinion is just potential input for that, nothing more. Surely you weren't saying anything much, beyond promoting some vague notion that criticising Richard Dawkins' approach - and criticising it by using pretty much the same language that Dawkin's himself uses - is equivalent to slander? If you agree with his approach then that's fine of course, but your tactic when responding above seemed a bit evasive. Defend the approach, not the man. He's just some bloke, like everyone else. For example, do you think that movie was a good idea? I think that sort of thing alienates the very people we'd want to get on board. And also people who would otherwise support the idea for a group promoting rational thinking, etc.

...Ah. You're a "fan". This isn't about reasoned argument and discussion at all, and it's going to continue as being a fighty rant I guess. No worries, sorry to have interrupted - I misunderstood what was happening here.

See, I don't think either their comments or mine were insults or ad hominem. They were critical of an approach, critical of the man for taking that approach, and describing how he comes over as a result. They weren't insulting him personally, or attacking the man himself rather than his take on things. I don't see the problem with being a proponent of science and rationality in society and thinking that Richard Dawkins isn't a good example of how to go about this. Your response above seemed disproportionate, as if to allow criticism of Dawkins was equivalent to conceding something to "the other side". (That could be me misinterpreting you though, of course.)

Again, I wasn't looking for some sort of battle on this, since it's ultimately not that important on a personal level (and I'm sure it's not for you either). I would have been interested in hearing in some reasons why Dawkins' approach was a good one, though, because maybe I'm missing something.

Is it not valid to criticise how someone comes across? Especially when they've become, unwittingly or not, a public spokesman for a particular point of view?

As you note, the original comment says that he finds Dawkins to be insufferable. The rest of it is, as I interpreted it, a view on the impression Dawkins gives by his approach. This isn't a criticism of Dawkins' underlying worldview necessarily - although personally I disagree a little there too - it's a criticism of his presentation of those views, of how he appears as a representative of a group to which I am broadly speaking a part. Again, that's how I read it when I first saw the comment. However --- re-reading that comment now, I'd agree with you that as written it does stray too far towards apparently asserting what Dawkins' "only concern is". At the very least it omits a couple of "gives the impression of" caveat phrases, to make clear that it is referring to the image projected rather than necessarily the man.

...I feel... that you do not really understand what an ad hominem attack is.

So, what if I were to say that in my view Richard Dawkins' public persona is that of an arrogant bully (this is not quite what I think, but let's go with it as an example)? Would that be an insult in your view? Would that be an ad hominem attack?

Note: I am not using that in order to discredit anything Dawkins might have to say. My point would be simply that his behaviour does him no favours when trying to convince people of his arguments - and therefore I do not consider him to be a good spokesman for science.

...Sigh. You are being somewhat deliberately obtuse there, are you not? I hope so, anyway. My full comment is pretty clear as to my intention, as was the original commenter. Which was to express an opinion as to Richard Dawkins' appropriateness as a spokesperson for science, independent of his specific arguments on religion, and despite a shared enthusiasm for a greater role in scientific thinking in how the country is run, and so on. Your initial responses, however, seemed to imply that insults and ad hominem

attacks were being used in place of arguments against Richard Dawkins' views, that declaring an opinion Dawkins approach was problematic was itself problematic. This was not the case. Now certainly, we could restructure this as a discussion on the effectiveness of Richard Dawkins' approach, although as you point out, this is going to quickly reduce to largely opinion and anecdotal evidence. Which is why it was phrased as an opinion ("I feel"...) in both the original comment, and my own.

...

Well, let's return to your original response to the parent's statement. The parent said:

I find Dawkins to be absolutely insufferable. His mission in life seems to be to ridicule anyone who he deems to be his intellectual inferior...

- EDIT: Including the rest for clarity:

...which is anyone who doesn't idolize him. He doesn't care about informing people, or even about the scientific method; his only concern is to bully anyone outside this circle. He actually made a "documentary" which is basically him recording interviews with laypeople, and then putting on a wannabe stand-up special for his acolytes. There is nothing honorable or admirable in his behavior. True men and women of science will stop at nothing to spread the fruits of their research, and educate the masses; they certainly won't go out of their way to intimidate those who need guidance the most. And as a lover of comedy, he's not even all that funny!

Dawkins had said:

“It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I’d rather not consider that).”

And you said:

What you're doing right now with your slander is worse or on par with anything Dawkins has done that you want to lambaste him for.

Really?

After that, you're just making shit up as you go, I'm afraid. Well done on inventing a position or two as you went along and putting in some decent effort trying to support them, though. For our entertainment, I presume. It was an enjoyably windy path, if nothing else!

It was just a fun ironic way of wrapping it up. ;-)

I included the first couple of sentences with ellipses to indicate it was partial - you know what the rest said. However, I've just added an edit with the remainder for clarity, so as not to misrepresent things. Let's face it: your own goalposts, if one can call them that, were all over the place during this exchange. There was little reasoning as far as I could tell, only references to reasoning. Saying something repeatedly doesn't make it so, and couching it in combative language doesn't help either. Because, I guess, you're not here to contribute anything? But you could be!

Throughout your exchanges, all I could think of was: what's the point? You're obviously a smart guy, but focusing on trying to "win" arguments like this instead of exploring actual topics is just a waste of everyone's time. While you're fighting the fight of shifting definitions and straw man gotcha moments, someone else would be having, say, a creative discussion about how science can best be communicated to the public - how people could be drawn in by seeding genuine enthisiasm, perhaps - if the currently predominant low-content antagonistic exchanges were avoided. We have to sell our positions by their presentation as well as their sound content, and make our groups attractive in order to get people to listen in the first place. This has been an example of how not to do that, I suppose.

I think the full excerpt makes the point more clearly, frankly, and contrasts more strongly with the Dawkins quote. It was indeed a mistake to omit it. It was (unintentionally) dishonest of me to weaken the impact of the comparison. Let's face it, you got yourself stuck in a pointless side argument about insults and ad hominem, while completely bypassing the actual issue raised: Richard Dawkins' approach. It's the worst sort of "discussion". The parent offered an opinion on Dawkins' approach, which is illustrated nicely by the Dawkins quote itself (which does not phrase itself as an opinion, but as fact). You were on shaky ground with the accusation of slander, and then you wasted the rest of the conversation trying to prop it up. Now, I agree on the mudslinging-as-distraction issue, but I do not think the parent comment was mudslinging as such, simply a declaration of dissatisfaction with an illustration, referring to the documentary, of why that was so. It was you who made it an issue, and it seems like you don't really care one way or the other in any case - which just doubles-up on the wastage really. We could keep doing that reply-with-final-signoff thing, but that would be yet more time wasted. I was quite sincere when I said I was disappointed with how this exchange turned out, by the way. Maybe we'll do better next time. Cheers.

...

So - we ended up having a discussion about the topic rather than the topic itself! Damn, I meant to stop...

Okay, let's put aside our prior tussling, if you're up for it - do a soft reset and take one aspect. Let's take two quotes: the one by Dawkins, and then I'll make one up for myself for the sake of discussion. We have:

Dawkins: “It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I’d rather not consider that).”

and then:

TriumphantGeorge: “I feel that Richard Dawkins' approach comes over as arrogant, combative and alienating, which is problematic for someone who has come to be perceived as a public spokesman for science and rational thinking.”

Now, we could get bogged down in how reddit user TriumphantGeorge's opinions are not particularly sought after, or what evidence there is for either of those two statements. However, can we concentrate on: do both statements represent the same approach, are they of the same type?

I would say that the first of these is a statement of definite objective fact, and that the second is a statement of opinion. If the first functions to shut down the argument (insult and ad hominem), then the latter functions to highlight a perceived problem (and potentially start a discussion). **What do you think?**

Well, isn't the whole point about whether the two approaches amount to attacks on character in the same way? That's what we're working towards. I agree about "I feel..." to an extent. Although it softens the language, and might assist in the art of persuasion, it doesn't affect the content as such. It does however change what we are declaring a fact of, and this can make the difference between being insulting and not, surely?

The more important thing is: The first statement is an assertion that a person is a certain way, whereas that second statement is an assertion that a person's behaviour makes him appear a certain way to the quote source.

- **Dawkins** is asserting that people who claim not to believe in evolution (interesting structure) are ignorant, stupid or insane.
- **TriumphantGeorge** is asserting that Dawkins behaviour makes him appear arrogant, combative and alienating. (And that this appearance is problematic given his public position.)

The two statements are, I suggest, still different in type? Dawkins is still directly asserting something about people (and has short-circuited the argument about whether evolution should be "believed in" or not). TriumphantGeorge is still asserting something about a perception - or at worst, behaviour - and is then giving an opinion based on that assertion. It's the difference between "you are stupid and your argument is therefore worthless" and "your behaviour makes you appear stupid and so your arguments don't penetrate". At this stage, I'd be tempted to say Dawkins is being insulting, and it is probably partly the intention. Meanwhile, he is perhaps engaging in an ad hominem attack. (This is slightly open to question due to the context, since it's an equivalence that's being proposed: lack of belief in evolution = stupidity.) TriumphantGeorge is perhaps being insulting, however it is not the intention. However, he is not engaging in an ad hominem attack. (An attack on Dawkins' behaviour isn't being used to discredit his views.)

Firstly, agreed on cherry-picking in general. We're kind of going context-free with our examples, just to bring it out, but often that's where half the troubles begin. The media are often more focused on reporting (creating) the controversy than reporting a logical argument, and Dawkins has been targeted more than few times. (I'm not sure he does himself many favours sometimes, though! But then, should he have to?)

Anyway...

There isn't much of an actual difference at all. Don't insult the person, target the behavior!

I think that "isn't much of an actual" is important. If we strip away all the nuance, we're not getting to the "real message" - we're throwing much of the message away.

"you are stupid" vs "your behaviour makes you appear stupid [and is creating problems for your cause]".

Surely the latter is targeting the behaviour? Rather than calling someone stupid, we are saying: "your behaviour is making you appear a certain way and I think it's having an undesirable effect". Now, if the person saying that is known to be malicious, then it might be construed as an insult. But if the intention is benign - TriumphantGeorge's intention, say, is to increase the acceptance of science-based worldviews, and improving Dawkins' image would be beneficial for that - surely it is not?

The next step would be to go into what behaviour and how exactly it makes them appear stupid. So really it's a contextual thing. In the first example, there's no context that can prevent it being an insult. In the second example (and your version), the prior and subsequent statements can provide a context which dictate how it should be interpreted. On it's own though, I'd suggest that it is "neutral, if uncomfortable", rather than insulting.

...Seriously, that's your response? Oh well.

Actually, I think I misread your intention in that comment. Were you insulted by my response? Is there a larger context in which it wouldn't be insulting?

So...

Aren't we perhaps perhaps making an artificial division here, between context and intention, that doesn't exist in practical terms. Or perhaps, we're being tripped up by the language I used. How we read intentions is by the context, surely. In the "behaviour" example, it's the larger context which would tip us off that the statement criticising behaviour was not intended as an insult. Namely, that the person making the comment was concerned about the presentation of the topic, and had no animosity towards the person aside from that. (If every comment on someone's behaviour was an "insult", wouldn't that be problematic?)

In the "stupid" example, yes, there are contexts in which making that statement would not be insulting. (If there was no allowance for context and nuance to shift the meaning of that sentence, that would be problematic too.)

We've drifted a bit from the initial quotes. Paraphrasing: "if you don't believe in evolution then you are stupid or insane". Now, taken alone that is pretty insulting. However, as part of a larger essay with a light-hearted and comedic tone, it's isn't necessarily. All good. Which takes us to: Who is the judge whether a statement is insulting, who judges whether the context changes that, and whether being insulting invalidates the comment?

If we say: "In my view this person's behaviour give the impression that he is arrogant, and that is damaging the cause which we all support". Who is that insulting to? And does it invalidate the statement? What if many people agree with that assessment? Is there a particular majority percentage required, before we can say that it is true and it doesn't matter whether it's insulting? After all, the person in question might be deluded about their own behaviour and impact. Maybe they just aren't emotionally capable of understanding the context, for example. Basically, is it always insulting to say that Richard Dawkins' behaviour gives a bad impression and is damaging the cause? Who "owns" the being-insulting?

...

Probably more likely is that they "keep sciencing until..." one of them is dead.

POST: Royal Society calls for review of European GM ban: says science misunderstood by the public (/r/skeptic/)

I'm guessing that OP was alluding to concerns regarding intellectual property rights and gene-use restriction technology. Basically, the possibility that genetic seed sterilisation plus international agreements on IP could lead to much worse monopoly situations than patents, and devolve reduce the ability of governments to retain control over their countries' food supplies ("food sovereignty"). These are legitimate concerns I think. As I understand it, though, there's been a 10-year moratorium on the commercialisation of GURTs. I don't know that the current status is, but if GURTs were to be explicitly forbidden with no intellectual property back door left open - for example, no opening for a investor-state arbitration push - then perhaps things would ease up regarding GM. So really, OP has made a fair point: it is likely this isn't a "science or food safety" issue, and it is for "economical reasons" and control of food supply - just not in the way you have presented it in your response (which seemed like a wilful misreading in places, I have to say).

TL;DR: It's not about Monsanto "controlling the food supply" in particular, it's about food sovereignty issues that might result from GURT-type technologies and IP in the future (perhaps combined with TTIP-style arbitration).

Where's the "destroy the food supply for all of Europe" bit coming in? I don't think that would be good business for anyone! And this is, surely, about business. It's not "controlling the food supply" in some apocalyptic sense. It would be more about cornering the market: about where the money was flowing, and lock-in to particular products. GMOs potentially have the ability to become an ideal technology for creating monopolies in a way that patented crops do not. The starting point here, I think: it seems very unlikely that the EU ban arose due to "science or food safety" in terms of the final customer, so what was its purpose? Was it a delaying tactic, related to legislation, TTIP negotiations, or development of technology locally?

The worry [they have] isn't that the food will be made "too expensive" - although price gouging would perhaps be an issue and you might end up with food being "as expensive as it could be" - because quite possibly governments and their related corporations could benefit from that, even as their citizens would not. The worry would be the transfer of political and economic power more generally to those corporations (and their host countries). We might draw a comparison to our situation with energy companies and international oil markets, as an example of where these people don't want to be again. Remember too, although you and I might have as primary the idea of "making an efficient food supply for the citizens of the world", that is not the necessarily goal of the individuals in governments and companies. They see things in terms of power dynamics. Particularly lately, in countries like the UK, "the country" has been conflated with "the economy", and "the economy" has been conflated with "the particular subset of society aligned with the individuals in government". Science is used as a tool, here, not as a source of truth upon which decisions are made. Science which justifies the adopted position, is used, that which isn't, is rejected. (See: fracking, drug legislation, climate change, etc. See also: silencing of inconvenient findings.) The true underlying position may be due to business, moral, or party political interests, all vying against one another. So, I've drifted a little there, so let's come back to: It seems unlikely that the science of GMOs - by which I mean, concerns about the environment and food nutrition as such - was ever the reason to ban them. Rather it was due to the potential effects on the interests and "visions" of the governments, politicians, and their favoured businesses - both professional and personal. The "doubts" about "food safety" were always being used as a propaganda tool, in the same way as "doubts" or "debate" about climate change were - until it suddenly becomes politically or economically convenient to shift position. This of course makes it quite hard to get to the bottom of things. Whereas in science we can talk of evidence extracted from a reasonably stable and publicly available "objective world", here we do not have access to "observations" and there generally is no stable substrate upon which events are unfolding. (See: economic and political theories, for example. They are really narratives rather than true models.)

TL;DR: The actions of governments in this area may seem illogical, but that's because they are not operating at the level we assume. Policy is not science-based and not always economics-based in a straightforward way.

I was kinda thinking that you had read too much into it! But I figured I'd just go with it anyway to see where we got to...

I'd say that a ban was solving the issue at hand through "reform and law"? By which I mean, the issue at that time, which was to prevent a shift in power over local agricultural, perhaps. Calling it "economic protection" probably simplifies this too much; again, it's more about sovereignty. Do you really think that "people's puritan green ideologies" are what was driving this? In other areas, this doesn't seem particularly problematic. Fracking in the UK, for instance, doesn't seem to have been hampered too much. European governments are really not so easily swayed by their populations; I think that they've been quite happy with the last 10 years, and maybe now they're ready to switch (hence the shift in media presentation).

POST: Beside personal anecdotes, what evidence for anything paranormal exists for which you adamantly believe in? (/r/Paranormal/)

we at least know the probability of getting it wrong or right.

Really? How do we calculate this probability?

It's important to realise about science is that it doesn't tell you how things actually are - it does not reveal truth. Rather, it is a process by which we make observations, identify situations which appear with regularity, and then invent concepts and stories to connect them together for the purposes of description and prediction. For instance, there is no such thing as "gravity" other than as a concept - in fact, the concept called "gravity" has changed quite a lot over the years. However, it has been an extremely useful connective idea. In science, observations are primary and theories/models are secondary:

- Observations limit the possible models.
- Models do not limit the possible observations.

The whole "paranormal" thing is difficult, because by their nature the phenomena reported aren't repeatable, either on demand or under a controlled conditions. So we shouldn't dismiss it as "not existing". We must simply say: "science has nothing to say about it at the moment". Otherwise we end up dismissing things like ball lightning:

Until the 1960s, most scientists argued that ball lightning was not a real phenomenon but an urban myth, despite numerous reports throughout the world. Laboratory experiments can produce effects that are visually similar to reports of ball lightning, but whether these are related to the natural phenomenon remains unclear. Many scientific hypotheses about ball lightning have been proposed over the centuries. Scientific data on natural ball lightning are scarce, owing to its infrequency and unpredictability. The presumption of its existence is based on reported public sightings, and has therefore produced somewhat inconsistent findings. Given inconsistencies and lack of reliable data, the true nature of ball lightning is still unknown.

The tendency of modern scientists (or actually: popular science reporting) to imply that if our theories don't accommodate something then it is not "real" is a foolish misunderstanding of the method - and something that the great men and women of science last century would have laughed at.

Gravity isn't real but only as a concept? Then how the hell do we send space probes out 3 billion miles to hit a target that is 65 meters by 75 meters?

"Gravity" is a concept we invented to connect certain observations. That concept allows us to make predictions, including those relating to the launching of projectiles. It is a real... ly useful conceptual framework. Come back to what we actually observe - objects in motion. We never see gravity, and gravity itself as a concept has been changed many times. What is real is the observation that "objects move in relation to one another even in the absence of contact". The rest is a story to link those observations. If you don't understand that, then you don't understand science and the nature of theories at all. It will lead you to think theories are "how things really truly are in reality" and you'll end up being defensive and arrogant and warrior-like about the theories of today, even as others are trying to replace them with the fresh observations and theories of tomorrow. Of course, this is old news: science often only moves on when proponents of the old theories die. (I'm not implying anything by that, I hasten to add.)

EDIT: Recommending this Physics Today article and this Nature paper to help clarify where I'm coming from. Thanks to /u/ccarrot for the first link.

Q1: Related reading... [http://www.ehu.eus/aitor/irakas/mes/Reference/mermin.pdf]

Thanks for that - new to me! Reminds me a little of this Nature paper, although more thorough. It's amusing to note how the groundbreaking scientists of the early-to-mid 20th century were all philosophers as much physical theorists (e.g. Bohr as mentioned in the article), but in today's science-as-engineering-certainty view the philsophical ideas are often dismissed as "mystical meanderings" of the wayward minds of retirees (e.g. Schrodinger's What is Life? lectures; Pauli's collaborations; Bohm's ideas). Actually, those meanderings were the basis for the physics, and there was always caution separating the "thing-in-itself" from the description. I guess that's a problem with how these things get taught in school and university: "here is how it works" is the approach, and students start to confuse ideas with existence. Paul Feyerabend should be mandatory on the syllabus! :-)

[QUOTE]

Philosophy of science of article Paul Feyerabend
In his books Against Method and Science in a Free Society Feyerabend defended the idea that there are no methodological rules which are always used by scientists. He objected to any single prescriptive scientific method on the grounds that any such method would limit the activities of scientists, and hence restrict scientific progress. In his view, science would benefit most from a "dose" of theoretical anarchism. He also thought that theoretical anarchism was desirable because it was more humanitarian than other systems of organization, by not imposing rigid rules on scientists.

[END OF QUOTE]

It can't though. There has to be a start somewhere. Stars don't form out of the blue. We need stars to have planets and the other elements that we see.

Well, nothing has to start somewhere - that's a limit of our imagination, surely? In the same way we find it hard to imagine that something doesn't have boundaries, that there might be no "outside". Sometimes, we might be asking the wrong question. After all, what physics actually is, is a "bunch of cool ideas that some people have had". We've already been round the loop a few times, I'm sure there will be more ideas to come which flatten the previous ones. Change is fun:

The universe may have existed forever, according to a new model that applies quantum correction terms to complement Einstein's theory of general relativity. The model may also account for dark matter and dark energy, resolving multiple problems at once.
-- No Big Bang? Quantum equation predicts universe has no beginning, Phys.org

EDIT: Oops, sorry, I see this has already been brought up. I will add that, yes, "they are discussing it but that does not mean it is a fact". However, that is precisely true of the big bang, dark matter, and all that, as they stand. They are connective ideas not observed facts. All of them are invoked mainly to make the math work (see George Ellis' Nature commentary for a good moan about that). Disclaimer: I am an admirer of David Bohm's work generally.

Physics is the mathematical law that describes our universe. It's way more than just a bunch of cool ideas.

What I was getting at is, physics is a collection of concepts and frameworks that we have invented, inspired by observations.

No it's not because the Big Bang is described using physics. It's not an idea, guess or anything like that.

Of course it is. "Described using physics" just means we are using a certain language and set of concepts. A 'theory' is a description which fits observations and/or other theories. If that's not an "idea", what is? There are plenty of theories which offer another interpretation to things like the big bang (one of them being based on Bohmian mechanics). Things fall in and out of favour. Another take: do you think that the multiple solutions in the equations of quantum mechanics indicate that Many Worlds are literally "real"? Or do you believe that the delayed choice experiment indicates that a participatory universe dictated by the observer is "real"?

“we are participants in bringing into being not only the near and here, but the far away and long ago.”
-- John Wheeler

Only the observations are real(ish). I did study physics...

POST: I'm going to change the way you view Lucid Dreaming (/r/LucidDreaming/)

[POST]

This post is mainly directed toward everyone posting stuff about how they "Can't lucid dream and have been trying for months to no avail."

Now, this may just be because you haven't fully committed yourself to journaling and dream recall, but in many cases, including my own at one point, the reason you're not having lucid dreams is because you're making yourself believe that it is a difficult feat to achieve. **I am here to tell you that lucid dreaming is the easiest thing you can do.** It's not about rules - because there are no rules in dreams. The reason you can't have lucid dreams is because you don't think you can. You've had the idea drilled into your brain that "Lucid dreaming is hard" or "you've got to go through the process before you can have one"
This false ideology is the farthest thing from the truth - when you can finally bring yourself to realize that all you have to do is believe that you can, you will. I know it sounds cheesy, but after 15ish lucid dreams, I can tell you that lucid dreaming really isn't that elusive after all. Hope this advice can really help you guys, it made the difference for me.

EDIT - sorry, formatting on mobile is a pain

EDIT2 - thanks guys for all the feedback, both in agreement and in disagreement. Let me clarify my point a little bit though. u/UmriiFluff pointed out that simply telling yourself it is easy may not work, and this is true for some, especially when they've been dismayed from numerous failed attempts. I was trying to say that if you are able to truly adopt the mindset that you have the ability to lucid dream, having them will become much easier, because you are completely confident in your ability to do so. So even if the simply telling yourself you are going to lucid dream works for you, more power to you. But when you can fully grasp your own ability to lucid dream, you will undoubtably be able to.

[END OF POST]

This is true. Just saying it doesn't work though. You have to have truly decided that you will be lucid dreaming from now on. It's the reason I think for the "beginner's luck" that people often have. Just the enthusiasm and unquestioning focus gives a result. The more they read, the more they become uncertain in the dream, and the more faltering their dream environments tend to become. Can you summon the feeling you would have if you just knew it was true that you would lucid dream tonight? That it was a future fact, right now? That's the sense you need to have.

EDIT: "Summon certainty!"

...

You can't just believe in the way most people think of that - telling themselves they will or thinking it's possible. If you believe in something, you know it to be true, it is a fact to you. That's the feeling you have to have for this to work. You are effectively going to be jumping ahead to the feeling you would have if you were already lucid dreaming every night. How to do this? Well actually, you can summon that feeling of certainty, imagine it to be absolutely already true, right now. It'll feel exciting. But **you have to fully commit to doing this**.

Still, I find it challenging to gain more and more control over the dream and my behaviour while lucid, having accurate memory and other cognitive functioning, making the dream stable and so on.

Is that because you doubt you can - perhaps you think there has to be some technique involved, something for you to master? So long as you implicitly believe this, you won't quite get there. It's tricky that way! :-)

POST: The secret of very long and stable lucid dreams (/r/LucidDreaming/)

My feeling is that all of these techniques are indirect - but they all have something in common. This occurred to me a while back when trying to improve my posture, and I realised that all the bodywork techniques were really about... expanding your feeling-sense or presence into the space around you, and everything else falling into line spontaneously. In short: maintaining a relaxed, open awareness that is expanded into the perceptual space around you. What you actually seemed to "do" to bring this about - a body action or mental manipulation - was irrelevant: you could actually just skip straight to it. In lucid dreams, if you let your attention narrow down into the body area, it's a sure-fire way to end the dream. Warnings not to contemplate the dream are essentially warnings against this. Maintaining tactile sensations, spinning around, looking at your hands, is a cheat to keep your attention open. (Implication: it's perfectly okay to think in a dream, so long as you don't mistakenly assume this requires you focus your attention down to the thoughts, thereby withdrawing yourself from the dream environment.)

So, next time you are in a dream, try expanding your sense of presence - expand your "you" and feel out into the dream, to that you are in open focus rather than narrow focus. Note, it's more of a relaxing-out than a forcing-out. Open attention is actually the default once you've got used to it, so what you are doing is leading yourself to cease constraining your attention. You can also try this in everyday life, since the situation there is exactly the same (except for the sensory content). What you'll discover is, your true situation is that of an "open, aware, perceptual space" in which experience arises - whether that's a waking experience or a dream experience. (This realisation allows us to make sense of experiences such as these [Darkroom Vision & Chef Hats & Dreams].)

POST: Became Lucid, and held a meeting with all my dream characters discussing THEIR reality... Anyone have a similar experience? (/r/LucidDreaming/)

Q1: I tried getting a consistent dream character into the waking world. Now I have a voice with me the entire day. Best decision ever.

Q: [Deleted]

I'm sure you do too, it's just that they happen to have the same sound as the one you create with your vocal cords. But your mind doesn't have vocal cords, so this doesn't mean it is "your" voice...

I talked to a psychologist just the other day. Voices and characters in your mind, as with most things mind, is normal as long as it doesn't get to extreme levels. Personifications of aspects of the mind are not uncommon among people.

I totally agree. Anything that appears in mind is "part of you", surely. (Which could go beyond thoughts and into perception of course, if we get more philosophical and metaphysical.)

My sort of joke was that people get hung up on voices that aren't the same as their spoken voice - as if internal voices in their spoken voice was somehow "more them" and others weren't. But really, the only thing that matters is whether mind-content is improving or reducing your ability to live your life as you want to.

...

So - when thoughts appear in your head with "your" voice, are those thoughts always deliberate? Or do they just happen? Because if your mouth started just saying stuff without you willing it, you'd probably get worried. Why aren't you worried when your vocal thoughts do the same thing? If they just happen by themselves, how are they even "your" thoughts? Just because they sound like your spoken voice? Hmm...

I think you're partly replying to the wrong comment. It's /u/luigi_L who's created a permanent voice. Me: I'm just having some fun with the recognition that it is very hard to justify seeing any internal voice as particularly yours (as in: your conscious wilful self), unless you are deliberately creating the thought. "Believing" it to be so doesn't make it so. Just because it sounds like the voice generated by deliberate use of your vocal cords, doesn't make it so. The voice /u/luigi_L has created sounds like a tulpa, which is an apparently autonomous consciousness in your mind (see definition below). The more you look into this, the more you realise that your own internal voice seems more like "the first tulpa", rather than actually you. You are basically harbouring a fictional "you" in your mind, treating it as if it were actually you, and that its statements were your own. A case of mistaken identity!

From the subreddit FAQ, which makes for interesting reading:

A tulpa is believed to be an autonomous consciousness, existing within their creator's mind, often with a form of their creator's initial choice and design. A tulpa is entirely sentient and in control of their opinions, feelings, form and movement. They are willingly created by people via a number of techniques to act as companions, muses, and advisers. Tulpa forms can either be visualized in the mind's eye, or with practice seen as a hallucinatory figure.

Q2: I don't agree with that definition. I concider it correct the moment you add: ";or at least gives that impression." You cannot conclude the definition objectively, but you can't deny that it does feel that way. With that said, I like to add that something that comes with tulpamancy is: "What is a person."
What are you? What isn't you? What does identity mean? What does consciousness mean? Is consciousness nothing but an illusion? etc
You are basically harbouring a fictional "you" in your mind, treating it as if it were actually you, and that its statements were your own. A case of mistaken identity!
It is a good description, though -- again -- some question it more deeply. What is identity?
"Person" is a philosophy, and everyone has his own. Nevertheless, an illusion or not, it usually has a great positive influence on the guy's life.

Yeah, the definition is just a direct quote. I don't personally think that the concept of "being objective" makes much sense when it comes to this, though. There is no "outside" to a tulpa. We can add the caveat words, but I don't think they add anything to the definition, practically speaking. Agreed on "person". I see consciousness as the context within which and of which experiences arise. What "you" are is that conscious perspective, that which experiences. Everything else is content. The distinction between one part of experiential content and another part then becomes arbitrary. We often do it according to spatial proximity (things within the body boundary are "me") and temporal persistence (things that are unchanging or recurring are "me"). In truth though, all of experience - "mental" and "physical" - is arising in one's "perceptual space" or mind. So, personhood is an illusion in the sense that there is no object that we can call the person, but it is real as an experience and as a grouping concept. Then again, even "object" is a concept, we realise - which leads us to recognise objects (bodies) and concepts (persons) as actually on the same level of reality fundamentally (as patterns in consciousness).

POST: Anyone else wake up doubting whether they were really in control or not? (/r/LucidDreaming/)

How would you tell the difference? What test could you perform? And if you can't tell the difference, is there any difference? I'd say they are the same thing: in both cases you would be "having the experience of controlling your dream". Any thoughts you have about that experience subsequently, are another matter.

There may be some kind of distinction but I think you're probably right

Exploring this further, one possible distinction we could make might be to establish: Is our control of the dream "direct", meaning that our thoughts and actions in the dream are what causes the changes? Or is it "indirect", meaning that the thoughts and actions are just theatre? In other words, the apparent cause is also a result of control, just as much as the apparent outcome - and what we are really doing is "re-patterning the dream" via a sort of intention, with action and outcome then being equally "dreamed".

Yes, this is exactly what I meant! Hmm, interesting and slightly eerie stuff.

And then there's the natural extension of these ideas into everyday life: Is it perhaps true that everything we experience (thoughts and body movements and perhaps even perceptions) is a result, and the cause is "before" this, in the form of intention?

This would mean that we are like "shape-shifters", in the sense that we are "perceivers" who re-form ourselves as a pattern by deciding what is to be, and then subsequently experience body movement, and so on, which are part of that pattern. All action or "happening" is actually an outcome as experience, and experience is created indirectly! Or something along those lines. (Obviously we are getting very abstract at this point.)

POST: I just made a breakthrough in my ability to control dreams, here is what worked for me (/r/LucidDreaming/)

Really, if you can conceive of something at all then that's effectively a memory (a thought pattern that exists and you can access) which you can make 3D-immersive and experience more fully. As your post implies, you can't do it by "manually" trying to create the experience (like "drawing it" on the screen of your dream), you have to sort of request-summon it and let it come to you. Just like recalling a memory in waking life!

Q1: Well, I think the question of wether concieving a new idea, structure or labdscape is fundamentally similar to recalling a memory is far into highly advanced neurobiology and well beyond most, if not all, people's current knowledge of the field. I don't feel it is safe to assume the processes of imagining something and remembering something are alike because both are "thought patterns" in our brains.

Hmm. Forget about brains, I'd say, when it comes to this?

We have no access to our own brains (in the sense of a correspondence in type between subjective and objective) and neurobiology is in its infancy. And when it comes to consciousness, there isn't even an idea of what a theory would be like, never mind an actual theory. Memory also lacks a decent account (the location of memories, and therefore the process of retrieval, is still unknown). Nothing much of use for us lucid dreamers. So practically speaking, the important thing is the subjective process, because that's something we can actually investigate. Which leads me to...

Whether a memory or a thought or an environment "actually" exists prior to your experiencing of it or not is pretty meaningless. However, it must exist in "logical space" - it must be conceivable, a possibility. Experimenting a bit, the process of creation and discovery both seem to take the form of triggering part of a pattern, and having the rest of it "autocomplete" into experience. A type of associative traversal or "creation by implication". So "imagining something" and "remembering something" booth seem to be a similar subjective processes - both involve triggering patterns in logical space, it's just that one of them (the "memory") has been activated before, whereas the other (the "creation") has not.

Q1: While I do agree that it is immensly dissatisfying that we as of now do not have the scientific theories and framework to describe dreams and conciousness in a detailed way, I do not think that gives any more credibility to subjective and personal speculations. They remain just that, speculations. While this is frustrating, we really have much yet to uncover about the inner workings of our immensly complex brain. This does not mean we should stop practicing the highly enriching experience that is lucid dreaming or stop developing sucsessfull techniques for mastering it. I just do not think being lucid dreamers gives us any expert understanding of our brain. Secondly, I disagree that just because both imagining and remembering are processes in "logical space", in that they are conceivable, they must be alike. I think the notion that when ideas or constructions share some properties this implicates, or even suggests, that they share all properties is very illogical and wrong. To summarise, I think we should just accept that we do have very limited knowledge in this field for now. As you say, neuroscience is in its infancy, who knows what serious, structured, scientific research might teach us in the coming decades and centuries?

Thanks for your interesting thoughts. EDIT: Tidied things up a bit, apologies for length.

My Short Answer

The concepts we use to describe the external view are not necessarily the ones most useful for describing the internal view. Just as the fictions of “fields” and “matter” prove to be useful abstractions for exploring and optimising the physical, so others may be useful for things like lucid dreaming. One day the two may join up, but we’d be foolish to elevate and restrict ourselves to the ideas in one realm when exploring another. Since science isn’t about truth - rather, it's about creating useful fictions which connect observations and have predictive power - this approach can be equally applied in the shared, waking realm and the dreaming, personal realm.

My Long Answer

I do not think that gives any more credibility to subjective and personal speculations. They remain just that, speculations. . . Speculation based on personal experience is of little help to gaining true understanding.

I disagree with this. Experimentation within personal experience is exactly the way to gain true understanding of how personal experience works as personal experience. An MRI scan of someone's brain, for instance, is no "truer" than the experience the person in the scanner is having at the time. It is simply a different (and still subjective) representation of the same thing, which cannot in itself be grasped.

Secondly, I disagree that just because both imagining and remembering are processes in "logical space", in that they are conceivable, they must be alike. I think the notion that when ideas or constructions share some properties this implicates, or even suggests, that they share all properties is very illogical and wrong.

Of course, I’m not suggesting that sharing some properties means something shares all properties. All that matters is that they functionally share the same properties. What I am suggesting is that in terms of direct experience, when experimenting in a lucid dream environment, one cannot differentiate between the processes of creation, discovery and recall - and that this leads to a useful description.

- All three can be described as the “associative traversal” of a logical space. (By which I mean an abstract configuration space containing the next-steps which might follow from a particular state.)
- The dream environment in effect has the properties of a 3D-immersive strand of thought arising within the perceptual space of mind. In particular, experiential patterns tend to “autocomplete” with their implied next-steps.
- Adopting the approach of “thinking your way through the dream” - by recalling or triggering partial sensory patterns (call them memories or ideas) - is more aligned with the way dreaming actually operates than other methods.
- This can be tested by performing experiments while in the dream environment.

To summarise, I think we should just accept that we do have very limited knowledge in this field for now. As you say, neuroscience is in its infancy, who knows what serious structured scientific research might teach us in the coming decades and centuries.

For sure, but that’s not really relevant to understanding the mind on its own terms. It will hopefully one day link the two sides (although I suspect the answer will be: there is only one side). So indeed, I don’t doubt that it’ll change drastically over the coming decades, and be quite different to the direction of today - what with neuroscientists like Christof Koch turning to panpsychism, cognitive scientists like Donald Hoffman playing with interface theories, and QM theories such as QBism promoting a "private view" description of experience. Fortunately, the absence of theories doesn’t mean the absence of experiential truth - just as we explore the subjective external world by prodding it and discussing it, leading to abstractions with utility and predictive power, we can do exactly the same with the subjective internal world.

POST: [Logline] Down On My Luck (/r/Screenwriting/)

I like the general idea, but it seems a bit light for a feature? There needs to be an underlying purpose and something which explains his death/luck duality. It might be more interesting if (random thoughts):

- His misery is required by "reality" in some way, and that's why he can't permanently die (he must suffer so that others can be happy).

Then:

- If he gets into happy situations, "reality" will generate events to kill him to reset his circumstances (he must suffer so that others can be happy).

And:

- The manner of his death dictates the situation he wakes up in, with hilarious consequences and much irony. (Lacking inspiration here, but this would connected by imagery: if he died in a swimming pool he would come to as a lifeguard, if he died as an aviator we would come to cleaning out an aviary.)

The main character's discovery sequence is: finding he can't commit suicide due to luck; eventually finding a way and waking up alive; learning he can't die; deciding to turn things around and be happy only to get wiped; realising he's not allowed to be happy; finding a "cheat" in the definitions of happiness and death to escape the cycle and so allow both himself and others to live happily ever after. For maximum Sandleresque humour possibilities, search-replace "others" with "otters".

Persistence of Vision

Logline: A suicidal optician overcomes a series of unlikely interruptions to take his own life, only to discover that his ongoing misery is built into the structure of the universe. Faced with a choice between eternal unhappiness or the destruction of all existence, he must use his spectacular skills to hack the prescription of reality itself. Unfortunately, the laws of nature do not see things his way...

POST: Why does film make physical reality look more interesting? (/r/TrueFilm/)

An image (moving or otherwise) can have a beauty which is somewhat independent of the subject matter, and instead arises from the more abstract form of the image itself. This includes the way the edges of objects are aligned, their proportions and position in the frame; the way the movement of the camera matches the movement of an actor and follows a particular pattern; the choice of lighting to create additional shapes and contrasts; the colour palette chosen to create appealing relationships. And that's before we've gone into contrasts of meaning and evocation of archetypes, etc. As a random example, even this frame of an annoying man leaning against a car can be in some way beautiful and ultra-real, because of the alignment of the lines of the car, the contrast between machine and natural backdrop, and the pleasing (although now overused) orange-and-teal palette.

A good if extreme version of this can be found in the UK C4 TV series Utopia, where every scene was carefully framed and the palette tightly controlled to give a hyper comic book type effect. See this brief article and check out the images in this search.

Q1: And that's before we've gone into contrasts of meaning and evocation of archetypes, etc.
Could you expand on that? Thanks!

It's a bit of a meandering topic - but objects and relationships trigger their extended patterns mentally and physically in the viewer. In the same way as the colour "red" might produce associations of heat, and "blue" cold, so other forms similarly. Note, by "produce" I don't mean they trigger thoughts-about it; they actually trigger the direct experience within you, to a subtle extent. In real life, objects and forms and associations are just scattered around the place, in a mess of unstructured background. In a film, however, the scene is deliberately constructed and the environment is more "pure" - it is an stripped down set of meaning, focused. So the samurai sword mounted on the office wall and the red tie worn during the business conversation evokes by association additional meaning about and for the scene. Rather than just aesthetic beauty, we also create a conceptual structure which can have its own elegance. That kind of thing!

POST: Symbolic vs literal storytelling and defense of american style (/r/TrueFilm/)

Actual phenomenas outside the mind are much more interesting for some reason.

I've never actually encountered a phenomenon outside the mind, and neither have you...

Philosophical retorts aside though, movies in general face the problem of meaning. Having it, conveying it. And to tackle this efficiently, they of course must connect to our own experiences - to "real life". But this does not correspond to being "realistic" in the sense that you seem to mean it. When you wander about your daily, "realistic" life, you encounter all sorts of objects and circumstances which do not just represent, but are literally experienced as a network of knowledge. Decades worth of accumulated context are directly felt in each encounter, whether that's while on safari or during an exchange at the coffee counter. A film doesn't have the time to create "the memories you and I take for granted" from scratch. The format lacks the ability to build up those extended patterns. So it taps into pre-existing ones directly. Fortunately, our culture already contains, and imprints its participants with, vast interrelated "networks of meaning* - and all films call upon this. The so-called "realistic point of view" you see in American sci-fi is heavily dependent on this; every romantic comedy uses it; and the film-making process in general relies upon lots of techniques derived from it. See for example: the 500 Days of Summer palette theory, or the quandrant system in Drive. These are levels of symbolism also. Symbols are "sensory inputs which trigger extended patterns of meaning". Colours, geometric arrangements, outlines, shapes, objects, houses, spiders. Real life is symbolic, and all films reflect that to a greater or lesser degree. Any realism/symbolism divide that you draw is in fact arbitrary. What does this "mean"? It means that the spider in Enemy is in fact a real spider. As real as any spider you've ever encountered. It's just that for your entire life so far, you've been misunderstanding what "spiders" actually are.

You say this but then the rest of your post is philosophical! :D

Yes indeed. That was my little trick I played, I suppose. :-)

I won't labour the point because we're drifting from film discussion to the nature of experiencing here, but since film is basically all about producing experiences, let's explore it a little bit... EDIT: I did labour the point, after all. I would strongly assert that all onscreen images and real life encounters are pointers to, or activators of, emotional and mental states - as part of larger patterns. I'd disagree there is a fundamental difference between physical-literal and symbolic. The difference is merely one of personal historical encounters. We might tell ourselves a story about light and retinas and visual cortexes - it's our current narrative about "what happens", although one that has changed constantly over the decades - but that's really not our actual experience. (What were people's lives like, before brains and photons were discovered?) What we

experience are images, sounds, textures, emotions, and "felt-meaning" arising in a sort of "open perceptual mind-space". When I see an apple, I don't see a "round red shape with a bit on top". I really do perceive an apple. A complete sense of appleness appears in my "mind-space" with all its implications and meanings and context immediately present. If I'd had a terrible apple-related bullying incident as a child, the "colour" or felt-knowing of that incident would arise too. In a very real way, when I see an apple I experience the whole world and my entire history through the context of that apple. When onscreen, two men shake hands, is that literal? Literally two five-fingered objects temporarily intersecting? When the uncaring lawyer always wears a bright red tie and the edges of his eyebrows are slightly upturned, is that literal? Literally just a red tie and unkempt eyebrows? Or does it trigger a larger pattern that tells you something about his character?

Now, I know what you mean really. You mean something like:

- "Could I see the actual image displayed onscreen, with my own everyday eyes, while walking along the street someday?"

And your own mental filter doesn't really like things that stray too far from this. That might be an interesting to explore, personally, actually. I wonder whether, when you watch films, you are a person who thinks-about what they are seeing as they watch it - verbally assesses it and works it out - or a person who experiences it via the felt-sense that it triggers within you. The former tends to prevent a direct experience of the extended meaning, I find. If you are literally thinking the words "ah that's a spider representing a woman's power and the entanglement of influence over all areas of life" rather than directly-feeling it, then obviously it kinda reduces and ruins it, and makes it into a reflective experience rather than an immersive one.

I also liked the spider over the cityscape as it reminds me a feeling / "vision" I have of my own...

That phrase "feeling/vision", the experience that comes with that for you, likely encapsulates exactly the sort of thing I am talking about, I'd say.

What i would argue is that it would be inefficient for the brain to activate all those associative neurons every time you see an apple.

I'd say that the brain is "dumb" and it doesn't activate or create anything intentionally. It doesn't "do" anything. What happens is more in the manner of a passive pattern completion: a part of an pattern is stimulated and the extended pattern is correspondingly activated, but to diminishing extents as distance increases. In effect, every stimulus activates the entire brain as one pattern, but the level of activation varies proportionally. A metaphor for this might be dropping a tank of water on a mountainous landscape, which very rapidly flows across the landscape. The volume of water represents the intensity of activation of that part of the landscape. A short moment after the task is dropped, we see the distribution: intense activation at the drop point, and diminishing activation along the pathways leading away from that point. Note: the landscape doesn't "do" anything to activate those pathways; it is simply there. (Extra bit: every time water passes along a path, the path is deepened and so becomes more likely to be activated in future.)

It has to work this way, because otherwise there would be no such thing as an apple. Think about it: when you see an apple, a "circular red shape with a bit on top", why do you perceive an apple? What exactly is an apple? (Hint: it's not "out there" in the same form as it is perceived.)

I suggest that an "apple", like any object, is a collection of all previous image impressions from all possible angles which have become part of the same extended pattern. "Apples" aren't things at all. An "apple" is just a massive set of dumb patterns which have become intensely associated with one another, along with the pattern "A - P - P - L - E". So you're right: the brain doesn't create a whole new apple that is unrelated to the apple in the world. It doesn't need to. Because the only apple there ever is, is the "apple pattern" in the brain. And the same applies, therefore, to "the world". Which loops back to me saying earlier:

- "I've never actually encountered a phenomenon outside the mind, and neither have you..."

If this wasn't the case, then film as an art form wouldn't work.

Sometimes, you just don't get a movie when you watch it.

Yeah, agreed and this and also the retroactive re-contextualisng that can happen. I find this very interesting. Don't you think that the more "symbolic" a film is - the more abstract it is in at least some of its patterning - the more flexible and meaningful and applicable it can become?

I don't necessarily mean spider-wives in that case. I just think that films which provide you with a new abstract relationship which becomes overlaid like a template over your life in the week which follows, and so makes new sense of it. It's as if you'd never really thought about the idea of, say, a triangle before. You see a film in which the characters and objects are often arranged in a triangular relationship onscreen, with positions in the triangle corresponding to particular properties. For days afterwards, you notice things in the everyday world being arranged in that way, and discern meanings that you hadn't noticed before, which in turn update your interpretation of the film retroactively.

The Philosophy Section

Photons and so on are basically invented concepts - what one might call "connective fictions" to link our observations together. All that you ever actually experience are those observations (consisting of the experiencing of image, sound, texture, feeling). You might choose to infer that such things exist in some sense prior to experience, but it's not in a sense that you ever actually experience. Really, that "world beyond experience" is just a thought you are having - inside experience. The same, in fact, applies to the idea of brains as the "doers" of experience. Truly, you never experience being or using a brain at all. Any brains you observe always arise as images-sounds-textures inside experience. This goes back to George Berkeley and his Three Dialogues, where he says that all experience arise in mind and that the concept of a "solid, external substrate" which lies behind experience is just that: a concept. We simply confuse the stability of experience with there being an external foundation that persists beyond it. There is no evidence of such a thing. Patterns of experience do not, in fact, require substrates as an (unfalsifiable) explanation. More recently, we have fallen into the habit of viewing our theoretical abstractions as "real", often treating them as being more real, more "primary", than direct experience. Popular science publications have always done this, but over the last 30-50 years actual physicists, as they dismiss philosophy and assert models as "true", have made the same mistake. Physicist N. David Mermin wrote an good article about that here.

The Film Section

It's fascinating, that film can do that - change the meaning of the world for us - isn't it? And it's not that we have to actually think about the film for this to happen. The film just does leave an imprint on us, and the world appears differently, automatically, as a result of this. It makes film a very powerful thing, beyond simply entertainment or even being art. You can actually stimulate the effect in your daily life directly, without watching anything, but that's drifting a bit off-topic really. Well, your original post turned out to be quite thought-provoking eh!

POST: Can we formulate panpsychism such that it doesn't sound completely ridiculous? (/r/philosophy/)

[POST]

EDIT: This certainly got away from me. I was hoping to keep it short, but I also tried to cover a lot of ground. The result is that it is not as short as I'd like it to be, nor as detailed as I wanted it to be. I'd appreciate any responses. Thanks very much.
EDIT 2: I should be more clear about my project here. I'm not even really endorsing panpsychism (or if you prefer, panprotopsychism). I'm pointing out the reasons why it has some appeal, and then defending it against a particular objection: namely, that it is ridiculous to think that fundamental particles could have full-blown conscious experiences. I will (quite briefly) argue that we can.
Panpsychism, for those who are not familiar, is the view that all matter is mental in its fundamental character. There is something mental, phenomenal, or experiential about all matter-- right down to the electron. It sounds like a bizarre view, but it has some appeal and is gaining traction.
For those of us who are convinced that there is a Hard Problem in explaining how conscious experience can arise from a physical system, the doctrine of panpsychism offers a way out.1 If panpsychism is true, we know where consciousness comes from: it comes from the mental or proto-mental properties of the matter which comprises it.
Galen Strawson goes so far as to argue that if physicalism is true, then panpsychism must be true. That is, if the universe is comprised of nothing but physical matter, and consciousness exists in the universe, then physical matter must just be consciousness. consciousness must just be something physical. Otherwise, consciousness "emerges" from nothing at all-- a phenomenon sometimes called "radical" or "magical" emergence.2

Still, it seems like panpsychism solves one problem while raising others. How could something like an electron possibly be conscious? How could we even entertain the idea? Some may say that we must be pretty far afield of the truth to give panpsychism any credence at all.
But perhaps it's possible to characterize the mental content of matter in such a way that it does not sound completely ridiculous. In his Two Conceptions of the Physical, David Stoljar provides one possible avenue for exploring this possibility.3 According to Stoljar, there are two kinds of physical properties. There are t-physical properties, which are the sorts of properties which are explained by physical theory. If physical theory talks about a certain property, than that property is a t-physical property ("t" for theory). On the other hand there are o-physical properties, which are those properties of objects which comprise their intrinsic character. t-physical properties are grounded by, or have their basis in o-physical properties ("o" for object). In other words, o-physical properties describe the properties of the object which make it the kind of object that it is. The t-physical properties are those properties which explain why it's behavior is in accordance with physical theory.
There is an intuitive shift to be made from panpsychism to Stoljar's two conceptions of the physical. Perhaps those o-physical properties which describe the intrinsic character of an object are also the mental or proto-mental properties described by panpsychism. In that case, physical entities would be mental in their essential properties. And those mental properties would provide the basis for the way physical things behave as described by physical theory. As David Chalmers explains, this approach might kill two birds with one stone. On the one hand, it provides an explanation of the intrinsic properties which ground physical relations and dispositions. Physics tells us about the relationships between physical things, but not about an intrinsic character to ground those relational properties. Augmenting our definition of the physical with an essentially mental character might plausibly solve that problem. On the other hand, it provides a solution to the hard problem of consciousness. If matter is essentially mental, it is much easier to explain the mind arising from the brain.
To be sure, this still sounds like a strange metaphysical thesis. One might still object that it leaves us with a stranger metaphysics than that with which we started. We started with a Hard Problem, and no we're left with conscious electrons. Is that really an improvement?
To answer this question, we must explore the meaning of "consciousness" as it applies to an electron. Could an electron be said to hold beliefs, see colors, hear music, and so on? Certainly not. No one argues that electrons could have sophisticated experiences. But could they have any experience? It seems absurd that they could, but then, if they don't, what is so "essentially mental" about them? There are two possible problems the panpsychist faces at this juncture. The first is to attribute too much mentality to fundamental particles, which would be absurd. The second is to attribute no mentality at all to fundamental particles, in which case the assertion that electrons are "essentially mental" is empty and meaningless. Moreover, attributing any mentality whatsoever to an electron seems ridiculous, so it seems like the panpsychist must face one of these two absurdities.
Despite his predicament, I think the panpsychist has a way out. Consider the higher-order thought (HOT) account of consciousness. According to this account, a mental state is conscious by virtue of our having a higher-order thought about it. My sensory states are not therefore conscious-- they only pop into "the light of consciousness" when the spotlight of higher-thought comes to rest on them. I take this to be an independently plausible theory. Cognitive psychology has shown us time and time again that our conscious experience is much narrower than we often take it to be. This makes sense; as soon as we want to pay attention to something we shine the HOT spotlight on it, so to us it seems that everything is in the spotlight all the time. But that just isn't the case, as famous selective attention tests have shown.
I believe the HOT account of consciousness can save the panpsychist from absurdity. If electrons are somehow mental in their character, they can have a sensory mental character but lack a conscious mental character. Unlike us, they lack the sophisticated mental machinery to access their own intrinsic phenomenal character. Therefore, also unlike us, there is nothing it is like to be them. Despite the fact that there is something mental about them: namely, that they have phenomenal states.
One final bit of explanation. It might seem a bit ridiculous to attribute sensory states to an entity but not attribute to that entity any consciousness. But actually, I think we can sympathize a bit with the electron's lack of consciousness. I have often suddenly come to the realization that I have been having some experience without realizing it. For example, I will realize that I've had a song stuck in my head but not realized that I've been replying the lyrics over and over. Or I will realize that I've had a slight headache but not been thinking about it-- despite the fact that it has actually been bothering me, even when I didn't realize as such!
Perhaps these experiences are something like the existence of electrons under this formulation of panpsychism. They have some intrinsic phenomenal experience which provides the categorical grounds for their behavior, but they have no access whatsoever to that experience.
I hope that if nothing else, the links scattered throughout this brief exposition have provided some food for thought to those interested in the subject.
1 If you aren't convinced that there's a Hard Problem, panpsychism is likely to sound like utter nonsense, and reading on will certainly not convince you. Arguing for the existance of a Hard Problem is beyond the scope of this brief exposition.
2 A counterexample (employed by Strawson) is the property of liquidity. Although liquidity emerges from a system of molecules, it does not radically emerge. The property of liquidity can be explained by reference to the property of the constituent properties.
3 Stoljar does not endorse this interpretation of his view, but other philosophers have. David Chalmers, in particular, describes Stoljar's physicalism as a kind of panpsychism.

[END OF POST]

Thanks for the thought-provoking post.

I'm thinking: is the basic issue not just that of mixing up consciousness, conscious-of and self-consciousness?

Conscousness/of/self

An electron isn't conscious - rather it is consciousness. That's what it is made from, and everything else is too. All things therefore have being-awareness, the experience of being itself as itself. This is not the same as reflective consciousness.

From there, we have:

- Conscious-of: If there was patterned structure within the boundary of the electron, then the electron could be said to "experience" or be conscious of that structure. For a human, this means the sensations, perceptions, and thoughts which arise within themselves.
- Self-consciousness: This would be the ability for something to (incorrectly) identify with one part of the structure within its boundary and not another. This is what humans do: They identify with certain sensations, perceptions, thoughts (within themselves) and not others.

Within this, we would then go to more subtle structures, such as directed attention (often described as a "torch" but really better referred to as a "filter" perhaps).

The Blanket Metaphor

For this overall picture, I quite like the metaphor of a blanket of material whose only property is awareness. Laid out flat, the blanket would only experience being-aware. It wouldn't experience being aware of anything; it would just be "consciousness". It would have no perceivable boundary; it would have no characteristics at all. Until, that is, folds or ripples were made in the blanket. At this point, the blanket would be "conscious of" those patterns. Those folds and ripples would be its "world", as far as it was concerned. Patterns would change and shift and over "time" (measured as one shift relative to another) the world would become different. However, perhaps one part of the pattern would remain reasonably consistent or change very slowly. As the only consistent thing in its world, the blanket might incorrectly identify that part of the pattern as "itself" - confusing its knowing of being unchangingly simply being-aware with the persistence of one of the experiences, the content of its awareness. This would be "self-consciousness".

Worlds, Ripples and Nonlocality

I'd say the bit that comes after this, though, is the form in which facts-of-the-world are then present. The notion of a literal extended-in-space world that is "external" to localised peaks of consciousness starts to seem dubious. The world as experienced may be better described as a shaping or enfolded patterning of consciousness within that area. This would mean that the enfolded topology of a region of consciousness would be identical with its experience of the world (and basically would be the world, for that region). Furthermore, one's mode of thinking would deform the topology as much as sensory experiences would - one would to an extent literally experience one's beliefs. Referring to the blanket metaphor: In a sense, the "blanket" is simultaneously everywhere, only the "patterns" are located. The "blanket" is non-spatial and non-temporal; the whole world is therefore within it at every point. (Obviously this is trickier to imagine, because the picture we have of a blanket is spatially extended - however, we can see that it is all "blanket" and that "blanket" is everywhere and nowhere.)

Wow thank you for this. I have argued for exactly this for a while (and below) without realizing that the terms I use interchangeably and make sense in my mind because I understand it conceptually might be very confusing for people who think of consciousness in other terms. (I'm not the gold giver by the way).

I completely empathise - I've been wrestling with ages to get terms that make sense to more than just myself (consciousness, awareness, everything means different things to everyone). It's a painful process!

Turns out an excess sprinkling of hyphens and italics is the way forward! ;-)

Q: I like this formulation. A while ago, I had the realization that "this" (my personal experience) is what my brain actually "looks like" in the sense of what matter or the substance of the universe actually is. Ever since I've been trying to formulate it in a way that other people can understand without having had that personal experience. I'll try to see if this helps if you don't mind.
To start, strip yourself of all assumptions and truths you believe about the world. Reduce yourself to the most basic experience, and examine what it is that exists. It is clear that this, what you are experiencing, exists. There are qualia of different natures: colours, sounds, shapes... There is also a sensation of a sort of continuous stream of information feeling like it originates in the "center" of this experience, yet nowhere and everywhere at once. Examining the qualia, you can see most of them are static, except a few connected oblong shapes, whose movements seem to correspond some sensations in that continuous stream of information. Intuitively, it feels like commands are originating in this stream of information, commanding these oblongs to move. Let's call them the body. Commanding the feet (the bottommost oblongs) to move around seems to cause the entire field of qualia to change. However, there are some patterns to this change. For instance, an area of a certain colour may grow larger and larger, until it stops, the feet can't move anymore, and there is a new sensation at the point where the consistent area is closest to the body. We'll call that sensation touch. Moving the feet in a different way, you experience the consistent area of colour move sideways, until it disappears from your experience. Then, moving the feet a different way again, the consistent area of colour reappears. From examining your experience like this, a few things become clear after a while: There appears to be some sort of "things" which cause certain predetermined qualia to appear by affecting the body. For instance, the hands are stopped with "touch" at the exact point where the areas of consistent colour begin. You conclude that there must exist some "things", separate from your sphere of experience, acting their influences upon what exists as your personal experience. However, you cannot access the "thing" as it exists by itself. You can only access the influences the "thing" works on your sphere of experience. There appears to be a sort of "space" to move around in, but the body is always at the center of the experience. Further, you notice a lot of "things" are shaped very similarly to the body. And these things tend to move and create information very similar to the continuous stream of information. Through looking in mirrors and exchanging information with these things, you conclude that "the body" is also one of these "things". You conclude these "people" all must have spheres of experience centered at their bodies, with their own continuous stream of information. Hence, in their spheres of experience, they experience your body in the way you experience theirs: as a "thing" acting influences on their experiences. Further research leads you to know all people have an organ in their heads, and the nature of the activity in this organ, the brain, tends to correlate with the nature of the activity in their spheres of experience. You have come to believe in a kind of physicalism, that all that exists are these "things" you can describe through information gathered in your sphere of experience. Yet, the true nature of these things are inaccesible to you as anything but the reflections they cast in your personal experience. Just like the true mind of a person is inaccesible to you, except as this image of a grey lump transmitting electrochemical signals, as which their mind appears in your personal experience. Is there any reason to believe this gray lump is special in the domain of "things"?
Occam's razor tells us we should prefer an explanation of these spheres of experience which does not assume some sort of special intangible property assigning mind to these brains but not other matter. Is it not reasonable to assume that a "mind" is simply what a brain "looks like" when its existence is not seen as a reflection caused by sensory input into some other mind?
Just in the same way as there is an inaccesible property to other objects. Their "true" nature as objects in space: That which exists outside your personal experience and is the cause of you "seeing something" at an area in your experience. Is there really any reason to believe the "true nature" of a brain and a chair is fundamentally different? The brain contains and manages complex information whose true existence takes the form of complex qualia like "feelings" and "memories". However, the basic unit making up qualia, let's call it "consciousness", is just "what the mind is made of". Which is exactly the same as "what the chair is made of", only configured differently. Here's where IIT falls short. It is in a sense similar to this kind of panpsychism in the sense that it says mind is something that appears when matter is arranged in a sufficiently complex manner. However, it claims that matter fundamentally has a different sort of existence from mind. I.e., not only mind, but consciousness appears only when matter is arranged in a sufficiently complef manner. You cannot make one thing from another thing which has a fundamentally different kind of existence. IIT, as I understand it, claims as soon as matter reaches a certain treshold of complexity, 'pop', the kind of existence which we call consciousness appears. Panpsychism on the other hand would claim "consciousness" is the intrinsic nature of matter, and that complex phenomena like "feelings" are simply consciousness arranged to contain that information, the same way we can observe "experiential matter" to be arranged to encode information in our brains.

Good stuff. Working from direct experience onwards is definitely a key approach. Everything you experience exists as experience, and if you imagine turning off your senses, you find there is an open unstructured background to it. (I had a fun play with this in a post elsewhere. ["Why did the devs implement dreams?" /r/outside]) If you shift your perspective to this background (and it can be done, simply by deciding) then that sense of the world passing through you becomes prominent, and the nature of objects becomes clearer. You have to be careful when pondering this to stay 1st-person and not drift into 3rd-person thinking-about mode. That way you realise when you are supposing "external things as the source of experience" and so on. It's important to realise that we never have an experience outside this perspective, no matter what clever conceptual frameworks we come up with.

> Is it not reasonable to assume that a "mind" is simply what a brain "looks like" when its existence is not seen as a reflection caused by sensory input into some other mind?

Or rather, that a "brain" is what a mind looks like, as an image?

If "awareness" is the fundamental property, and everything is patterns of that, then all reality has an experience of being-aware, of being itself. Sufficient complexity is what allows one part of a pattern to reflect upon itself, using patterns within itself. Meaning chairs and brains are indeed the same, fundamentally. Complexity doesn't change the nature of things, but it does allow more degrees of freedom.

Cristof Koch has in the past taken IIT and then adds to it that: "consciousness is fundamental". There's a recentish article by Koch on panpsychism here [https://www.scientificamerican.com/article/is-consciousness-universal/] which is worth a read.

It still doesn't get there though, because it still has a duality to it that you can't find in direct experience.

EDIT: Excuse the major extended rambling on my part. You're about to see how difficult this stuff is to put into language, and that when you do attempt, it usually sounds mystical and slightly nonsensical... Perhaps a bit of dialogue can clarify it though! Thanks for engaging in the discussion. If nothing else, it means I'm forced to try to describe it more clearly (or not).

Steps Along the Way

> It might be confusing if you're using it to explain to someone who doesn't quite get the idea of panpsychism yet.

It's so often the case that we have to describe things "incorrectly" for a while until we're along the path a bit, at which point the context has shifted and we can reformulate that description. The "brains and images" concepts definitely fall into that category. And "standard panpsychism" itself is really a step along the way. It still assumes a fundamentally n-dimensional spatial-temporal world. But we leave that once we've established the "matter" of the matter, when we start to see the implications of a "single nonmaterial material".

> I don't have the time to read the article by Koch this week or the next, but I liked that post of yours.

Personally, I wouldn't bother with the Koch article except for context, if you are already on-side with our discussion so far. But I feel obligated to include links like that in an "other opinions are available" way. :-)

> this open field in which experiences unfold themselves, if I understand you correctly, would in the context of panpsychism represent the entire universe?

Right. Although to say "universe" is even too much, because "universe" would be patterned content. This is before that. But that' just a language thing - if we say that the term "universe" means "all patterned content" then the universe is entirely within and made of that open field, then we can put that aside.

Whirlpools Reviewed

> I believe this is the separation between those who believe we all are fundamentally the same "I", or "God" if you will, and those who believe we are fundamentally separate "souls" (one blanket per person). . . I tend to be in the former camp

I believe we can join the two together, and solve most of the problems you pose. We've already done it, in fact, we just haven't realised it. The whirlpools metaphor is great, but it has the difficulty of being "spatial" so it only goes halfway. (The blanket metaphor is identical in this respect. The whirlpools really correspond to localised little circular folds within the blanket metaphor.)

It leaves us with our the experience of the body, mind and world (specifically: sensations, thoughts and perceptions) appearing within the perimeter of the whirlpool. But... where do they come from?

If every person were to be an individual whirlpool, how do we perceive one another at all? How does that information "cross the space" between whirlpools? What are the boundaries of the whirlpool?

The answer is to reconfigure the metaphor a little.

Perspectives and the Enfolded

To say the "world is within you" doesn't just mean that the present moment sensory experience is within you. It really does mean the whole world - all patterns everywhere - are within you right now and you are actually experiencing it at this moment. However, only one aspect of it is "unfolded" as senses; the rest is "enfolded" into the background, simultaneously everywhere.

Metaphors:

- During day time we see the sun shining in the sky, we do not see the stars. But the stars are still there, it is the brightness of the sun that conceals them. Just so, visuals and sounds and textures conceal the subtle global felt-sense in the background of experience. This global felt-sense is the entire universe, summarised.
- Imagine a stretch of unbounded water. Waves and patterns within it, your gross experience. Now, take some coloured dye and place a drop into the water. From the perspective of the water:
  - Spatially: The colour is simultaneously everywhere, while being nowhere.
  - Temporally: There is no record of a time when the colour was not there.
- To take on the ultimate perspective of awareness is to take on the perspective of the the colour rather than the patterns within or structure of the water.

So let's return to being-a-person. Language will cause us problems here, but we can get halfway.

You are not a person, you are a perspective. An area of awareness, made of awareness, but unbounded (because it is non-spatial and non-temporal). Within every perspective is everything, enfolded. Because everything is enfolded everywhere. Your present moment sensory experience is an unfolded aspect or pattern of the complete enfolded universe. Your felt-sense is your experience of that everywhere. If you think of yourself like this, as a "perspective" that is *tuned-into" a particular part of the overall pattern, then you can solve the other problems. If you release a hold on your present attention, you will find you relax and deepen as the unfolded aspect dissolves into the background of experience. The waves settle and you identify as the colour-that-is-everywhere, or the entire-sky (with both its stars = universe of all patterns, and its sun = present moment experience). Your present moment becomes unformatted, dimensionless, timeless.

The Overall Picture

The implications of this could be summarised thus:

- The only fundamental property is awareness or being-aware.
- The "universe" is all patterns in currently formed in awareness.
- A "person" is a "perspective" which has experience in the form of "unfolded" sensory experience and "enfolded" background experience.
- The "enfolded" background experience is actually the entirety of patterning everywhere. By which we mean "all existence" not just the post-big-bang universe we theorise in physics.
- All information is accessible to you, to be unfolded, because all information is everywhere, enfolded.
- Deep sleep or meditation corresponds to there being no unfolded content in your perspective.
- Death of the body just means those particular bodily sensations no longer appearing.
- True dissolving would mean the ending of the "perspective". But this cannot be comprehended, because the "perspective" is not spatially or temporally defined.
- Your absolute true nature is the true nature of everything: simply unpatterned being-aware.

Phew. That's my best attempt for now.

Q: Perhaps a bit of dialogue can clarify it though! Thanks for engaging in the discussion. If nothing else, it means I'm forced to try to describe it more clearly (or not). It's appreciated. It's difficult to find occasions to genuinely examine these perspectives with some attempts at logical rigour to make sure what you're saying is meaningful. Pretty much the only places I've found to discuss "mystical" matters are the psychonaut subs, and the environment there isn't very conducive to inquisitive rational analysis. In order to be avoid some confusion, I believe it's a good idea to introduce two terms. The transcendental "I" , the "spotlight self", and the "ego" (not the freudian one). Essentially, the "I" is the blanket, the "spotlight self" is the particular pattern, all the sensory and mental activity which makes up an individual mind, and the "ego" is a person's sense of being a separate acting agent. The difficult part of trying to think of everything as one consciousness is the question of "why am I experiencing 'me' then, and not someone else, or everyone else?". There's some intuitive perception that you're aware of everything within your consciousness. This can be helped somewhat with examples like the control of your breath, which clearly passes in and out of the spotlight self multiple times a day, demonstrating that what the average person thinks of as themselves is not a static thing, but rather a conglomerate of experiences changing in nature continuously. From there a better understanding of how a spotlight self is an occurance in a greater field of self might make more sense. Noone has any trouble understanding why a cup is not a different cup: they're different occurences in the spatial model people are familiar with. In the same way two "minds" are different occurences in the conscious model. I don't know if it's very clear to call it a perspective, because it's a very antropomorphic and spatial term. It might be better to say that these experiences are, and they exist fundamentally as consciousness, and when they exist within the conglomerate of experiences that is the spotlight self, they are experienced as a part of that loose collection of experiences. These collections contain basically only one constant component, which is the ego. The ego is the experience of other experiences being evaluated and manipulated, interacting, in this spotlight self. The ego is the individuality of a person, and what most people identify with. The point is that the source of the feeling of "me" as an individual, is the same as the source of the feelings that make up "my mind", meaning no one but "me" can experience "my mind". So if you clear your mind completely, you'll see that this ego was just another one of the experiences in this field of consciousness. Nothing fundamental. Just like what the ego thought was experiences happening to it. It's curious though, how it's always the same set of experiences that are unfolded. You don't go into deep sleep and wake up in a different room as a different person. And there's lots of different instances of such unfolding, each separate. It's really difficult to come to terms with how my mind is a perspective arising in this field because of how mind-bending it is. I guess the point is when you experience the whole of it, you don't experience the individual perspectives that occur in it. What's difficult is for me to reconcile is that in some sense when I enfold my spotlight self and try to experience the whole, in some sense it's still jonluw trying to experience the whole, nlt the whole itself, since jonluw can recall the experience. Jeez, this is difficult to write about. The Tao that can be named is not the real the Tao and all that.

Thanks, I think we can get somewhere here. So, if we talk about selves and so on we are still talking about partitioning the content of experience in some way. I basically say "this part of experience is me, the rest is not". The "ego" is our identification with one part of experience and not another part of experience. Why is your arm part of you, when the cup is not, for instance?

The distinction is surely arbitrary and is simply convention:

- We make the distinction based on spatial proximity. Perceptions that are near the point-of-view are assumed to be "me". In particular, bodily sensations are assumed to be "me" whereas visual perceptions not near the body sensation are assumed to be "not me".
- We make the dissociation based on temporal proximity. I intend my arm to move, it moves shortly afterwards. However, I might intend all sorts of things - passing thoughts - all the time that arise as experiences later. I don't say I caused them and they are part of me, though.
- Things that seems to persist we identify as "me", things that are fast changing we see as "not me". For instance, body sensations and thought locations persist and

recur; the scene around us changes dramatically all the time as we "move about".

All of this, though, occurs in the same "open space". (Yes, "perspective" is an awkward word and I'm not all that keen on it. I mean it more in terms of "assuming a perspective" or "taking a point of view" in experience. Unfolding this rather than that.)

Obviously, when you let go of all content then you are not really a perspective anymore. A perspective is something you temporarily become.

So if you clear your mind completely, you'll see that this ego was just another one of the experiences in this field of consciousness. Nothing fundamental. Just like what the ego thought was experiences happening to it.

Right. All that is fundamental is the being-aware. None of the content is fundamental, whether it is being experienced unfolded or not. And by content we mean both the current experience, the background facts of "this world", the broader patterns of "all worlds in existence". If you let go too far, you stop being/having an experience completely and totally dissolve as an apparent separation in Awareness.

The point is that the source of the feeling of "me" as an individual, is the same as the source of the feelings that make up "my mind", meaning no one but "me" can experience "my mind".

Different "spaces' could have the identical experience, maybe? Not sure on this. You could "take on the perspective" of my position right now. But this would mean you'd also be taking on the present moment in its entirety, including memories. So you'd actually just become TriumphantGeorge.

It's curious though, how it's always the same set of experiences that are unfolded. You don't go into deep sleep and wake up in a different room as a different person. And there's lots of different instances of such unfolding, each separate.

Well, you don't know this, perhaps. There could be a complete discontinuity in the arising experience and you (as an open space) might be unaware of this.

e.g. The experience of being a Japanese Professor could be arising - experiencing from the perspective of a Japanese Professor - and the next step you are experiencing from the perspective of Jonluw typing at the computer. Unless a memory was available of the previous experience (i.e. there were traces of the Japanese Professor Walking experience in the Jonluw Typing experience), you would not know.

I guess the point is when you experience the whole of it, you don't experience the individual perspectives that occur in it. What's difficult is for me to reconcile is that in some sense when I enfold my spotlight self and try to experience the whole, in some sense it's still jonluw trying to experience the whole, nlt the whole itself, since jonluw can recall the experience.

Right!

For as long as you try to do this while holding onto a point of view you won't be able to. If you do release your hold on that point of view, however, this means when you re-adopt the perspective of Jonluw, you perhaps won't have the memory. If you let go of the Jonluw experience absolutely completely then you may reattach to another perspective. If you release too far, you may cease to be a partition at all?

The phrase "pure perceiver" might be a nice one to adopt for this discussion; it's the "most subtle perimeter". The three-dimensional camera, as it were.

See, I believe what we see as objects within each spotlight self experience, reflect some nature or behaviour of the field of consciousness.

Right. That we see consistencies simply means there are persistent generalised patterns, though. This is not to be dismissed; they are the channels along which the experience of "this world" forms, and while we are in that context then this is quite important!

It means the world isn't subject to eternal, independent laws; it does mean that generalised regularities can be seen as incorporated within consciousness in the same way as the actual experiences.

Basically, I think the entire physical sciences are a very advanced form of the blanket metaphor.

Yes, the blanket metaphor says "there's the fundamental" and then "everything else is folds". Anything we observe or become corresponds to such pattern. The generalised regularities of science (as noted above) are such patterns.

So even though it's one continuous blanket, I can still identify and describe with physics, one relatively simple fold and one ludicrously complex fold.

Right. Physics, say, is an accounting of a particular subset of folds. (And also, as a subject and mode of thinking, takes the form of a subset of folds.)

Scramble these nerves, and there would be no jonluw. There'd still be a transcendental I, but the experience of jonluw would not be manifested in it.

Transcendental I (the blanket/property), pure perciever, perspective-of-jonluw, ego of jonlaw.

This is important because what we can see in our physical model reflects what is going on in the world of actual existence, consciousness.

Only a particular, greatly-reduced subset. And we have to be careful and not assign the human experience to other aspects. For instance, cups experience being cups, they don't experience "sadness". "Sadness" is a sensation in the body linked to various other perceptions and thoughts. Cups don't have thoughts and feelings. They have... ceramic. Cups aren't even "cups" as we conceptualise-experience them.

It is, however, easy to say something is spatially separated in the physical model. Not so much in the field of consciousness.

Right, although things are separated out in the physical model, they are not separated out even in experience or apparent reality, if you truly investigate it. Nothing is spatially separated, fundamentally. But when we think of things, we are forced to imagine them in some sort of extended space, in metaphor and in daily life.

For jonluw to experience what "you" are seeing as well as what "he" is seeing, the two sets of experiences would have to be arranged into one set. In the physical model, the brains would need to be connected with some seamless form of communication.

However, this is possible I think - having simultaneous experiences. And I don't think it requires literal brain connection. Remember, our "pure perceiving" isn't actually bound to brains or any particular structure.

However, with the help of the physical model we can see that consciousness arranges itself into complex structures, where "sound" only exists as a structure within that structure.

In fact, by adopting the physical model as the structure of you perception/mind, you directly experience this physical model as if stable and underlying. If you let go of that, it stops being unfolded in that manner and you have the raw being experience. Or, it has you...

A problem arises: You can't separate out the "physical model" from your patterned perception of "the world". And changing your physical model changes what you perceive. Effectively, your world is the structure of your mind. This is before brains.

There's something else to cover here: Fundamentally, there is only the property of being-aware. Within that, patterns appear.

Immediately when we imagine this we are incorrect: we will tend to think of the patterns as spatially extended or interrelated, but this not the case. (Space in fact would be one such pattern, which might from the structure from which other patterns borrow.)

There are no limits on the form those patterns, although we cannot think of this. And there are no rules, inherently. Only temporary regularities. To describe a particular arrangement requires a language that corresponds to it for the duration that it persists. Our physics codifies a certain subset of patterns (patterns of perception which exist as regularities in mind, persisting in memory, tied together within conceptual framework which also exists as regularities mind, persisting in memory, in a mutually-reinforcing

relationship). Because it involves a shaping of mind and perception, it seems obviously true that we are describing an external, dependable world. But we are not. **The world is not external, it is internal.** However, the shifts in language required to describe one aspect of experience deny us the ability to describe - and even have - alternative experiences. We need to kill one point of view to shift to another.

...

Hi, thanks for taking an interest and joining in. Just going to bash out a quick ramble here for now to keep things going. Some of the disconnect here might be that it is reaching for terminology to describe a foundation that is not itself an object - it is simply a property, something we'd come to - but can "entertain" objects.

> You can build any number of complex, internally consistent, frameworks to defend any number of views, but there must be some basis for believing one over another, correct?

Yes, and this is exactly about anchoring a framework in that way.

> So, why is the idea of a pure-perceiver relevant?

The source of this is an effort to connect the description of consciousness with the facts of direct experience. Rather than, say, just connecting it to another accepted framework, as is more common in this area. Hence the earlier hyphenations of conscious-of and so on.

After exploring this (our direct experience), we end up identifying a basic experience which does not have a boundary, but has content appearing within it, with no discernible "outside" form which it comes. Further investigation reveals a non-gross background felt-sense which encapsulates the whole experience and can be to some extent "unfolded".

There is no sense in which there is a "thing" experiencing the content of experience.

The felt-sense and next-step corresponds to a variation on Eugene Gendlin's philosophy and psychology efforts; the enfolded-unfolded to David Bohm's implicate-explicate order model as described in Wholeness and the Implicate Order.

i.e. The concept of the "pure-perceiver" arises from the need to have a borderless context for subjective experience. The notion of enfolded meaning/facts is to provide a link between the structure of subjective experience (the behaviour of the context, the current moment, and the felt-sense) and an objective or 3rd-person description of the world (time, space, objects, etc).

> I guess this comes back to my previous response to you, why is it that "Within every perspective is everything, enfolded"?

The short answer would be, there is nowhere else for it (the content of the world) to be. On the enfolded thing, it's in the following sense that the world is dissolved within the pure-perceiver:

> [Imagine a device that] consists of two concentric glass cylinders. Between them is a viscous fluid, such as glycerin. If a drop of insoluble ink is placed in the glycerin and the outer cylinder is turned slowly, the drop of dye will be drawn out into a thread. Eventually the thread gets so diffused it cannot be seen. At that moment there seems to be no order present at all. Yet if you slowly turn the cylinder backward, the glycerin draws back into its original form, and suddenly the ink drop is visible again. The ink had been enfolded into the glycerin, and it was unfolded again by the reverse turning.
> -- Wholeness and the Implicate Order, David Bohm

TL;DR: The "pure-perceiver" is fundamental and is the non-thing whose only property is awareness or being-aware, which means that it "is" awareness.

> what do you think of the idea that there is one experiencing subject, entertaining multiple, simultaneous self-contained experiences? This idea is in a way the opposite of Parfit's resolution to paradoxes of personal identity. Instead of there being no enduring persons, there is one subject, this "blanket". Instead of never stepping in the same river twice, persons endure simply because the conscious property of the universe endures.

That's pretty much where I'm going with that.

There is only the blanket - the infinite nonmaterial material whose only property is being-aware - and transient patterns forming with it. There can be multiple, apparently self-contained experiences - shallower patterns within the perimeter of deeper patterns - and any number of them.

Remember, though, that nothing is really separate. Any pattern can be said not just to be made of blanket, but to be "blanket". This is simultaneously everywhere, all-at-once. So in that sense, all patterns are available from within all other patterns if you drop down and quieten yourself to "blanket" level.

Being a "person" could be to be your own localised experiential world. However, you would also be all other localised worlds and the non-spatial, non-temporal background. However, given the subtle structure we might call "perspective", we tend to focus on the immediate large clumpy sub-.patterns. If we completely let go of that though, "our" experience could expand to encompass it all.

Our present moment is experience is just what we have unfolded right now. One enduring property is all there is?

> So it's more like the one property that's guaranteed to endure during survival.

Of course. I don't mean it's all there is right now - but it's the "basic thing that never goes way" so it's all there truly is. Which is reassuring because it changes our relationship to "stuff".

If what we truly are a subtle "perspective" - needn't be annihilated if all the patterns of this world dissolve. Although we would cease to be this "person" perhaps.

I'm not sure what "transhuman technology" would mean given that context though.

...

> This leaves us with the question: what the fuck is it like to be an electron?

What is it like to be a human arm?

On the electron: If you could transfer and localise your attention and somehow become just the electron for a while then return, you would never be able to describe it. All your concepts are human-experience-based.

What is it like to be a human in deep sleep? You do that every night. Try to describe the experience.

Fucking electrons.

> "What is it like to be a human arm?" : Absolutely nothing: minds are conscious, and the human mind is the human brain. What is it like to be a human brain? Well, it's what I'm doing right now! So the answer is: quite complicated, actually... "What is it like to be a human in deep sleep? You do that every night. Try to describe the experience.": Fuzzy, still, fluid, lukewarm. (Also, sleep is unconscious. You're not supposed to be conscious when you're asleep.)

Why are brains conscious and not arms? Is your arm inside your brain? When you are asleep, do you stop being a "mind"?

If sleep is supposed to be unconscious, what about dreams and lucid dreams?

Is it more accurate to say that deep sleep involves a ceasing of there being something to be conscious-of rather than a ceasing of consciousness.

Now you're just shifting the definition of "consciousness" so that you keep panpsychism while leaving behind the original evidence and intuitions that helped you get to panpsychism in the first place.

Actually, you are right to some extent. But the wrong way around. Everyday panpsychism leads you to a perspective which forces you to kick away the basis of the original view, it having done its job. This is because you end up recognising that panpsychism's flaw is the assumption of a spatially-extended world. But you can't do this from the beginning.

However, I am careful in my definitions. That's where the whole consciousness vs conscious-of vs self-consciousness thing comes from. Remember, I am not OP.

...

A1: Ladies and Gentleman, the Chess Metaphor (not invented by me): A very experienced chess player, is playing a game of chess with himself. No chess set is at hand, so he plays the game "in his head". This mental chess game can serve as a model of a (very tiny) panpsychic universe. It's panpsychic, because its ultimate foundation is the player's consciousness. It's also a model of a universe, with space (chessboard), matter (pieces), time (moves), and physical laws (rules of the game). In this model, there's just one fundamental consciousness, but we could imagine that being divided among non-fundamental consciousnesses: the roles of white player and black player; a pawn "trying" to get promoted; any "theme" in the game which is engaging the attention of the player. We don't need to insist, that every object we can name is conscious.

Right, nice metaphor - differentiate between made of consciousness vs one part being conscious-of another part.

Every object has being-aware - it is what it is as it is - but that is not the same as self-consciousness and being able to take a stand as one part (chess piece) in order to manipulate another part. The human player has the whole chess board within him. An individual chess piece just has wood grain within him.

I question whether panpsychism does any of the work we want an answer to the Hard Problem to be doing. "What is consciousness"? "Consciousness is an intrinsic property of everything". Well...ok? Isn't this just an updated version of the homonculous, one of these infinite turtle regresses?

No, it skips that - it says that consciousness is the material from which everything is made. This doesn't mean everything is self-conscious though.

Whereas "matter" at a fundamental material has no intrinsic properties at all, "consciousness" as a fundamental material has the of "awareness".

It basically means you don't need to magic-up consciousness as mysteriously "emerging" at some stage of complexity. (What complexity allows is self-consciousness, of a particular structure being able to represent itself by having an "idea" inside itself. One part looking at another. This is what we casually just call "consciousness" usually, which is half the confusion.)

TriumphantGeorge Compendium - Part 30

POST: David Chalmers' TED talk on "How do you explain consciousness?" (/r/philosophy/)

I think the "inner movie" idea is a poor metaphor, even for a general audience like this, since it inevitably implies "content" and a "viewer of content".

The subjective experience is more like being an aware material which "takes on the shape" of experience, and therefore all experiences are you experiencing yourself. It is in this way that "consciousness" is fundamental. Self-consciousness is something else: It is the identification with one part of experience as "you" and the rest as "other", from an expanded perspective containing both. In moments of no content (perhaps in deep meditation and the like), there is simply the experience of being-aware without objects or a "you".

I think the inner movie idea is a good conversation starters for people who haven't really considered the idea of consciousness and that this bad explanation actually opens the door to your better explanation.

There's something in this - stages of explanation, where each new layer begins with revealing the previous one as false - actually. Start with the movie explanation, then say you are the movie screen and the image, and then that they are one and the same.

Depends what concepts and culture the person is familiar with. Problem is, though, that these halfway islands of explanation become the habitual way of describing something, with the next more-fiddly stage neglected.

Q1: One would be better to trust their consciousness as real and true as oppose to any scientific theory which is simply a byproduct of the consciousness.
Is there a reason you single out scientific theories here? It seems like you should reject philosophical theories as well?

Q2: It sounds like a solipsistic notion to me. If I had to guess I would say that his/her position is that only one's own consciousness can be sure to exist. Scientific and philosophical theories as well as everything else cannot be objectively proved to even exist let alone trusted.
The problem with this argument is that it is unfalsifiable. That is supposed to be the mark of a weak argument as Christopher Hitchens would say.

Problem is, perhaps, that something that is completely true might be unfalsifiablem - e.g. Everything is consciousness / everything is my consciousness.

"Everything is made from matter" would be vulnerable to the same thing surely?

Saying "everything is made of matter" can be verified through experiment

I'm not sure it can, though? It's equivalent to saying "everything is made of stuff, the stuff that all experiments detect"?

I follow the argument. What I was getting at is that the statement "everything is [made of] consciousness" basically predicts everything exactly as it is observed, including subjective experience. So -

Perhaps a better judge of it isn't whether it is falsifiable, because "correctness" is built in in a sense, but whether it leads to a more coherent or intuitive framework than the alternative. (e.g. Not needing to fall back on the hope for "emergence", etc.)

Well the claim "everything is made of matter" is not perfect, but you could see if you were say something a little more specific...

It could only be made more specific by assuming a certain subset of matter, I think. Which means you'd be testing the properties of a particular instance of matter, rather than matter itself. The same I think applies to "consciousness", except "consciousness" has the property of being-aware.

How does that statement predict everything as it is observed? what exactly does "everything is made of consciousness" mean?

The quick way to suggest this would be:

- Consciousness is a "material" whose only property is awareness or being-aware.
- All things are patterns in and of this "material".
- Therefore all things are have being.
- This does not mean they are self-aware, in the sense of being able to reflect upon themselves or think or whatever.

In truth, it's basically materialism but with the property of fundamental being-aware inserted into the lowest level. If that makes sense. You get all the same "objective" observations, but you also get subjective "being", the ability to be *conscious-of, built-in with no need for emergence.

Experiments also detect space, time, energy, and information.

They don't detect those things in depend of matter. But you get my point, don't you? That the "unfalsifiable" has limit potentially when it comes to discerning the truth.

I can clearly feel myself existing within my body, it feels like my skull is a house and my eyes are windows and there is an entity (me) that is in the house.

Which is interesting, because it can't be true. In what sense are "you" housed inside the skull?

In the sense that "I" am not outside of my skull ??? :/

Surely that's not your actual experience though?

So, light may go in your eyes and then travel along your visual cortex where the signals are interpreted and contribute to a "3d world" that you then perceive yourself to be in - but that whole representation is inside your skull. As in, the room around you is all inside your perceptual space - it's all "you". If you try and find the boundary between 'inside' and 'outside' right now, you'll find there's no barrier in perception - you don't feel a wall between the room and you, do you?

You imagine being inside a skull, but that's not your actual experience I'd suggest. (Hopefully that made some sort of sense.)

Top tip: Point to your "real" hand. If you are pointing to one of your hands that you can see, remember that that's inside your skull; it can't be your real hand. If you are pointing to your head, then the same applies: where is your real head? (Answer: If it exists at all, then it is completely outside this perceptual space.)

This is definitely an informative area to explore I reckon...

Ok in that sense, yes my mind is everywhere. but finally I have to logically say...

Thing is, it is a jump, because you never experience that outer world. Indeed, you never really experience a "self" other than a thought of one. You suppose your brain is making all of the external observations (and 3rd-person experiment suggest there is a correlation between brain areas and subjective content) but the fundamental background perceptual space itself cannot easily be accounted for in this way.

It is not clear in what way that 3d experience is inside your skull; when we look inside we do not see a room, for instance.

it's the difference between a movie and the watcher.

What is the "movie" and what is the "watcher" in that metaphor?

I suggest that upon examining your subjective experience, you will not be able to find a "watcher". If you think you do, then examine it further and you will discover you are perceiving it from outside of it - meaning it can't actually be the watcher of course.

... the only thing left will be "you". I like to call this observing entity the soul, at the moment most people are calling it the consciousness.

Right, the unbounded aware openness. I'd say most people are using "consciousness" to mean something a bit different, like the content or a notion of self, rather than this fundamental background. Which is why things get confused I reckon.

I cannot isolate the location of the soul...

Because it is what the experience is made from. Investigate any sensation or thought and you discover it is that too. Hear a sound in the distance, you discover you are both "over here" listening to the sound and you are "over there" beside the sound. It has no location, because it is the unbounded aware space in which experience arises, which is you.

But yes this is an informative area to explore, although I understand that my metaphysical ideas are way out there,

Not at all - they follow naturally from a direct, experiential exploration of this stuff, rather than just thinking-about. If you conceptualise it as a space which takes on the shape of experience, including sensations, perceptions and thoughts, then you don't need to deal with the duality of experience and experiencer.

... my body would be doing all of the typing all by itself without any sort of conscious awareness like a robot.

Well, your body and thoughts and the world around you all seem to arise as spontaneous experiences, "by themselves". If you examine closely the way in which you "direct" these things, you will find you cannot locate the "doing" of them - only the experiencing of them. After all, when your attention becomes absorbed in the words onscreen, your heart doesn't stop beating. Hopefully.

conscious awareness

Perhaps better to say conscious-of or attention-on for this usage, since it is a particular shape of experience adopted by the background awareness.

Right now, isn't seeing just happening all by itself? And when you type, isn't most of that happening by itself? Only if you have over-focused your attention or if you have tensed up do you feel "effortful doing", I'd suggest.

But that's the thing, there cannot be an experience without an experiencer.

Ah, we're only slightly disagreeing. I'm saying that there is only "the experience", by which I mean that you experience something by being it. Your awareness "takes on the shape of" an experience you are having. The apparent separation is a language thing. This actually plays to your "trees in the wood" thing. I'd suggest something extra, which gets around Berkeley's "God is experiencing everything and so keeps it existent" thing. That is, that you are experiencing the whole world right now, it's just that you are only experiencing part of it as a sensory experience. There rest of it is dissolved into the background, as it were.

The facts-of-the-world are here right now. When you walk into those woods are see the fallen tree, you are "unpacking" the tree from the background and into perception.

through meditation I control my emotions and eventually my heart rate.

Right, it is all potentially accessible; you can unpack any part of the background (that which is not within current attention) and make it so, with a bit of practice and (importantly, of otherwise you block the route) belief.

he truth is whenever I think a lot I can feel my brain getting denser like as though I'm flexing a muscle so yes I do feel a little effortful when thinking.

Is this not different?

There is a difference between making thoughts and thoughts arising, in response to an intention. Effortful thinking brings tension, because it involves a suppression and redirection, due to misunderstanding. You feel a pain because you are implicitly tensing up muscles in an attempt to control what arises. Although also, I think you can experience pain wherever there is "stuff that shouldn't be happening".

I then realized that I do in fact "exist" as an entity that was experiencing this depression and that I was running the boat that is my body. Through constant pessimism I had corrupted my boat to the point that it negatively affected the conscious observer (me).

You do exists as an "awareness in which experience arises". And if you screw up the spontaneous flow, block up those patterns, I think you can get into deep depression mode. Basically, you end up creating persistent structures that prevent movement.

An approach to thinking of this:

- Experiences leave traces which "in-form" subsequent experiences.
- Thoughts are also experiences, and effortfully generating or allowing thoughts is equivalent to experiences them as events.
- Hence both bad situation and bad thinking will funnel your future experiences in that direction.
- It is possible to almost completely halt the natural flow of experience by doing this.
- The natural state is one of open allowing, with no trace accumulation. This implies that one should let thinking and action arise spontaneously, and direct your experience only indirectly - through intention.

Pessimism is (accidental) active programming of experience. Unfortunately, this means that to improve you have to choose to think and act in a positive manner - completely ignoring the evidence of the moment!

I do agree that there is a difference in our language, of course the experience and the "experiencer" are one and the same, I just meant that there is an entity within which all of these experiences are experienced. It's more of a ying yang, inner-outer world idea based on compatibilism, the soul does not have any solid boundary, the experience can go as far as the thought wants to go (this is where we might talk of auras). But finally all of this is experienced by a single central awareness which you can call as a soul.

Right. Unbounded. It's all 'within the aware perspective' I'd say.

If you try to find where "you" are, you'll discover you seem to be everywhere, and that the world experiences arises within you. I think this flipping around or inverting of our usual way of approaching the world is quite key to having a direct understanding of consciousness.

do you perhaps believe in the immaterial soul ?

Not that's how I would describe it, but the broader idea, yes. We are "whatever is aware" and, not inside a skull, but rather "tuned into" an experience. It also not at all how clear how much of that experience is external to us. Now, there may well be philosophical zombies - not all "people" have consciousnesses looking through them, perhaps - but I certainly am not. :-)

How on earth could you possibly to say that ? are you looking at blackness ? consciousness isn't looking "through you", you ARE consciousness. I'm sorry but I couldn't really comprehend what that meant, how could we be talking if you are not a consciousness ? What I mean is that a philosophical zombie can be artificially programmed to perfectly behave like a human but there is nothing inside the zombie looking back out the way you are looking back out at the screen.

I am consciousness, and the experiences I have appear within me. I am not "inside a body". I am having the experience of being a body. A philosophical zombie could potentially behave exactly as a human, without a consciousness being aware of it, if that makes sense. It's not about programming. To cut to it: Do you believe that the "soul is in control" at all times? Do we finely manipulate our behaviour? Or are we mostly aware of it, with certain adjustments now and again?

The word here my friend is compatibilism, The unified soul can be divided into the conscious awareness and the emotional subconsious (ying,yang), the conscious awareness is completely free to do whatever it may but the subconscious is extremely deterministic. The subconscious consists of these instincts that are in tune with the best approach in the chaotic world, this can be described as the brain activity that occurs before the person becomes consciously aware of it. It would really benefit the free will listen to this subconscious but free will is also the source of critical thinking and reasoning, the free will can freely choose to listen to the subconscious and access the different possibilities the subconscious has to offer or it can ignore it completely. But because it would benefit to listen to the subconscious we can track the subconscious on monitors and predict the outcome of the persons choice before he becomes aware of it. The choices that the free will makes also affect the subconscious which could later determine how future decisions are made. The subconscious can be described as all of the experiences inside and outside of your mind, it is everywhere and limitless, however the conscious free will being the source of this consciousness should technically exist inside of your brain.

Yep, good summary! We can go into further details about the nature of the encompassing awareness, etc, but overall there, is after all, you-and-your-preferences + the world experience. There is no "free-beyond-this" will.

I have created this really crazy theory that shows that there is a subtle conscious force that permeates through the universe and this force is responsible for the creation and sustenance of life. Literally everything is consciousness ! The whole universe is an ocean of this energy and our awareness is like a whirlpool in this ocean.

There is a nonmaterial material whose only property is being-aware. Everything is patterns within this "awareness"; individuals are semi-localised areas in which their world appears. However, at a fundamental level, everything is everywhere and always, like the colour "blue" is the whole ocean, because at root there is no time or space division.

I feel like as though my mind is pouring out of my eyes and is enveloping everything around me, but at the same time the world is entering inside me.

Right, well I'd phrase this as that you are the background, so therefore awareness is everywhere (and all experience is made from awareness), and the apparent world arises within it.

chakras

Although I'm familiar with chakras generally, I'm not really up on them being applied specifically. I guess I find it difficult to link their "physical" side with the less structured background idea.

The etheric feild interacts with the soul...

So, in this way, what is the "soul"? Or are we just talking about different 'types of pattern' within, and of, me? Is "energy" really just a movement, a shifting of patterns in consciousness then?

there is not a single part that isn't you really.

What are the implications of that?

This is where things seem even more far fetched for you, I used to be an atheist myself, but atheism never really answered any meaningful questions, it was only a an idea of rebellion and nothing more. I used spirituality aided by my critical reasoning to help me get through my depression and it genuinely worked. Believe or not, but through spirituality I have left my body twice and now have a little command over the movement of the wind by tuning by body and mind with the consciousness of the wind. (yes I said I can move the wind, believe me if you want but I am having a lot of fun with my aerokinesis)

Aerokinesis is a great word. :-)

I am an atheist in terms of an entity god. I am not religious. I am aware that all my experiences arise in a space of open awareness (consciousness) and is shaped from them. The best description is perhaps, that I am God taking on the shape or perspective of being-Triumphant-George. I am still everything, but my bright sensory experience makes me think that I am "here" instead of everywhere. It's as if I have my face pressed up against a window pane or I have VR goggles on. It seems that I am in that world and it is independent of me, and yet if I relax and detach a little from the show on display, I can somehow "feel around" and find levers and switches which influence the scene...

EDIT: You might enjoy reading The PK Man by Jeffrey Mishlove, if you haven't already.

Being an atheist is okay, I used to be one too. But never disregard your own consciousness, it is by far the most valuable thing that could have ever been conjured up by the universe. I used to be a hardcore atheist at the age of 12, because I learned that the earth was made by consolidation of mass through gravity and that could just discredit the existence of a creator. But eventually I realized that atheism was only an idea of rebellion, it never sought to answer the more meaningful questions of life and is content with nothingness.
The multiverse theory that most atheists use to explain the creation of the universe eventually only became nothing but a gigantic assumption and just as far fetched as believing in a creator. I just could never logically accept that all of this order came from random chaos, I mean the shear amount of order that is present in this world really doesn't leave a lot of room for such random chaos to even occur let alone chaos being the main driver of the universe.
Eventually I logically deduced the existence of God to be there, and slowly began establishing a connection between myself and God and tried to become "one with the universe". Eventually all of the answers for the most important questions of the world just became so apparent and crystal clear to me. Questions like why are we here ? why does evil exist ? what is the purpose of creation and of course telekinesis and some other cool tricks.

I have a completely open mind - happy to have my ideas shift around. So probably to say I'm atheist jumps too far; I am a whatever-it-looks-like-to-me! :-)

I'm not sure there is a "purpose" though. If everything is for all eternity, the only purpose that one can imagine is eventual collapse back to infinite potentiality, from where it all begins again.

The purpose exists in being, I mean think about it, if there was no purpose why would there even be an existence in the first place ? If things collapse back into the source then the purpose would exist in being, if there was no purpose there would be no being, there would be nothing to expand into and nothing to collapse into, just a purposeless dot. I later on realized that every element in existence exists with a purpose whether we understand that purpose or not.

I follow you, but I sort of "put that aside" because I have no access to the information. I'm quite happy to have unanswered questions, if the alternative is to have a placeholder answer from logic only.

Since we don't seem to retain memories prior to our lives (and it's not clear what is happening in cases where such things are reported), we are left in a wait-and-see position.

Which isn't to say we can't probe the nature of this environment we're in, the nature of ourselves. It definitely seems less "substantial" than one would assume, and more responsive. Which again makes me wonder about a larger given purpose. I'm inclined to think there can't be a purpose from an eternal viewpoint, except fluctuation itself.

Q: Well on the topic of recalling past life memories, you have to understand that doing that is a skill in itself, it is something to be honed and trained. If you saw a weak man failing at lifting a dumbell, would you say that all human beings can't do that ?
Take life for example, every single element of life exists with purpose. All of life exists with the conscious intent to change the circumstances of it's environment and bring order to it and thus creating it's own purpose of existence. Order can only exist through intent, no matter how much you try to word it order can never independently exist in an environment of chaos.
You might call it a fluctuation, but that's just saying that you don't understand it enough, a fluctuation is change that's it, you could say that all of life is nothing but a fluctuation, but even you know that life is a lot more than that. Try taking the time to understand the forces that govern our universe, take gravity for example, we can see it happening, we have the equations to have an idea of it's power and we are capable of predicting the force. But do we have any idea of why gravity even exists ? why are particles attracted to each other in a constantly expanding universe (order in chaos) ? Take any force of the universe, polar forces, magnetic forces, If you go deep enough it

doesn't look like anything else short of magic. I mean Max Plank pretty much discovered God in the Quantum universe, the rules the particles follow in Quantum space are as unpredictable as free will, he had a glimpse of the ether.
Just for that sake of humor I decided to connect these forces to human traits, I found that gravity connected with universal love and electrostatic forces were similar to polar love (love between a man and woman). Gravity holds entire galaxies and the major part of existence together while polar forces holds the atoms together thus keeping reality in check.
Every force suddenly seemed like a conscious act of God, every movement had purpose and reason, the whole universe was conscious, every force all the way up to the neurons in our brains a movement of God. Your very conscious mind is God separating from himself in order the observe existence from a different perspective.
I can explain to you what's happening in recalling past memories, and the ultimate purpose of existence. But all of these explanation are going to be all about the etheric space.

I guess I could have been more precise: We can't know from this present perspective. It's in the nature of being a perspective. Science, of course, doesn't answer "why?" or even "what?" it just answers "in what way". I can't answer purpose and so on. Those answers must be direct rather than thought about?

However, the true nature of things is timeless and spaceless, it seems to me; this is a created experience by me, but not the "me" that I conceptualise (the thought I have about me), rather the larger background me in which experiences arise. All information is accessible potentially from that perspective. The localised perspective is a filtering rather than an identity.

etheric space

How would you define that? As the background conscious aware space which knows no boundaries but within which all things appear?

the ultimate purpose of existence.

Is the ultimate purpose not... just to create and explore?

You may not realise it but you've pretty much answered most of those questions yourself. The etheric space is basically just as you have described, now you say that the perspective that you say is created by you, so does the whole world get created the more you explore it ? At the same time you cannot deny the identity of the perceiver because he is a creative observer. The observer creates and interacts with the world with his own "source" of being, because it all comes down to this, our minds are deeply interwoven with the rest of reality in an extremely intimate way, a machine can only analyse data no matter how complex you design it but a person is intertwined in the experience around as a single identity. You would now have to have two assumptions, say that you are not alive just like the rest of the universe or say that the rest of the universe is alive along with you, physically there is no difference between you and the rest of the universe and it is paradoxical to call yourself dead, so the most logical conclusion is that the whole universe is conscious in a way that we have yet to comprehend. The ultimate purpose of course being that the unified conscious force extended it's consciousness into manifestation to create this world and into us in order to have a more creative subjective experience.

Yes, I pretty much agree with this; this is my view.

I would say that what I am is a consciousness, and that I am in effect exploring the memories of a particular world, from a particular perspective. (This is experienced as creativity, discovery, and creation-by-implication, which are in fact the same thing.)

Since memories are "made from" thinking and thinking is "made from" the consciousness that thinks, there is no physical world as such. And I am not physical. Furthermore, all this means there is nothing special about "content". It's fun-stuff, explore-stuff, and it's all part of you. You're exploring your own mind. But that means you're also exploring every silly notion you might have. Don't take what you think-see too seriously; there is no "background solidity" to it.

Finally, the "content" that suggests I am limited to being-a-person is just that: an imagining. Actually, I am always the entirety of consciousness, it's just that I am experiencing the sensory image of a limited perspective. My intentions are always global, even when my perception is local?

Q: Awesome, I like your thoughts. I can't help but feel that we have been incessantly agreeing with each other, I'd like to know what are your thoughts about God ? For me after realizing that there are no boundaries between my mind and the rest of the world just meant an infinite amount of implications. Before I used to be an atheist, but after my reconnection I pretty believe every single religion that exits (or at least comprehend it to the extent of my critical thinking), I now understand unconditional love with wisdom, the origins of evil, and now I have a bottomless pot of pure joy which I can tap into whenever I please and just "trip out" in any location. Would you believe me if I told you I practice telekinesis ? no I'm not shitting you I can literally move shit with my mind ! As we speak I am making the wind blow through the branches of my neighborhood trees by just tuning my mind to the spirit of the wind and imprinting my spirit upon the wind. All this spirituality jazz is some absolutely sensational stuff which I really think you should have a go at ! And a person like you is in the perfect position to explore these realms because you have come to this conclusion of boundary less consciousness through your own reasoning and critical thinking, now just submit yourself to the beauty that is existence!

I can't help but feel that we have been incessantly agreeing with each other

I think we are! Same view with just different ways of describing it. Same reality, different metaphors kinda thing. Which is nice. :-)

The Big Guy?

I'd like to know what are your thoughts about God?

Hmm, I say:

It's the name we use to describe the undivided experience, that which everything is made of and from and is. What people call "unconditional love" is the direct experiencing of that undividedness - which is a matter of ceasing to narrowly focus your attention on an aspect of content. The water analogy is often used: water and the waves. But I think it is more accurate to say that "God" and "consciousness" is the colour blue. In other words, "blue" is everywhere in water, water is blue, and all waves are blue. The only property "blue" has is... blue. Consciousness and God have the property of being-aware and no other property. All divisions, relations, patterns, forms, shapes, content and experience are 'made from' this being-aware. It is a "non-material material".

Whats On Tele? vs The Dissolved World

Would you believe me if I told you I practice telekinesis?

Of course! Everyone's doing it all the time, unwittingly. We think we "act" but we don't - we experience actions. :-)

-- Allow me to ramble a little...

We confuse the present sensory experience with the world. In fact, I'd suggest that the world is a set of dimensionless facts-of-the-world dissolved into the background of awareness. There is no distance between objects or events. Both space and time are sensory formatting just as colour, sound, texture is. They are part of experience, not of the world as it is.

Sensory experience is like a mirage floating atop the true world, which is the shifting shapes of the sand dunes beneath (within a certain perspective).

And there is only First Cause.

So, when we decide to raise our arm what we really do is "request the experience of arm-raising". At that exact moment, a pattern is triggered, and laid out before us, which we subsequently encounter as our attention passes over it. We call that "doing", but that act of creation already took place. Our "doing" is actually the experiencing of patterns already laid down. When we attribute causes to effects, in actual fact both are effects - results from accumulated patterns created by will, deliberately or implicitly. If you want to lose weight, you might eat less and go running. But the eating less and running are just experiences; they have no causal power. It is the intention that these correspond to a later experience of weight-loss that produces the results (provided there are no contrary patterns).

Realising this, we find that all of our experience is directly caused - by the direct creation of patterns, partial aspects of which later appear in sensory experience. The only power is will, and will operates directly on the patterns. We "imagine that" the world is a certain way, and subsequent sensory experience falls in line with that. The weather unfolds in exactly the same way as the raising of an arm, for the same reasons and due to the same cause. Usually we only identify with "local" experiences (content arising in the body-space area; content arising within an arbitrarily limited timeframe) but all experiences are "our patterns".

You might find The Patterning of Experience worth a read - it's one of my attempts to encapsulate this aspect of things. And this one is relevant to weather. The weather definitely seems to be a thing!

-- Okay, ramble over...

He Sure Can Move!

I can literally move shit with my mind!

So I'm gonna say the better way to say this is: Update the facts-of-the-world, which you then experience. You are changing the "fact of where something is". You never actually move an object (there's no such thing as a spatially-extended object when you're not experiencing it).

I like that way of saying it because it's nice and general. It highlights that you can change "facts" that are the pattern behind your sensory experience right at this moment - or those that are supposedly not apparently here in "space" or in "history" or in "the future". All the world is here, now, and available for change; Your sensory experience arises spontaneously in alignment with it, effortlessly.

...by just tuning my mind to the spirit of the wind and imprinting my spirit upon the wind.

Is the feeling of this for you a bit like detaching then "sensing out" the thing you want to change, sort of "becoming it", and then "shifting the shape of it/you"?

How did you get into trying that, by the way?

Q: I'm enjoying the way you think you are not holding back your questioning mind in the least, and I'm enjoying the people here in r/philosophy because they actually take the time to question the world around, the people at r/atheism piss me off to new levels, they preach their ideas like dogma and refuse to see the world in a different perspective, the worst part is that they have no sense of direction what so ever and sometimes just end up becoming rude and terrible people.
Your thoughts are exploring the spatial world around you and they look like they are about to burst! For me the conclusion of God came from the analysis of chaos. Chaos is nothing but the loss of order, is no different from entropy chaos in it's purest form without a shred of order would be nothing but sand like particles in space, with no direction, no internal forces like gravity or electrostatic forces, just plain dispersion of sand that is the final stage of chaos. To assume that order can ever be created from chaos is an extremely magical assumption because order is only a conscious force, order is an act of consciousness, you can never expect these sand particles to ever make up their mind to kind of fall in love with each other and recreate gravity where all of the particles begin to tightly hold on to each other in the dispersing effect of the void. I mean let's talk about gravity for a second, we have all of the equations that can predict the force of gravity and this equation is made up of variables that rely on a gravitational constant that apparently changes every few years so it's far from accurate, we have flexible 2D representation of gravity showing how it warps space time but this is only a visualization, we don't have a basic explanation of why one iron ball is attracted to another iron ball in space it's like as though all of these particles are in love with each other (unconditional love) and this love is what holds galaxies together, holds the solar system together and the love of Jupiter is what keeps us alive from meteors. There is just way too much order in the universe to say that all of this happened by chance, it's actually very foolish to even assume such a thing as order occurring from chaos. The very fact that the universe exists by default proves the existence of God.
After taking the time to accept these truths and shift my perspective to unity consciousness I began unlocking many hidden powers that fully conscious entities are capable of, telekinesis being one of them. And no my friend I am not practicing telekinesis in a metaphorical sense, I can quite LITERALLY move objects at my command. Here check out these videos
For me I have the most fun with aerokinesis where I make the wind move, With better established connection I can even control the rain and lightening. Again it's about tuning your mind to the substance of your target and impressing your soul upon it, to get a better idea of this would require a good understanding of chakras which I would be happy to tell you about.

I enjoyed your take on chaos! Loosely, I'd say that the structuring of reality is the structuring of experiencing - and this is the structuring of our minds. Which is very much the same idea, with different words, I suppose. This is not a new idea - Immanuel Kant and others long ago said that things like "space" is more like a sense than a reality. And he basically says something like I do: the world is unstructured and dissolved and effectively an "infinite gloop". Which is really to say, it is nothing at all.

We are the order. And behind order: nothing.

Quick note: When I talk of "metaphor" I don't mean that we can't literally make changes. I mean it in the sense of what I call "Active Metaphors" - that the metaphors you adopt to describe experience end up shaping that experience (described a little in my post about The Patterning of Experience elsewhere). In your case, adopting the idea of chaos and love has pre-formatted your world to allow such experiences to occur (in my thinking). So, in terms of influencing the world, your examples are quite direct. By which I mean, you are dealing with objects and the environment that you can see and are present. Have you also experimented much with stuff outside of that, more abstractly?

Like, experimenting with things which aren't restricted spatially and temporally (since space and time are part of the mind's experience, and not part of "a world"). This is where we cross over from being an "Entity God" (a located presence with power) to a "Fundamental God" (that which constitutes the world and creation itself).

Aside - Can't recall if I've mentioned it before, but have you read Jeffrey Mishlove's The PK Man? Anyway, it's quite decent read for those unpersuaded of the possibilities of direct influence. Kirby Surprise's Synchronicity, meanwhile, deals with more metaphor-based approaches (decent interview with him here). If you get very bored, over the last while I've posted a few things at this subreddit [/r/Oneirosophy], in terms of techniques and worldview. Mostly about opening ourselves up, rather than specific targets.

Q:I was just checking out the r/onerosophy subreddit and I'm in love with it, that's it no more beating around the bush with you, I am going to tell you my ultimate theory about existence, I am primarily Hindu but I am going to use Christian metaphors which are very easy to understand. By default it is impossible to assume order can ever come from chaos, so therefore there was a source of "intent" for everything to be, let's call this source as God, the basic crucible of light for all of existence. I'll explain to you several theories regarding God and I hope you can piece them together, let's first start with the 'Lucifer Experiment', imagine God as a ball of light, all of existence and consciousness comes from this single source, God is a force of creation and does not find solace in an empty and mundane existence of just being a boring ball of light, this ball wants to explore and manifest into the void around it, the ball begins to grow tentacles at the ends of which are tiny balls of light, each of these balls are still the same source consciousness of God and God observes the rest of the universe through the awareness of these tiny balls. Let's call this tiny balls angels, they remain constantly tethered to God, but God is still bored because he is still not outreaching himself into all of existence fully, so he decides to separate and divide himself in a very unique way. One of the tiny balls under the will of God decides to separate itself from the central ball of light by disconnecting the tentacle like tether that kept it attached, because of this tiny ball of light who we will now call lucifer was disconnected from divinity, lucifer now after seperation no longer felt the divine bliss of unity and complete awareness, but through this seperation he now has independence and free will, he can make his own decisions without the interference to God. As Lucifer explores the void, he gains the strength to manifest and the knowledge of the existence, but due to natural causality many of the decisions that Lucifer makes is subjected to the destruction of natural consequence and because of this he begins to manifest his own hell, there is nothing he can do about it it just plain causality and this was a part of God's intention to experience the void since God and Lucifer are still one and the same, and thus Lucifer remains meditating in the fires of hell where he is in unity with reality and in unity with divinity, God and Lucifer are constantly helping each other in maintaining balance. Now that this duality is set up, God can begin the creation of a middle earth where he can experience the ultimate form of a subjective reality, In the Garden of Eden when God created Adam and Eve through which his consciousness exists, he wanted to Adam and Eve to live a world of conscious freedom, Adam and Eve only remained in the Garden of Eden as long as they were "tethered to God" but God wanted them to be free so through the spirit of Lucifer he enticed them to eat the apple of knowledge which will give them the ultimate strength and knowledge to face the harshness of the world of causality, but in order to make this experiment pure he had to make sure that Adam and Eve chose to eat the apple under their own free will, so he pretended to not be watching while Adam and Eve disobeyed him to eat the apple. The experiment was a Grand success although not entirely for Adam and Eve, since they were capable of demonstrating free will they had the power to face the harsh and real world and thus they were disconnected from God and the Garden of Eden disappeared thus leaving them to face the world with nothing but their own knowledge, strength from Lucifer and unity and divinity from God.
My life after death theory:

When it comes to life after death I believe in the Hindu theories of reincarnation as they make the most sense, I don't believe in an eternal hell or heaven since one is unnecessarily evil and the other horribly mundane and pointless. I believe that that once you enter the metaphysical space after you die, the space naturally reacts to your thoughts and your mind but only temporarily, just like in a dream if you have good thoughts you will get good dreams, if you have bad thoughts you will get nightmares, in the same sense if you were a good person you will only manifest good things but if you were a hateful person you will only manifest a horrifying and cruel reality which will attack you back because in this place there is literally no boundary between your mind and the rest of space. Only until you are cleansed of your wicked thoughts and you are capable of creating a beautiful reality will the metaphysical space react naturally to your purified mind. Lucifer makes sure that the souls who are experiencing this cleansing do not get destroyed and lost into oblivion, he keeps them all in one place where the evil souls can atone for their sins together in a single hell space. Every single thing in existence has the breath of God present inside it, everything from dogs and cats to trees and rocks, literally everything is conscious in some sense. In life this conscious energy keeps getting recycled through the process of reincarnation, as each soul gets more and more purified with each incarnation they receive more and more energy from God to reincarnate to a higher conscious creature, so if a person lived a good life he gains a lot of conscious energy of love from the people around him and his surroundings that he will end up getting a better afterlife in a family where that level of energy will match and resonate, while a bad person will end up losing energy and thus end up in a much more poorer after reality or even worse might have to be reborn as a creature of a lower intelligence and conscious awareness to relearn what it truly means to be alive. as of now the whole point of our existence is to improve our subjective reality to such an extent that we exist in resonance with the rest of reality to the point that we can consciously re-tether ourselves with God and leave the cycle of birth and rebirth and achieve moksha or liberation and take all of our experiences back to God.

Ah-ha!

More later, but at its root, this seems to be the story of "cause and effect" vs "direct will", of second causes vs First Cause. Of accumulated memories shaping subsequent experiences - and the tale of their realisation and dissolution!

Yup, in all of existence we are the main show, life trying to establish itself against causality and be in resonance with manifesting reality!

...

Consciousness comes first becasue it is the material which takes on the form of experience. (Let's call it "awareness" maybe, since "consciousness" has multiple meanings - really we are talking about three ideas: consciousness, conscious-of, and self-consciousness.)

All other thoughts and content are shaped within that. It is before science, it is before metaphysics, it is before everything. It has no particular properties iteself at all - except the property of being-aware.

Science is the study of "observed regularities in experience", inferring concepts via distinction and reconnecting them with relationships. What those regularities are "made from", it cannot say. That would be like trying to describe water as being "made from" waves. Not a "byproduct", then, but something that appears within it.

Q: It is before science, it is before metaphysics, it is before everything
does this mean anything? It sounds like poetry

In the same way that "matter" is before atoms, and "colour" is before a painting, "consciousness" is before content. Actually, that's not a great comparison. Maybe "eyes are before seeing" and "water is before waves" - you can't describe water as being made from waves.

I don't understand or condone this form of thinking

In what way?

The point being made is that the reason it is difficult to study consciousness with science is that science deals with the observation of regular pattens in experience. Consciousness being what those patterns are made from, cannot be studied by it. Which is not to say that self-consciousness and the experience of being conscious-of something can't be studied; but that is content. The reason for the "form of thinking" above is that at this level you can't really say anything about this, apart from something like "consciousness the fundmental nonmaterial material whose only property is being-aware, everything else is patterns in and of this" - or similar.

Q: science is that science deals with the observation of regular pattens in experience. Consciousness being what those patterns are made from, cannot be studied by it.
This doesn't hold up though - the study of the patterns we see in nature brings results. The reason consciousness is beyond the reach of science so far is that we haven't been able to define or measure it. We come at it from our personal experience side of things but have nothing in the physical world to point at and say "lets measure that". So I think we agree that it can't be studied directly at the moment but with slightly different paths to that conclusion.

Yes, the study of patterns we see in nature brings results - "observed regularities" - very successfully. For consciousness, though you hit it right...

The reason consciousness is beyond the reach of science so far is that we haven't been able to define or measure it.

We don't really observe consciousness at all, externally or internally; I'd say because it is not a thing. We only experience being it. (It is that which, in subjective experience, things are made of.)

So, as you say, we can't define it, we can't detect it with the senses - so it can't be studied scientifically. And nor will we ever, I suggest. (We might be able to study the self, and the content of consciousness, but not actual consciousness.)

I'm glad you brought this up, because the objective existence of Self is at the center of the discussion about the nature of consciousness: we're not actually talking about the nature of consciousness, so much as the nature of Self. It's also at the core of a philosophical problem camouflaged as a consciousness problem: free will vs. determinism - is consciousness a movie "we" are watching and choosing (separate from the brain somehow) or is it just a light show brought on by conditioned biological reactions to an environment (the brain itself)? I've spent the last 4 years studying the mind and meditation in Zen monasteries and probably the most frustrating part of this whole inquiry about the nature of consciousness is that when you try to investigate it experientially it is seen as inseparable from reality itself, which is why Zen masters went so far as to deny the very existence of this thing we think of as "mind" or "consciousness" as anything but a mistake of perceptive illusion for reality. There is something else, however, Mind without any preconceptions or illusions; I've only glimpsed it a handful of times, but I feel that no matter how long I was able to see it unfold I wouldn't be able to actually describe its quality or function. "Whereof one cannot speak, thereof one must be silent," which is some bullshit frankly haha.

You're right about this, and it's the next step of subtlety for the metaphor. It's a bit more long-winded, but the quick version is that the mind is "structured" with accumulated patterns. At any moment is the current spatially-organised sensory expereince, but also the "format of mind" which are the habitual patterns which experience "snaps-to" or is funneled along. These patterns are "dissolved into" the background.

Experiences leave traces which in-form subsequent experiences. What you experience as reality is really the "format of your mind" therefore. You can't separate the two. There is no reality "made from objects" beyond your mind; objects are patterns of the mind.

If you release your grip on expeirence, the first thing that relaxes (the first folds in the blanket to release) is the sensory experience, then the sense of space and time, then increasingly the other levels of "formatting" untl you are experiencing just "openness". Since this is not patterend at all, it cannot be described in language (because language requires division and contrast - it is built upon distinction).

That's my best edited version anyway.

Q: There is no reality "made from objects" beyond your mind; objects are patterns of the mind.
You went full idealist. You never go full idealist.

Ha :-) Well, I'm not sure it's quite the full "Idealist Jack" thing...

I have to first apologize as one of my deep conditionings through my training kicked in as I read your comment: there's an intense prejudice towards conceptualizing the mind in formal Zen training, which I'm sure you can understand and appreciate (the ideal Zen student is a genuine mystic, not a philosopher, even studying Buddhist literature was highly discouraged). I am however interested in the source of this iteration on the "levels of formatting" you mentioned. Could you hook me up?

The source as in, practically?

In terms of experience, I think you can experience it through different levels of attention and so on, and by inference. (That background "felt-sense" is what I thinkof as the dissolved meaning, which can be probed.)

In terms of a history of how it comes to be like that within you, I'd say you start off blank - then noise, then clustering, then linked channels, then more complex patterns, then forms - from birth onwards the world starts forming itself in you.

I am an epileptic, who has unfortunately lost consciousness several times due to seizures. I have always just drop to the floor and go straight to black (nothing there) and woke up disoriented a few minutes later with a badass headache and a sore shoulder. The best way to explain consciousness for me is to control your surroundings and see how it effects you. If it isn't the desired effect, you aren't conscious. I am using my dreams as an example. Usually when weird stuff just start appears out of nowhere is when I wake up... I feel dreams are just past experiences mashed together with that days stress/emotions desires. Call me crazy I guess.

The idea of testing the (nature) of consciousness by attempts to control the environment is quite interesting. Not sure I agree with you on dreams just being past experiences - if you have lucid dreams (aware you are dreaming while in the dream), you'll see that it's much more creative and interesting than that, and that there is no way to tell the difference between waking and dreaming except for the fact that you can recall having "been somewhere else" before you were in the dream. Without that memory, you would not be able to tell.

Well my experence will vary from others. I am on 4 seizure medications. Depakote, Lamictal, topamax, gabapentin. More importantly, I am on a decent dose Dilaudid for pain. And have been for a couple of years I have a feeling that influences my dreams a lot as well.

Can you remmeber what your dreams were like before, vs now?

EDIT: Apologies to other readers - thread goes slightly off-topic now, but was interested if any consciousness effects that ran over into dreaming.

I have had my epilepsy since the summer of 2002. It started two weeks after I started working at a grocery store :/
No it feels like they have always been this way for me. And I have only been on my dilaudid for 2 years. Are you a M.D. or Professor, or just curious? I'm willing to answer whatever I am just wondering.

No, just curious! Because the topic is about consciousness, and I think the area of dreams has a lot to say about it. But more than that - because the whole "brain functioning vs subjective experience" area is at the cutting edge of it - people with unusual experiences, like yours, are fascinating.

Yea sure. I understand the whole REM sleep usually starts around 3 hours into your sleep (where the actual dreams are at), but I usually sleep around 10 hours a day... My body needs it. The dream I remember is at the end.
For me its one of 3 situations. 1'st a real external event sets me off like a loud car, and it wakes me up. 2nd. Things start to feel out of control. You are talking to someone at work, but you don't remember what. Someone else joins the conversation that has no reason being there. Say someone from High School or that special someone on Facebook you really like. Then someone else joins as well. You start to feel the anxiety build, and build, until you can't take it anymore. And I wake up feeling like a failure. 3rd one and the most scariest one for me. I am falling into the infinite darkness with my arms folded on my chest. I only fall for a few seconds, but you wake up feeling like you almost died. Not short of breath or anything, just huge amount of adrenaline there...
Edit. Most of mine seem to be based at work. Seriously when I was hallucinating at the hospital from being hopped up on so much seizure meds (they OD'd me) I was dreaming that I was calling people up to check customers out because it was so busy.

The infinite darkness... ego death? Impending annihilation into the backgroudn awareness! Pretty good dreamstuff. There's a book by Robert Waggoner on lucid dreaming that's really good, if you ever feel the urge to explore. Having an "interestingly wired" brain might make for good exploring territory!

...

That's great. As said elsehwere, my problem isn't really the metaphor, so much as it gets left at that - you need to next step to avoid a dual perspective and more accurately correspond tp expereince. I'm all for anything which helps folk along a step, really.

I think the idea that "deep meditation" is about experiencing without objects or a "you" is a total misconception: that's called deep sleep.

Actually, I originally had "deep sleep" as the completely objectless, and "deep meditation" as just being a perceptual/space pattern object with no content - but it was getting a bit detailed for a quick comment.

POST: What is consciousness for? — Consciousness is a life-transforming illusion [Keith Frankish] (/r/philosophy/)

This sort of theorising seems a bit pointless if we don't actual state what we mean by "consciousness". Several different sorts of things seem to get muddled in together, or mistaken for one another. From a subjective point of view, to begin:

- Consciousness-Of - A person's awareness of the content of an experience.
- Self-Consciousness - A person's identification with part of that content as oneself.
- Consciousness - A person's raw experiential sense of "being" or "presence" or "I-am-ness" which persists independently of content or identification, but which content seems to appear within.

The first we can explore as the correlation between environment, body and brain states, perhaps. The second with brain states and psychology, possibly.

The third is more problematic:

The texture of it may vary with content, but the presence itself seems independent. And it can only exist in the present, since any reports of experiences then are reports of content (or the memory of content) now.

It's a direct fact of experience, and it's probably the only thing we all know for certain. But it is not associated with any particular content, and so it cannot be studied by looking for correlation. It's an "isness" that precedes thought, and so cannot be funnelled through the division into parts and subsequent arrangements in mental space that theorising requires. Perhaps it cannot be captured by a story at all.

POST: The Simulation Argument (/r/philosophy/)

The simulation argument is surely just a modern way of describing the notion that the world-as-it-is does not exist in the form that we experience it.

In other words, it is not really a "spatially-extended world, unfolding in time". Space and time are aspects of experiencing rather than aspects of the world; they are more like "base formatting" of the human mind. The room next door is not actually "over there".

The world then becomes more like a collection of "dimensionless facts" dissolved into the background of experience; a superposition of implicit patterns which can be unfolded into sensory form with attention. Which sounds like a mix of Bohm and Zen - the "background" would be consciousness?

--This comment is running on KantianOS v8.3 with the optional auto-dismissive module installed--

POST: "Philosophy is the quest 1) to discover the tacit assumptions that we operate on; 2) to critically examine those assumptions; and 3) to improve upon those assumptions by replacing them with better alternatives." (/r/philosophy/)

Q1: Another way of saying my favorite definition--philosophy is essentially metacognition. Thinking about the act of thinking.

Q2: Generally speaking, agreed. My favourite formulation is that "Philosophy is the black-box scientific investigation of human minds."

Q3: Really? I'm not sure how metaphysics could be encompassed in such a definition. Or ethics. Surely the unreliability of the human mind is an obstacle that philosophy strives to deal with, but the mind is not necessarily itself the object of the study.

I suppose he might update it to say something like: the investigation of the content and properties of mind (by the mind). So in that sense, the mind is always the object of study, since all study is the study of appearances within the mind. Typically, we distinguish between two categories of content - "thoughts" and "sensory experiences" - but neither are outside of ourselves (as mind).

Maybe it would have been clearer to say "brains" rather than "minds". (Incidentally, this is where "black box" becomes important - no neuroscience allowed.)

"Brains" is perhaps problematic though, depending on the context? Unless we are just using it in the loose sense of "the place where my thoughts appear", but I think that can be confusing when exploring certain areas. We never actually experience "brains" ourselves - only sensations, perceptions and thoughts arising in mind (where by "mind" I mean something like "awareness" rather than just "the place where thoughts hang out"). Maybe there is another term with less baggage that can be used for referring to "the context of experience".

POST: If i ever got time traveling powers (/r/timetravel)

Q1: What if time operated on the Novikov Self-Consistency Principle? That is, all alterations to the timeline have already been incorporated, so you can change nothing about the perceived past. In the example in that article, it basically states that while you can't prevent the Titanic from sinking, you can allow it to happen, save the people who would die, and replace their bodies with perfect imitations. This way, nothing in the perceived past has changed. This interpretation of time would mean that if you did go back in time with the purpose of stopping the Titanic from sinking, you are doomed to failure because we know that it did sink. I like this view of time because it elegantly avoids so many of the paradoxes that naturally arise from time travel.

[QUOTE]

Novikov self-consistency principle
The Novikov self-consistency principle, also known as the Novikov self-consistency conjecture and Larry Niven's law of conservation of history, is a principle developed by Russian physicist Igor Dmitriyevich Novikov in the mid-1980s. Novikov intended it to solve the problem of paradoxes in time travel, which is theoretically permitted in certain solutions of general relativity that contain what are known as closed timelike curves. The principle asserts that if an event exists that would cause a paradox or any "change" to the past whatsoever, then the probability of that event is zero. It would thus be impossible to create time paradoxes.

[END OF QUOTE]

We only know that it did sink now. If you go back and change the Titanic sinking, it will not have sunk anymore, and we will all know it never sank. The whole landscape of facts gets updated. The sequence of events, if I go time-travelling from 2016:

Global Memory Landscape Version 1:

- In 1912 it was true that the Titanic sank in 1912
- In 2015 it was true that the Titanic sank in 1912

In 2016 I travel back to 1912 and prevent the sinking of the Titanic, at which point:

Global Memory Landscape Version 2:

- In 1912 it was true that the Titanic did not sink in 1912.
- In 2015 it was true that the Titanic did not sink in 1912.

Personal Memory Landscape:

- In 1912 it was true that the Titanic sank in 1912.
- In 2015 it was true that the Titanic sank in 1912.
- (I travel back in time and tweak then return.)
- In 2016 it was true that the Titanic did not sink in 1912.

Everyone else's memories would be updated to the not-sink version; only I would recall it being different. Consistency is preserved at all times.

Q1: The problem with this is that it would have to affect yourself before you ever went into the time machine. At the point where you travel back in time, you separate your own timeline. You have pre-travel you, and post-travel you. If you go back and change the timeline, then only post-travel you would retain the memories of the Titanic sinking. Otherwise, you would have to be born with an alternate set of memories. The paradox arises from this- how does pre-travel you ever become post travel you? Pre-travel you never has a reason to travel back in time because, in his memory, the Titanic never sank. This leaves a post-travel you without an origin, so you are an effect without a cause.

You're right ... yes ... that this amounts to a personal timeline perspective: my end-point is not actually the same square on the "grid of all possible moments" that I left from. In fact, as soon as I jump to 1912 it is not the 1912 of my history, simply due to my presence. This side-steps the assumption that time is sort of always running (constant cause and effect). It avoids the paradox, but it means that I didn't truly change the present moment that I left - which remains self-consistent but now without me - I instead went to a different moment where my actions are its history (guy suddenly appeared; ship was saved).

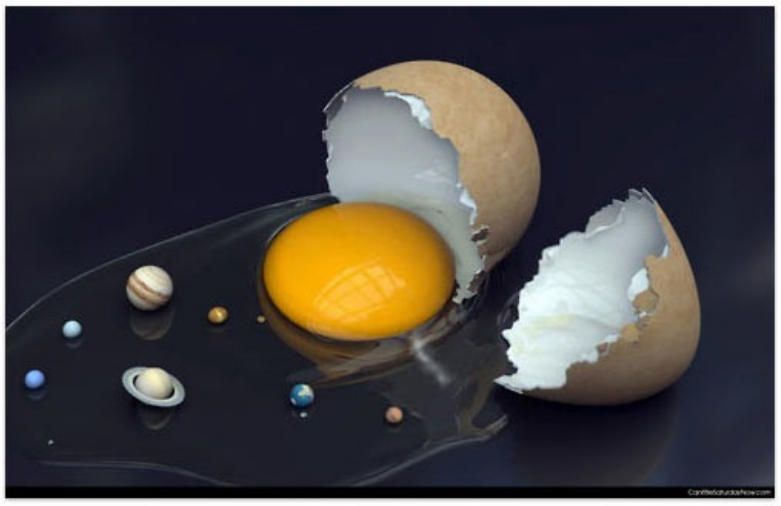
What I've really done then is more like dimension jumping - jumped from Global Landscape 1 to Global Landscape 2 - rather than time travel, although it will seem like time travel ito me. Unless we allow Primer-style multiple instances of me, without a "causal catch-up". In short, a constantly overwriting time loop. But then I can never get to the Titanic anyway; I can only go back to the moment of the availability of time travel.

Right. So self-consistency must be preserved, and that can be done without having "causal catchup", but it means either revise-able timelines or an additional dimension. Phew!

POST: New to the sub, and have found this link quite interesting. (/r/timetravel)

[POST]

In theory, is this possible? With the we are all one? I think I read something about the infinite grid? As us just traveling a grid which is "time line". If this is possibly true, then wouldn't reddit be just one big load of conversations with myself?



You were on your way home when you died.

It was a car accident. Nothing particularly remarkable, but fatal nonetheless. You left behind a wife and two children. It was a painless death. The EMTs tried their best to save you, but to no avail. Your body was so utterly shattered you were better off, trust me.

And that's when you met me.

"What... what happened?" You asked. "Where am I?"

"You died," I said, matter-of-factly. No point in mincing words.

"There was a... a truck and it was skidding..."

"Yup," I said.

"I... I died?"

"Yup. But don't feel bad about it. Everyone dies," I said.

You looked around. There was nothingness. Just you and me. "What is this place?" You asked. "Is this the afterlife?"

"More or less," I said.

"Are you god?" You asked.

"Yup," I replied. "I'm God."

"My kids... my wife," you said.

"What about them?"

"Will they be all right?"

"That's what I like to see," I said. "You just died and your main concern is for your family. That's good stuff right there."

You looked at me with fascination. To you, I didn't look like God. I just looked like some man. Or possibly a woman. Some vague authority figure, maybe. More of a grammar school teacher than the almighty.

"Don't worry," I said. "They'll be fine. Your kids will remember you as perfect in every way. They didn't have time to grow contempt for you. Your wife will cry on the outside, but will be secretly relieved. To be fair, your marriage was falling apart. If it's any consolation, she'll feel very guilty for feeling relieved."

"Oh," you said. "So what happens now? Do I go to heaven or hell or something?"

"Neither," I said. "You'll be reincarnated."
"Ah," you said. "So the Hindus were right,"

"All religions are right in their own way," I said. "Walk with me."

You followed along as we strode through the void. "Where are we going?"

"Nowhere in particular," I said. "It's just nice to walk while we talk."

"So what's the point, then?" You asked. "When I get reborn, I'll just be a blank slate, right? A baby. So all my experiences and everything I did in this life won't matter."

"Not so!" I said. "You have within you all the knowledge and experiences of all your past lives. You just don't remember them right now."

I stopped walking and took you by the shoulders. "Your soul is more magnificent, beautiful, and gigantic than you can possibly imagine. A human mind can only contain a tiny fraction of what you are. It's like sticking your finger in a glass of water to see if it's hot or cold. You put a tiny part of yourself into the vessel, and when you bring it back out, you've gained all the experiences it had.

"You've been in a human for the last 48 years, so you haven't stretched out yet and felt the rest of your immense consciousness. If we hung out here for long enough, you'd start remembering everything. But there's no point to doing that between each life."

"How many times have I been reincarnated, then?"

"Oh lots. Lots and lots. An in to lots of different lives." I said. "This time around, you'll be a Chinese peasant girl in 540 AD."

"Wait, what?" You stammered. "You're sending me back in time?"

"Well, I guess technically. Time, as you know it, only exists in your universe. Things are different where I come from."

"Where you come from?" You said.

"Oh sure," I explained "I come from somewhere. Somewhere else. And there are others like me. I know you'll want to know what it's like there, but honestly you wouldn't understand."

"Oh," you said, a little let down. "But wait. If I get reincarnated to other places in time, I could have interacted with myself at some point."

"Sure. Happens all the time. And with both lives only aware of their own lifespan you don't even know it's happening."

"So what's the point of it all?"

"Seriously?" I asked. "Seriously? You're asking me for the meaning of life? Isn't that a little stereotypical?"

"Well it's a reasonable question," you persisted.

I looked you in the eye. "The meaning of life, the reason I made this whole universe, is for you to mature."

"You mean mankind? You want us to mature?"

"No, just you. I made this whole universe for you. With each new life you grow and mature and become a larger and greater intellect."

"Just me? What about everyone else?"

"There is no one else," I said. "In this universe, there's just you and me."

> You stared blankly at me. "But all the people on earth..."
>
> "All you. Different incarnations of you."
>
> "Wait. I'm everyone!?"
>
> "Now you're getting it," I said, with a congratulatory slap on the back.
>
> "I'm every human being who ever lived?"
>
> "Or who will ever live, yes."
>
> "I'm Abraham Lincoln?"
>
> "I'm Hitler?" You said, appalled.
>
> "And you're the millions he killed."
>
> "I'm Jesus?"
>
> "And you're everyone who followed him."
>
> You fell silent.
>
> "Every time you victimized someone," I said, "you were victimizing yourself. Every act of kindness you've done, you've done to yourself. Every happy and sad moment ever experienced by any human was, or will be, experienced by you."
>
> You thought for a long time.
>
> "Why?" You asked me. "Why do all this?"
>
> "Because someday, you will become like me. Because that's what you are. You're one of my kind. You're my child."
>
> "Whoa," you said, incredulous. "You mean I'm a god?"
>
> "No. Not yet. You're a fetus. You're still growing. Once you've lived every human life throughout all time, you will have grown enough to be born."
>
> "So the whole universe," you said, "it's just..."
>
> "An egg." I answered. "Now it's time for you to move on to your next life."
>
> And I sent you on your way.

O_O

yesss i found it again! one of my all time favourite reads.

Philosophy went to the max right here

OI SCROLL BACK UP AND READ ALL OF IT!

I was really intrigued by this

Holy fuck, this got me really thinking

YES

MY FRIEND WAS TELLING ME ABOUT THIS AND I SEARCHED EVERYWHERE FOR IT OMG

:o

Holy shit. HOLY SHIT. HOLY. SHIT.

Well, then.

[END OF POST]

The Infinite Grid.

Basically: what we actually are is "perspectives of consciousness" which are having a being-a-person-in-a-world experience. Nothing is really happening, and time never passes, it's just that we scan our attention across a subset (or "trajectory") of all the possible experiential moments. You could call this a "time line", although it is completely personal. All the moments already exist. We could think of a trajectory as a "strand of thought" that is appearing in our conscious aware space. It's just that this particular thought is very bright and 3D-surround and fully immersive, so we assume we are "there" somehow. We are all "one" because consciousness itself has no properties. The consciousness you are cannot be distinguished from the consciousness I am. You can even get a feel for this directly:

- Currently, you are looking at this screen with your attention. Now, turn your attention towards "the place you are looking out from". What do you find there? Can you describe it?

These leads to relevant-to-link questions like: who or what are the other people we encounter? What happens when we get to a position where there is no plausible next-moment? And so on.

Could you lead me in the direction to learn more about this theory? I find it very plausible.
Once you become aware of the infinite grid and your tragectory, is it possible to change it? Or is everything already predetermined?

Well, I made it up! The notion of a configuration space of possible states is nothing new of course (see Julian Barbour's The End of Time, for instance), although this formulation and the connection to subjective experience is probably fairly novel. It's what I call an "active metaphor" and is based on the notion that there is no actual underlying structure to experience. This means we are able to choose a conceptual framework we like and format ourselves with it. So we get to pick one like this which has "enabling" properties...

The grid itself is basically an unsorted set of all moments; your trajectory is an ordered subset of those moments defined by your current state. The trajectory is deterministic in the sense that for as long as your state remains the same, the path is defined. However, if you can change your state, you can change the path to a new determined state!

This is doable because the entire grid is actually dissolved in the background of your conscious perceptual space at all times, and the subset (or "world-pattern", or definition) is simply the moments which are being associatively triggered into prominence by your mental patterning. Changing that patterning = changing the world-pattern = changing the trajectory. A potentially useful way to envisage this "dissolved" aspect: The Imagination Room

Sssh... play along like we are all separate. There is plenty of time to stop playing after you die.

Speak for yourself! I mean, myself. Oh, we are so confusing...

POST: What would you do if you could go back in time? (/r/timetravel)

Well, this post is a bit /r/hailcorporate (ish), but it's always a good question. :-)

Aside - Your pitch video is interesting as a concept, but for me it doesn't give a coherent "feel" (plus for me the voiceover and the acting is too self-consciously "performed", but that can be personal taste). Of course, I'm assuming the series is meant to be somewhat serious in tone? If I were doing this, what comes to mind is, I'd be going for something like the propaganda videos in the film Children of Men, and the in-film advertising material that the Foreign Office put together for it. How far along are you with the series?

Resuming the question - The devil would be in the details. But here's a quick sketch of what form my approach would take: If we're assuming here that I have to come back to the present in some way - i.e. it's not a case of resuming life from a past point, it's about making changes, jumping forward, and seeing them reflected now - there's not much point in going back and saving anyone. The time gap between "then" and "now" will likely put you in another situation with similar problems. You cannot "solve" history because it is not a problem, it is an interconnected pattern. So the trick is to minimise that gap, so that "then" is a fully managed lead-in to "now". Knowing in advance that I would be going back in time with the show (e.g. I get selected to participate and the winner travels in time one month from now), I would spend the month paying very close attention to events global, local and personal, gathering as much information as I could about all spheres. Then I win the show, go back in time one month into the past - and do not enter the show. I spend the time creating the maximum beneficial version of that month financially, personally, and so on. If I were making your show, I would have one episode where a contestant does something along these lines, in such a way as the existence of the show itself was threatened by "prior deletion". Maintaining the existence of the show despite adjustments in time would be one of the ongoing challenges the show-runenrs face, actually.

POST: Time Travel!! Post what you think or know about the subject.... (/r/timetravel)

Perhaps you could kick off the discussion by telling us what you "think or know" about the subject?

Q1: well actually im a student pursuing physics in college and my area of focus is space time mostly, we've been using 3d software to create artificial wormholes (well thats mostly animation through autodesk maya) . time travel is the ability to travel in time from one point in time to another point in time. future time travel is more possible than past is . well thats because you cant go beyond the date the time machine was built , so every extra day that is required to build a time machine is one extra added day that we are moving further away from our own history. time travel is mostly into existence (the topic) because it is used with context to the speed of light c (also called causality in some very specific cases). 3x108m/s is the rounded off speed of light and we three dimensional beings cannot travel higher than this speed. even reaching these speeds is a biological problem as our body's are not designed to withstand the heat that would be generated when our human bodies are accelerated . small particle accelerators are used to help small particles attain these speeds and in some cases it was noted that a particles normal lifetime would be say x seconds (the seconds assumption only to make the discussion simpler) . when accelerated in a particles accelerator , the life of this particle would be increased by say x / 2 seconds as a result of which x + x/2 would be the new life . well i could go on and on , but ill get back on this. this is a start i guess. cheers!

That's better! So the obvious question for you is: What do you think is the connection between experiential time (the changing of forms arising within the senses or "perceptual space") and conceptual time (the abstract notion of time used in the equations and diagrams of physics)?

Q2: This is actually a pretty good question. It got me thinking about what we actually use to define time/seconds/etc. Which seems like an obvious answer: observe something that changes at a steady pace and then count it. Which is more or less what we do:
It is quantitatively defined in terms of a certain number of periods – about 9 billion – of a certain frequency of radiation from the caesium atom: a so-called atomic clock.
But then why base all of our physics around a certain number f periods of a certain frequency of radiation from the caesium atom? And if relativity changes this (the twins paradox), then how can we really have reliable math on this?
Doing some further digging, it appears that we didn't simply 'measure' the speed of light, but instead calculated it based on this 'second standard' along with the meter which is based on the speed of light:
Its precise value is 299792458 metres per second (approximately 3.00×108 m/s), since the length of the metre is defined from this constant and the international standard for time
Huh. Interesting stuff.

Well, I wouldn't ask a rubbish question, surely? :-)

Right. So we never really get to experiential time, rather we bootstrap an abstraction called "time" and then reference it in a circular manner. Which is fine, because all conceptual frameworks are essentially "castles in the sky" in this way, but it's interesting to actually focus on it, because we usually handwavingly assume that our concepts cleanly map to "real things", when it's not really that straightforward.

Q1: well i believe that time in itself is an abstract concept based on its relativity to people.staring at a beautiful girl , an hour seems like a second. sitting on a hot pan , 3 seconds seem like 3 years. when somebody asked us to keep track of time , we all reference to it based on our relativities even though the end values for each one of us turns out to be the same (say when comparing 10 18year olds.) . maybe we 3 dimensional beings cannot understand time in its entirety.

In what way can an hour seem like a second? What, exactly, is the actual experience of "an hour" or "a second"? Einstein's cute-joke answer doesn't really examine that (nor was it intended to, of course). It was basically a way of suggesting that a description of a state change itself does not provide a description of the changing between states. But does this not make a nonsense of the whole idea of time travel, then? One cannot journey experientially along a diagram. If time is purely an abstraction, and is therefore never actually experienced other than as mental imagery, then what a "time traveller" is truly seeking is something else: a discontinuity in the content of experience. And following from our discussion here, that is something that happens "before" time.

POST: If time travel to the past is possible, you can't change the past. (/r/timetravel)

[POST]

This is how I tend to look at time travel to the past. Since the past has already happened, you cannot change it. If a time machine allowed me to travel to the past, and I conspired to stop a murder, it would be impossible. Something would prevent me from stopping it. If I wanted to go back in time and tell myself not to buy that junk car when I was 20, something would prevent me from doing it. I never saw my older self. I DID buy the car. Therefore, even if I tried to do this, I wouldn't be able to.

[END OF POST]

How exactly would "something" stop you from doing it though?

Q1: No idea. It's not like there would be some "force" prohibiting you from doing it. It just wouldn't be possible. There are an infinite amount of possibilities for your future. So there are an infinite amount of possibilities of how you would be prohibited from changing the past. It has already occurred. If you attempted to go back in time to kill Hitler in the year 1900, you could attempt it an indefinite amount of times, and you would fail. You would just fail. How you would fail is impossible to predict. There are endless possibilities. The past is still the past, even if--on your personal timeline--it's your future.

See, that's a problem - no proposed mechanism. And if there was a mechanism, then there's no reason I can see why it isn't controlling you right now. Perhaps your entire life is predetermined, such that everything fits together logically. You never get to change anything. What applies to The Now applies whether it is attached to "the present" or "the past". The alternative: The Now always permits changes, but making a change results on collateral shifts such that overall logical coherence is maintained. Not due to a force, of course - more like tugging on one fold in a blanket of material, and other folds being reshaped as a result due to it being a single landscape. Some of those "folds" might be your personal memories...

The reason why everything is predetermined is not in spite of our choices, but because of them.

This is almost there, I'd say.

So, what is free will? Free will is the ability to reshape information. However, this must inevitably occur either outside of the information landscape and by "operating" upon it, or by being the information landscape and "changing shape". Now, this is obviously getting us into "consciousness" type territory, but we can maybe put that aside and ask ourselves the question: Is it possible that past-as-information is here right now just was much as present-as-information is? And it's just that present-as-information is currently unfolded into the senses as a "moment of experience", whereas other "moments" are dissolved into the background?

If this were so, then free will could operate on any part of the information landscape at any time. This gives us a mix of determinism and freedom: the landscape is deterministic, yes, but it is only deterministic between updates.

This gives us:

- If the information landscape is deterministic.
- If the information landscape contains all moments.
- If the information landscape is always coherent.
- And if the information landscape is changed by our free will, updated to a new deterministic form.

Then we can indeed have the experience of "going into the past and changing it". What we would be doing is temporarily unfolding another ("past") moment, updating it with our free will thus shifting the landscape to a new deterministic state, and then unfolding our present moment again. The coherence rule would mean that logical sense would take care of itself. However, it might also mean we don't retain memories of the change.

Q1: First, I believe we disagree on the definition of free will. Reconciling that would be difficult, and its discussion would be extremely tangential. I don't see free will and determinism as mutually exclusive. I don't think they are competing forces. I believe that a choice made is a choice free, even if that choice was is predetermined. All choices are free choices, even under compulsion. We can speak further on this, but I just want to let you know that this could potentially open up Pandora's box. On another note, your unfolding of histories approach is very interesting. However, it seems to me that each separate deterministic state put together creates one massively determined multiverse. I know that seems like a logical fallacy (a parts-to-whole composition fallacy), but wouldn't each separate deterministic state have to be self-consistent, so that when you attempt to understand the whole of all the deterministic states, they are altogether predetermined?

Let's leave the free will issue floating for now because, as you say, it's going to get pretty tangled pretty quick, and I think we may find a way around doing that if we continue along the other path - because we will perhaps connect "information radius" (what falls within your perspective) to free will and "first cause". Anyway...

So, we might shortcut the histories part and just propose the following:

1. That there is an eternal structure which contains all possible self-consistent states. In this sense, it is fully-determined, since it is unchanging. It is a sort of "infinite static gloop" of all patterns.
2. That a conscious observer selects out a world-state from that structure, in way analogous to an observer scanning their 2D attention across a 3D room. That world-state is a fully determined 4D structure.
3. That a conscious observer's apparent unfolding experience is equivalent to them scanning their 3D attention across that 4D structure.

In this way, time travel would be a discontinuous shift of the observer's 3D attention to another part of the 4D world-state structure. However, they wouldn't be able to change anything in terms of content, they would just be shifting their experience. In order to change anything, they need to shift state. (There are issues regarding identity and memory here, but they are best put aside initially since we're moving away from what we usually think "we" as an observer are.)

You can probably see where this goes: at first it seems that to gain the required degrees of freedom, the observer has to be 3D then 4D then 5D... but eventually the observer becomes dimensionless and unconstrained, and becomes the "first cause", whose power of attention or selection ends up being the freedom to change the relative intensities of states within its experience. That becomes the essence of what we might call "true free will" - but it is "outside of" or "before" any structure, just as consciousness is "before" any experiential content (or rather, it ends up: that which structure is "made from").

*Q1: It does seem that we are pretty close, only that I think that we are only a part of one dimension. I do agree, though, that if there are multiple dimensions, as you purport, there has to be some sort memory loss. I do have one more question on this: would you say that someone is only exercising free will when they are shifting into another world-state structure, when they become the "first cause?"

I think that as part of one dimension, we are wholly and entirely free. While, at any moment, I can make any choice imaginable (perhaps one that would create a "first cause" event), but I will only choose the alternative that I would choose. It seems to me that multiple dimensions would create multiple versions of "me."
If I time traveled and did something that created another dimension (one where that action happened, and one where it didn't), you would have two separate individuals in different dimensions who are completely alike, minus the fact that in that one very specific instance, one individual would make one decision, and one would make another. They live in alternate realities, one where the decision was made, and one where it wasn't. One with one version of me who is willing to do that one action, and one who is not. But as an individual, I would only make one of those decisions.
It follows that the alternate dimension version of me is someone different than me. Therefore, that version of me isn't actually me, for I only make choices that I am willing to make. An alternative dimension of me is not me at all. Why would I make a decision that would make me different than myself?
We can probably agree to disagree at this point, because we are both quite close yet very far away from one another. I have sympathies to the view I outlined above, but I tend to lean to the single dimension view with one consistent history.*

We really aren't so far apart at all. The way you might get around those issues, I suggest, is to reconsider what you mean by "me". The starting point is to recognise that you are not in a dimension or world-state, you are experiencing a world-state.

To just jump straight to this -

I suggest that your actual situation is of being an "open aware perceptual space" in which sensory experiences arise. And by "sensory experiences" I mean this full "3D scene", including the room, your body sensations, and so on. This flips things around. You are then no longer "in" a dimension or a state, rather all possible states are "dissolved" within your perceptual space and are available to you. Right now, you have adopted or "taken on the shape of" a particular world-state, such that the corresponding sensory experiences arise as you unfold the "moments" of that state. So here is only one you-as-consciousness, which is the context of all experiences. Meanwhile you-as-body-in-a-world is actually the content of a particular moment of experience. There are any number of those, but they are like frames in a movie - they are "dead" unless an observer gives them life by experiencing them. So just as we wouldn't say that Star Wars contains 100,000 Harrison Fords or Mark Hamills (one per frame in which they appear), it doesn't make much sense to talk of multiple "you"s, except as "moments of experience".

Note - We can directly observe that we are this "open aware space" easily by attending to our current experience in the present. It even makes logical sense from the common notion of how the senses work, although very quickly the philosophical implications destroy the notion of an "external world" as we usually assume it to be.

Q1: It's the experiential part that I don't really hold to.

Could you clarify what you mean by that?

I don't separate experience and body. They are irrevocably linked. You have one body and one experience. Even if your experiential self and your bodily self are separated, there is still one of each.

Okay. So, what would you say is the relationship between the experiential self and the body? And what form does the body take in experience?

The reason I think that's worth exploring is, we have to be really careful about conceptualising things using the "view from nowhere". If our thinking about something involves doing so from a 3rd-person view, then we have to be cautious because if that can never be observed (directly or indirectly) then it can't be confirmed or denied. For example, we might conceive of time travel as "traveling back along a time- line" or "transferring oneself amongst many parallel worlds", but if we pause and actually notice how exactly we are imagining this, we realise we are basically viewing a mental diagram, from a vantage point that can never exist, of something that doesn't exist (in that form anyway). We have to be sure to tie our ideas back to what can actually be experienced directly, or at least recognise our mental fictions for what they are. Otherwise we might as well become string theorists! :-)

It's in this spirit - given that it's fundamental to the idea of "traveling in time" and the notion of "being in the past" - that I feel we really have to pin down the relationship between experiencing and the body (which is really "the world", I suggest).

POST: Meditation and visualization are the key! (see comments) (/r/timetravel)

Usual link: "persistent realms". Basically, entering into an experience (let's not categorise it beyond this) by implying that it already exists and shifting one's attention to it. What you are trying to do, it seems, is to trigger that and then not return to this experience. What I wonder, though, is: given that you could have any experience at all, any apparent world or time, why focus on the "farmer's wife in the 1800s" scenario in particular?

I really envy those who can access persistent realms...

It's not that hard. Start lucid dreaming. Perhaps get Robert Waggoner's book for ideas and inspiration (it's by far the best book on the subject). There are various techniques one can try, but fundamentally what actually works is just firmly deciding that you will have a lucid dream. Donald DeGracia's DO_OBE guide is also worth a look, since it offers a free guide on what amounts to direct-entry lucid dreaming of apparently pre-existing environments.

EDIT - Note to other readers: The rest of this conversation is off-topic for physical time travel, but discusses the sorts of ideas that might form a foundation for mental time travel.

Mmm, it's more that I have mental blocks. I'm dealing with a pretty severe depression right now, and I have little faith or confidence in my powers to do... well, anything, really. It makes doing things like lucid dreaming pretty hard.

Grrr, depression is such a grim slog. Do remember, though, that for these things depression affects what you think you can do, not what you can actually do. For sure, that means it's harder to continue to intend, which can be a big hurdle. (EDIT: Which sounded patronising, but wasn't meant to be. I'm trying to say that you've still got the capability, but you might need to find another angle of attack.)

So, you might find it easier to play with "dreaming in real life" to get you started. There are some interesting exercises in chapter four of Lenard Petit's The Michael Chekhov Technique: For The Actor, for instance. (You can download an excerpt of that chapter: here.) Something you might want to experiment with specifically: "feeling out" into the space above you, in front of you, behind you, including more and more of it into your sense of "presence", and then adding the "volume of space your body occupies" also.

Q1: Thank you. I'll give the chapter a read.
(Musing to myself a little bit)
It seems to me like our lives can be understood as a person swimming in the ocean. If we just allow ourselves to float, we will drift along with the current, going wherever it leads us. If we choose to swim, we can direct ourselves, be it with or against the current. Sometimes the waters rage and sometimes they are still, which changes how effective our options are. Depression, however, is not the water, but the swimmer. When we are depressed, it is as though our muscles are tired and weak, and even when the ocean is calm, we spend what little energy we have simply trying to keep our heads above water. The thought of actively swimming seems like a non-starter. For those of us with tired muscles, it seems like we need to find a way to leave the ocean entirely in order to get some rest. But how can we leave the ocean when it is all we know how to experience? I suppose that's why I want to travel somewhere else for a while.
Oh, I know. Nobody asked - but getting my thoughts out there, in public, is helpful for me. Thanks for indulging me and thanks again for the chapter.

Thanks for sharing that.

In the spirit of musings, a further thought might be that in effect we are the ocean also, but having forgot that, we exhaust ourselves trying to direct one part of ourselves - "the swimmer" - against the flow of the rest of ourselves - "the current". Thinking that we are the swimmer only, we intend and intend and intend the action of swimming towards our goal regardless of the orientation of the current. If we are fortunate, the current so-happens to be in roughly the direction that we want to swim in. If we are unfortunate, the two are at odds, and we become exhausted, constricted, depressed, and hopeless - but with no option other than to keep fighting or to sink, or so we think. Realising that we are the ocean also, however, a new possibility opens up: to intend the current, not the swimmer. Such an approach would be daunting initially, since it would require a large amount of trust - perhaps only at the point of absolute despair would one surrender to it. For to intend the current and benefit from its momentum, one would have to cease intending the swimmer, and allow him to be moved by the water's flow, trusting that it was taking him in the intended direction, without knowing the details of the route, prior to the destination being reached. Practically speaking, what would this mean? It would mean to cease micromanaging the movements of the body and mind, to allow them to move spontaneously and unbidden, releasing one's resistive grip completely after firmly deciding one's target. How to get to that stage? In exploratory steps, through experimentation on a small scale, with unimportant things, until a confidence emerged - likely bolstered by the pleasant lightness that accompanied such an approach.

Q1: Though they're all fictions and "not true" to an extent, I find that, intellectually, I agree most with nondual views, and therefore I agree with your assessment. The problem I suffer from is that I don't know it, emotionally and intuitively, so during troubled times, I'm prone to regress to more dualistic thinking.
I agree that is very daunting to "intend the current". When I think about doing it, I am already in trouble, because there is no doing it. There is only allowing it. Alas, I am a control freak. I'm always trying to "do". "Allowing" is scary and intimidating. I have always been dominated by my intellectual side. A major factor of this depression is that my emotional and creative side was brought to the surface and forced into the spotlight, and I am having a very hard time coping. I do think I understand to an extent, however. When I "change my personality," I notice the way I "naturally" respond to the environment changes, without any effort on my part. This seems to be in line with what I am reading in The Michael Chekhov Handbook. My issue, as stated, is having my emotions and identity stuck in dualism, so when it comes to "changing my environment," I find myself unable to affect similar changes.
Sorry, this is a little unclear. I seem unable to coherently express myself at the moment. I hope you can understand what I'm trying to say.

Yes, it's very difficult to put this stuff into language. The problem is, I'd say, that our conceptual thoughts are themselves basically "shadow-sensory" experiences, which of course are formatted spatially and temporally, but we're trying to talk about something which is "before" division, "before" multiplicity - in fact, we are trying to use thoughts and language to discuss the thing that thoughts and language are "made from". It's like trying to build a sandcastle that is a sculpture of "sand".

However, this is also the clue as to what we must (non-)do...

So, have a play with those exercises (and do treat them as playful), but maybe keep this in mind too: the idea of the "unbounded thought" as being what an intention actually is. By this I mean, a thought which has no edge, that is not an object, that is the abstract thought of something being true. Doing this, would be to simply bring into prominence a pattern corresponding to a particular fact, across and dissolved into entire "open perceptual space" that you actually are, such that it is incorporated into all subsequent experiences. (The basis here: your direct experience of yourself is of an "open aware perceptual space" in which your experiences arise, as sensations, perceptions and thoughts. It is in this sense that you are both the swimmer and the ocean; they both arise within this same space.)

As we've been saying, this can't really be described, and attempts to do so make it seem complicated when actually it is super simple: it is the assertion of a fact as being true, while not suppressing the shift in experience which results. Now, you might call that second part "allowing", but I would phrase it as: no long engaging in the bad habit of asserting your current position all the time. To me, this second part is a key to breaking free from depression, although I understand that it can be daunting, because it means no longer suppressing the movement of that emotional and creative side.

A final metaphor can be: think of yourself as a shape-shifter who changes the shape of their own perceptual space, by simply intensifying the contribution of one pattern or another, via asserting or intending or unbounded-thinking a particular fact. Once you have become the new shape, the world within you, arising as sensory experiences, will naturally be of a corresponding form. That's probably not particularly clear either.

Q1: I'll give it a try. I'm having no success at all with any of these exercises, but I'll try to avoid taking them too seriously. (One of my issues is that I grow frustrated very quickly when I am new to something. Once I establish a beachhead, I have confidence to learn without stress, but establishing that beachhead is very frustrating to me). I suspect that getting too emotional about failing would just be counterproductive (more than usual, I mean).

It's understandable, but remember that there's nothing to "get right" here. If you think about the context in which these exercises are used (which is in actor training over an extended length of time; they just so-happen to be instructive for pointing out that you are an "open perceptual space"), then you'll realise they are "exploratory". Literally, it's about imagining that things are true and allowing the imagination to take over, and seeing what it's like to let that happen. If you are unfamiliar or uncomfortable with that at present, that's fine, it just means it'll take a while for you to feel your way into it. That "feeling out" time is not wasted: it actually is the progression you are seeking, towards your goal.

As an aside, I really would emphasise that probably the most valuable thing we can learn is the attitude of "being okay with whatever happens". If you need a reason for this, it's that you cannot know in advance what the experience of getting what you want will be like, particularly if there's an extended period of time over which it emerges. You have to accept that you can't know what you haven't yet encountered, and be okay with not getting what you incorrectly assume is the right result, right now. So don't be disheartened, actually embrace with curiosity the experience you do get, and that includes the odd feeling that comes with the frustration of apparent non-experiences.

Q1: I've been giving it a little more time, and it feels like nothing is happening. My (physical) arms don't move at all with the first exercise. I feel none of the energy in the second exercise. Trying to look with "new eyes" feels like I'm just trying to imagine what's behind me. I know you said to try not to be disheartened, but it's really difficult. It's hard to fight the emotions that tell you that you are so unhappy and never will be happy ever again, and that even trying is not worth your time, because you have no power to do anything.
Bah, I'm being so gloomy.

Hey, gloomster! ;-) It's only one day since you first read the exercise! However, it's very possible that you are very narrowly focused right now (in terms of spatial attention) and what you are doing is "trying" to do this from "over here". And it's rather hard to describe openness to you. That might not make sense yet. But...

Firstly, did you try the "feeling out into space" exercise I suggested? That's where to start. Give that a go first. Try that now. Secondly, depression is often "located" in the body volume somewhere. You can find it and sit with it. So, pause for a moment. If I asked you, "CC, your depression is situated in a specific location right now, where is that?", how would you reply?

This is probably the wrong answer.

There can't be a wrong answer, because there's no right answer! To emphasise: you can't be right or wrong when exploring the content of your experience, you can only be more informed. On the "feeling out into space" one, forget the book's version, and for now, and don't try to obtain any particular effect. You are seeing what's there, you are not trying to make anything in particular happen in this case. So, try this: as you are reading these words, your attention is somewhat direct towards this screen. Now, pause, and direct your attention to "the place you are looking out from". What do you experience in that direction? What's there? Say what you actually experience, don't "work out the answer" or think it out.

On the depression location, what can happen is that it's diffuse, and then after scanning, it often seems to "condense" into a location. Doing that is a bit more involved, but I thought I'd just see whether there's a particular place that was noticeable to you. Have you ever explored lying down on the floor and totally giving up all control - for, say, 10 minutes - to see what happens?

Q1: Now, pause, and direct your attention to "the place you are looking out from". What do you experience in that direction? What's there? Say what you actually experience, don't "work out the answer" or think it out.
I felt... addled. I couldn't do it for long before my intellect started inserting concepts, but it was a peculiar, unsettling feeling.
Have you ever explored lying down on the floor and totally giving up all control - for, say, 10 minutes - to see what happens?
I've tried this in the past in bed. Perhaps I'll give it another go.

Good stuff. Okay, here's my suggestion for you. Do these two things, as described below, for a week. There's nothing to achieve in doing these two things, and there's no right or wrong way to do them or to experience them. There is nothing to work out, nothing to conclude. This is not for anything. Simply doing them is sufficient. Here they are:

- **Two-Way Looking:** Whenever it occurs to you to do so, perhaps while walking, or traveling, or just sitting around, or watching TV, or reading, or talking with someone. Whenever it happens to occur to you, while noticing that your attention is on whatever you are engaging with, also direct it towards the "place where you are looking out from". In other words, you are still doing whatever you are doing, but just become aware of that "place" too.
- **Daily Releasing Exercise:** Every day, for 10 minutes, lie down on the floor in the constructive rest position: feet flat, knees up, hands resting on abdomen, a couple of books under the head so that it feels supported. Lie down in this position and give up, play dead. Give yourself to gravity, the universe, whatever. Let go of your body, your mind and - particularly - let go of controlling your attention. Allow your body and mind and attentional focus to shift and move however they want. And if you happen to notice yourself "holding on" again, gripping anything, just let go once more. Now, sometimes you might find that your attention narrows on a particular sensation, which then intensifies, peaks, then releases, after which your attention opens out again. That is fine. Just let that happen. Let anything happen, for those 10 minutes.

So, I'm recommending you do those things, and I'm telling you that they are inherently good, even though you shouldn't expect any results from doing them. Regardless, you should do them. And not bother thinking about them at all.

How important is the position when I'm lying on the floor? The first time I did it, I was in more of a starfish position. The constructive rest position feels a little less comfortable to me.

Yeah, it's likely to be less comfortable initially, because your body is stuck in a non-optimal habitual shape due to accumulated tension and thinking ("stuck thoughts and incomplete movements"). The constructive rest position corresponds to the "ideal rest position", such that any deviation from it is hard to hold against gravity, and this encourages a release towards a state of zero excess effort over time. That's why we do it on the floor rather than on a sofa or a bed, which would tend to mould to, and therefore maintain and persist, our existing bad habits, rather than lead to a relaxation of them. In particular, lying on the floor like this puts your lower back in the correct relative orientation, which is something hard to do "deliberately".

So: definitely stick with that position. It will become comfortable in time, and you'll start to notice that everyday movement becomes more comfortable in step with that. If you are having trouble because your knees want to fall to the side, consider using a tie or belt to hold them together for now.

Will do. Thanks for your continued advice.

You're welcome.....Screw others' judgement, that doesn't help one way or the other! You'd be surprised at how little anyone gives a crap anyway. And if they did, so what? :-)

I'm having a very hard time "releasing."

So, remember, you are not actually meant to be doing any releasing. You are also not trying to get rid of any thoughts. This is not meditation; there is no skill involved here and nothing to get "better" at. Literally, you are lying down and "giving up" for 10 minutes - and, when you notice you have become focused on something, giving up again. There's is nothing more to it.

Therefore, to motivate myself to do things I want, I need to engage with what makes me upset.

You can't keep going like that. It'll destroy you.

If my mood is fine, I tend to waste all my time being distracted with pointless crap which is out of sync with my desires.

Then perhaps they are not really your desires at all; they are things you have taken on as obligations or should-wants. Surely your primary desire would be to become capable of feeling relaxed and good in every moment? Otherwise what is life for? A life full of feeling miserable but "achieving" things that you will never enjoy? So it would be silly to postpone feeling good, for the sake of achievements. One of your targets should be: to achieve feeling good while working towards achievements! ;-)

I'm just spilling my guts wherever. Hope you don't find it weird.

That is not a problem! It's how we should be, when the opportunity comes up.

Now that I've experienced real, proper, strong emotions, I feel empty when they're not present, even though the emotions are negative.

Eventually that emptiness will turn into a fullness. You've probably had quite narrow attentional focus for a long time, which excludes most of your body space, so you only notice your surface feelings. As your release into your larger space, at first it might feel sort of open-empty, but eventually it will feel full-alive. There's nothing you can do about this; it's something that you open up to allow to happen by itself. For now, refrain from any inclination you might have to slightly manufacture situations that give you strong feelings to "make you feel alive"; refrain from tinkering with things other than doing the couple of things.

The first relates to comfort - once I've been lying there for 12+ minutes, it starts to get somewhat painful.

The solution: just do it for 10 minutes, as it says in the description. :-) But the pain is to be expected - see later.

I'll try to release that sensation, but it doesn't really seem to work.

Just to emphasise: you are not meant to be releasing anything, you are not meant to be doing any releasing. Your job is simply to lie there, and let whatever's going to happen, happen or not - by itself. You cannot force progress here by effort - because "effortful forcing" is exactly how you develop a bad mental-postural state in the first place. Basically, it comes from the long-term approach of intending, say, muscle tension in your body (tensing your leg muscles to push yourself up from a chair) rather than intending a result (intending to be-stood-up and letting it happen). Doing the releasing exercise will gradually return you to the correct, open state - with increasing freedom of easy in movement, thinking and perception. All by you doing nothing at all!

To what extent does adding some amount of padding work against the exercise?

Don't use padding - it's just supporting your current posture. It is natural to feel sore after a while, because the accumulated tension in your body is leading it to try to hold parts of itself in mid air, against the force of gravity. Gradually, those muscular habits will give out - release, in other words - and finally that position will become the most comfortable one ever. In other words, occasional pain is fine, it's another example of where you just let things rise and fall in experience. Example - You're feeling fine, then a pain appears, it intensifies, your attention narrows on it, it gets stronger, peaks, then releases, and your attention opens out again. All of this happens by itself, so long as you don't react and obstruct it or attempt to control it. It happens differently for different things - there is no "right way" - so you can't control it because you can't know what is "meant" to happen. You are a mystery to yourself! :-)

Remember: This 10 minutes is about giving up control and being okay with whatever happens.

Also, should I do it when there are fewer distractions (such as a television on upstairs), or do they help the experience?

It's probably nice to do it when it's quiet and you feel you won't be interrupted. However, if there are background noises, that's just another thing where, should you find your attention narrowed on them, its a remind to let go of attentional control again, allowing it to open out. To emphasise here: You should not treat the releasing and the two-way looking as things that have specific results or targets to be achieved. You do them simply to do them, and in fact they are a non-doing, since whatever you do effortfully blocks them - like trying to make a pool of water clearer by brushing the ripples away with your hand!

...So, your creative side has burst open, and is aching to play, but that means the chasm between your current circumstance, and where you want to be now, is laid bare. Okay.

I do agree that it all reduces, more or less, to "maximize positive emotions and minimize negative emotions."

Yeah, perhaps, but it's not something you do deliberately as such. Really, for the releasing exercise, just treat it as a habit you do every day, without expectation. It's only 10 minutes, which you can treat as your daily time to "let the engine cool off", like when the metal chassis of a car going "ping! ping!" as it settles back into shape - or whatever metaphor you want. The side effect is that gradually your sense of space will expand into your body volume, and beyond. You will be more in touch with feelings and the felt-sense of intuition and your creative sense. But you can't "do" this, you just have to let it happen. All you need to do, is do the daily exercise and get better at not micro-controlling yourself and the world, if you find you have a tendency to do that.

I want to learn writing and other artistic pursuits.

Related Top Tip - If you centre your attention in your lower abdomen, that's where that "global summary" sense is, and is where you "rest" with your attention when you want to understand something in a general way, or when you want to explore things creatively. You can't make it do anything, but you can sort of "ask and receive" in that area. (Which sounds a bit vague, but it's hard to describe because you do this by just "feeling out".)

Yet, I've always had an inner desire to draw, to write, to make music, to dance, to act, etc.

Have you begun doing that now?

Any moment you're not doing other stuff, and time you sitting feeling miserable, redirect yourself toward an artistic project. Mood is posture, to an extent - you can't work your way through misery, it can't be solved; you just have to "shift state". So: think up a project. Or pick an artistic area and ask me to invent a suggestion for you.

Books some people find useful:

- On Not Being Able To Paint, Marion Milner
- Constructive Living, David K Reynolds
- Stop Thinking, Start Living, Richard Carlston
- What is Zen?, Alan Watts

I have a very hard time with failure and being unable to do things.

You want certainty in advance. To know what's going to happen, before you experience it happening. It's a pretty normal tendency but, as you note, it doesn't work. It actually doesn't work very well for technical subjects either; it's just that since they have a greater level of "knowledge retrieval" than the arts, it can seem like you are solving things by trying hard, when really you are obstructing by doing that. So, that was an interesting article, and I think I went through something of that sort myself. As

you've already realised - it is now way to live your life. Even just because it's based on a lie: the lie that you can deliberately control creativity, and that the "intellect" is a cold hard serious mechanical thing. But a moment's thought shows that this cannot be true: it would require you to be able to "pre-think" your thoughts. In actual fact we feel our way through problems. And even more importantly, we rely on an autocomplete function.

Specifically, the way to solve a problem is to assert or declare that there is a solution - this is like creating a sort of placeholder or reserved space for it - and then your mind will autocomplete the path from the current situation to the solution. This is a creative act, a "letting-happen". And this is always how problems actually gets solved: after all that mucking around and thinking and worrying, the answer appears. This means that "we" do not solve the problem. We set an intention, and let "creativity" fill in the gaps. Obviously, this is rather contrary to the notion of being a clever person who uses their intellectual power to solve things, and is in control. Fundamentally, it involves the realisation that one cannot take credit for being clever at all. You-as-person are not clever, you simply have the ability to "allow cleverness to arise". It pre-exists, you just clear a space for it.

I'll admit, I'm not very good at centring or focusing attention.

Well, it'll clarify over time. It's not really about spatially focusing your attention in a narrow way; you might think of it as "including" that part of your experience and allowing yourself to "rest" there, to be slightly more there than you are in your head area.

as I'm working, some negative emotions pop up and I feel an overwhelming urge to go lie on my bed and "be miserable," or something.

You need to not do that. However, there is something to this: there's the idea that a ripple in a glass is a big deal, but a drop of water in the ocean is no great shakes. What you want to be is "an ocean" rather than "a glass". By doing your daily releasing exercise and, eventually, allowing your attention to open out and expand into the background space, you'll find that those feelings and urges are a smaller part (spatially speaking) of your experience. Which leads to a couple of things:

- When such feeling come up, do you focus down on them? Don't do that. Allow them to be there and instead try to include the sense of the space in the room around you.
- As a general exercise, it is good to occasionally pause and expand your sense of "presence" into the room around you, in all directions, and beyond. This makes you "an ocean" rather than "a glass". (I've mentioned this before, but it's a really powerful exercise.)

That feeling that you have no power...

If you have become localised, attentionally-speaking, in your head area, you will feel powerless. Do try to expand your "presence" (your inclusive attention) into that abdomen area, and maybe work on "moving from" there. For example, if I was going to get up out of my seat now, rather than messing with my muscles, or reaching my attention out to where I want to be, I would instead: keep my attention rested in my lower abdomen area, and move that area to where I want to be, allowing the rest of my body to follow by itself. Try it; it's nice. (The "expand into the room" exercise also makes people feel more powerful, often.)

One thing to perhaps check: Are you trying to do things from inside your head? For example, if you move your arm, do you try and do it from your head area, rather than being "in your arm" and moving that? Some people who intellectualise a lot end up in that situation, because they have absorbed the idea that the "brain" is the control centre where they are. But of course, that isn't the case. The "arm move the arm", the "leg moves the leg". There is simply "arm movement"; there is no "something" that moves the arm. Explore this.

Thanks for your continued patience with me. It should be clear by now that excessive intellectualizing, as well as the whole "not doing" thing, is a serious stumbling block for me.

Seem to me you're making good progress, simply by being self-aware and contemplating these things. It's hard to describe this level of experience in language, but we can feel our way into it. You just have to guard against not being able to accept that things aren't immediately solved - because that's not how life works. You have to be okay with how things are, and allow them to unfold by themselves. There are no "problems" and "solutions" as such, there's just an ongoing evolving experience, where one turns into the other. If you are okay with the tension of anticipation, if you can accept the mystery aspect of life (that you can't know what you will experience prior to experiencing it), then the tension will drop away. This does take a level of "trust" or whatever - but you can build that up.

That's why I suggest it's good to start working with the body and being aware of that. First with the releasing exercise (which performs a good in all areas), and then pursuing the idea of "intending" solutions or outcomes and then "allowing" them to unfold by themselves. This can be applied to standing up from a chair, taking an amazing photograph, or solving a physics equation.

A thought: **You can't "solve" life, because it is not a problem - it is an experiential landscape.**

...All-nighters, grim stuff, I've done my share, not overall fun, I sympathise!

It's as if it is given to me, and it is my duty to record it.

That's a very eloquent way to put it. Excellent. Yes, that's exactly what this is all about - and for not just thought, or when we pause deliberately, but for physical movement too, and more generally, as part of a flowing unfolding.

Second, I still do have some lingering skepticism about all of this.

Well, that's just fine and appropriate. These things aren't to be "believed", they are to be explored and experimented with. All that's required is curiosity, a sort of "what if" frame of mind, and just an interest in discovery and creativity. And it's the perfect thing to do in conjunction with artistic projects: the two things will dance together nicely.

I've yet to experience any sort of "expanding beyond my body." Still trying too hard, maybe.

Well, I wouldn't worry about that. Initially, it might not even make sense about the "not doing it from here to over there" thing. You can't really think about it actually - but over time your attention will loosen up and open anyway. Just maybe occasionally keep in mind the idea of: "what would it be like to feel as if I were the entire space of this room?" - but then don't try to answer it.

I'm still very much not sure exactly how this would feel if it were achieved.

That's fine. Being sure of this would be like having the experience of it before you've had the experience of it! Remember that by "the presence" I mean "you". So, if you are finding that you are focusing that "you-attention" somewhere, okay, go with that: then play with making that sphere of attention larger in diameter, even if it's "over there" at the time, until it expands up and includes "over here" too. Again, not to worry: just something to play with, and it'll come in time.

When I move my arms or legs, they just... move. The "commands" to move don't feel like they're coming from anywhere. The "commands" don't even appear to exist. I'll try to explore it further... somehow.

You've nailed it here. The "commands" aren't anywhere and don't seem to exist. And yet you know that you do the movement, don't you?

It's like you are shape-shifting, you change state from "arm being in this position" to "arm being in that position", by simply becoming the latter, by simply "deciding". But there is no sensory aspect to that deciding.

Problem is that there are a hell of a lot of cliffs and rocks and dangerous beasts on my landscape.

They will gradually unfold into the sunny field! But you have to transition from this state to that state - the problem solves itself, but the transformation still arises as an experience. Every time you allow the you-and-the-world to move by itself, such as in your daily releasing, that resolution continues, and gathers pace.

*Q1: All-nighters, grim stuff, I've done my share, not overall fun, I sympathise!

It had some odd effects on me. When I was lying in bed around the 35th or so hour, I closed my eyes and the black you see when your eyes are closed started to move. It wobbled back and forth before it began to rotate like a cube. I could make out distinct "edges" and "faces" (as in the face of a shape), even though it was all still just black. I've never seen something like that before, and I'm have no idea what it actually was. I was reading some more of DO_OBE, and he talks about the "ideoretinal light" being something you really, actually see, and not just something in your mind's eye. I wonder if what I saw had to do with this. The other effect it had on me was that it completely drained my emotions. When I finally got asleep, I slept for a good 11 hours, but my emotions didn't really come back. I haven't been flat out miserable like I was before; I've just had this passive, low level sadness that leaves me feeling very empty and unmotivated. In a way, it's actually worse, because when I was extremely sad, I at least had some motivation to try to do things to resolve my sadness. Now I'm not motivated to do even that. I've decided to go back to reading about lucid dreams and astral projections, but when I come across passages like this:
There are two things you are doing here. First, you are admitting to yourself that astral projection is a real thing. This is very important because any skepticism you have will only prevent you from projecting. By telling yourself that astral projecting is possible and that you will do it, you are opening up the possibility in your mind. Like anything else, you have to believe a thing is possible to do it. ... I hate to say it, but you just won't be able to astral project if you have a half-ass attitude about it. Astral projecting is not achieved by the half-hearted or the casual. Along with practicing the right exercises and developing the right attitudes and understanding, you have to really want to achieve the experience.
...I just feel discouraged. My experiences have led to me developing almost a sort of anti-confidence (where I genuinely believe that anything that makes me happy will just hurt me in the end, and that thinking I can actually achieve what I want is vanity), so reading something like that makes it hard to even try. I won't give up, though...
Just maybe occasionally keep in mind the idea of: "what would it be like to feel as if I were the entire space of this room?" - but then don't try to answer it.
Alright. I've found "exploratory thoughts" like these helpful. Do you have a list of more?
Much of this seems to come down to "keep exploring and the resolutions will come." As I said, I have very little faith that that's true... but I'll keep trying. It's not like I have anything better to do.*

Your after-all-nighter experiences sound like hypnogogic imagery. Typically, as you drift into that intermediate zone, the black space behind your eyelids becomes 3-dimensional, and sparkles turn to fragments turn to images. If you stick with it, you get a scene which then wraps round to become an environment - and, hey, you're in a lucid dream. So, don't worry about the "belief" thing. I think it's a very misused word anyway. The way in which beliefs (believing that something is possible) affects things isn't in a causal way. What it does is, limit the extent to which you will commit yourself to something, and the extent to which you will trust in something and so not interfere with it happening.

To ponder: If you have never done something before, what is it that makes you commit to it until you achieve it? Nobody can have your experiences for you; the only option is to pursue them through your own dedication. More exploratory thoughts. Perhaps also ask yourself these questions and see what comes up, unprompted. If there were no limits, in terms of the "flavour" of your experiences:

- How do you want your life to be?
- How do you want your world to work?

Allow fantastical types of answers to appear, if they want to, and don't resist any feelings that come with the answers - allow things to take root if the want. It is for you to receive this, not to mange or shape it, or intellectualise it.

...Why "thinking and worrying"? You'd be surprised to the extent you can skip-to-the-end when it comes to known problems. For multi-step unknown problems, of the type that often arises in mathematics, computing and physics, we have to draw a distinction between intending to have a solution and then "experiencing solving the problem" (fine), and haltingly intending each step (less so). You don't "do" the solving - rather, you sit with the solving experience, when drawn to do so, as a result of having intended the solving. (Yeah, it gets a bit tortuous in the phrasing here.)

I guess we get into difficulties here with what counts as "doing" something. It might be better phrased as: while you don't "do" the solving, you certainly have to provide space or in some way "allow" the experience of solving to arise unobstructed (and in particular: not reset it by re-asserting the problem state again).

...

Q1: Alright, I tried it. I'm not sure quite how long I spent on the ground. For the first few minutes (I'm guessing at the time here), it didn't seem like much was happening. My shirt was buttoned up a bit too tight around my throat, so "I" undid the top button. "I" is in quotations because the locus of control felt... different. Not sure how to word it. After a little while longer, my eyes became very heavy. I let them droop and continued to just lie there. At one point, my head tilted back slightly and my shoulders squared up a bit. I have bad posture, so the position my body moved itself to felt foreign to me. This was probably the most "automatic" thing I felt. Aside from that... it was just little involuntary muscle spasms and thoughts. Near the end, my hands and feet started getting quite cold.
Is this a typical experience?

Sounds interesting. :-)

So, do that every day. In my other comment I've suggested committing to it for a week just to get you going with it, but really you should just keep doing it forever. You'll want to anyway. Note that there's nothing special about the exact amount of time, but 10 minutes is all you need for a session, and there's no problem with doing it more than once a day if you like, or before performing some task, or whatever. I figured you might have bad posture. Don't worry about that. Your body will take care of that for you eventually, in its own time. Other changes will occur. They will all be good. Again, don't bother thinking about any of this.

Q1: Alright, I'll try to remember. I'm pretty bad at forming habits, but we'll see how this works out. Thanks.

That's okay too. No need to even try. For both things, just do them when you remember to. If you forget for a while, that's fine, no problem. Just whenever it occurs to you. But do do them then. As I say, there's no pressure here because there's nothing specific, it just about whatever it turns out to be about. However, it will be interesting, and it will make a difference. ;-)

...

Well, I suppose we're going to drift off topic here, but let's explore, since it's still pertinent to the subject of why people want to time travel even by more "traditional" methods. Firstly, what makes you say that? And then: do you believe in reincarnation of some sort? (Not necessarily in terms of religion, just in the sense of a "continuing experience" or similar.)

...Not intended to be loaded really, since I have no specific opinion on it, just interested. "Just knowing" is as good a reason for something as any - in fact, probably better than some logicked-out, post-hoc intellectual justification. After all, when we desire something, it isn't really "because" of anything; we just do. My thinking on the "reincarnation" part was: if we go on forever, if experiencing just continues, then any type of life we have is temporary, and that perhaps makes a mockery of "belonging" somewhere. If I switch into the experience of (say) being a filmmaker in the 1970s, that might be a lot of fun, but it'll pass. That's no reason not to do it, though: the point is that there's an experience I desire that is not available in my current context. But the idea that I would inherently belong in one context rather than another, is hard for me to imagine, since I feel myself to be independent of the particular experience or time.

I suppose it's both simple and extremly complicated.

Yeah, everything seems to be like that! :-) There's someone else who has been experimenting with the same idea - maybe check out his posts, see here. Probably he saw Somewhere in Time too. Just remember to empty the coins from your pockets.

POST: Perception, reality, time travel and temporal dysphoria (/r/timetravel)

So, when you have that experience, are you "you-you" but in that time period? Or are you adopting the perspective of someone else who pre-exists in that time period?..... So, if you had "snapped in" to that experience - basically, detached from this experience completely and hadn't come back - how do you think things would have continued from that point?....What I was wondering is: If you appear as "you" in that environment, do you expect that you will have a plausible history for being there? In other words, **a**

/u/woowho-vintage in those circumstances would already be there and you'll just be picking up that perspective experientially from a certain point? Or do you think you will have just appeared from nowhere?.....Of course, it may be optional. So, given the choice you would prefer to have the equivalent of a memory wipe? But then surely you wouldn't appreciate your escape, so to speak?.....See, I think I'd want to know. Definitely. The memories that are painful now, say, or rather the life that was painful now, would not be painful afterwards. The knowledge would enhance the experience, and one wouldn't take the new circumstances for granted, even which they were relatively hard (due to relative lack of comforts as it would be perceived by today's society in general, and so on).

.....Well, my comment wasn't meant to be for or against modern society, more that having the knowledge that you were no longer in an era that didn't agree with you, might be good knowledge to have. (You would "know you were born", so to speak.)

Well, screw logic in these cases. If it can be made to happen, then the logic will come after. Nobody knows how this all works, because anyone who had the experience of doing it probably chose to have their memory wiped, it seems! ;-)

I quite like the metaphor of Lines of Thought for describing our ongoing experience. If a person did have a discontinuity in experience, a change that stuck, then one way to conceive of it would be as one line of thought (this one you are experiencing now as your surroundings) fading into the background while another one (the sensory surroundings of your target experience) brightens and becomes "3D-immersive", filling their perceptual space.

POST: TUTORIAL: How to travel through time (/r/timetravel)

[POST]

1. Exist
2. Don't not exist
   With my proven steps, you'll be traveling through time in no time!

[END OF POST]

Q1: Joke? Either way, it brings up a good discussion: subjectively we're observing the world at 1 second per second. Our physical bodies aren't actually traveling through time, we're just observing the continuity between two states that are similar. But does that actually count as time travel? If not, does 'mental' time travel count? Does traveling slower/faster through time due to relativity count as time travel?

Q2: Kind of a joke, but yeah, it had meaning
I feel like existing as time goes on counts. You're right that our physical bodies are just observing everything transfer from one state to a different one and then again and again and again. It's stuff like this that convinces me that time travel won't ever exist other than the fail-proof method in the OP. Time is kind of a silly man-made concept to explain something very complicated.
So, yeah, the post was a little jab at the idea of time travel.

Or, a silly man-made concept to explain something very simple. Your main paragraph implies that "our physical bodies" are somehow independent of the states? I suppose they might be, in the sense that "physical bodies" are a concept rather than something we ever experience, but probably we'd need to be explicit about this. There's also the hidden assumption that "sensory experience = state", with every passing moment being a state change - rather than a state being a fully-defined deterministic path, for example, with "time passing" being a static pattern that is a part of that. This doesn't seem particularly useful. In other words, it might make more sense to have "states" be at the granularity of "timelines" rather than "moments".

POST: Theory on changing the past (/r/timetravel)

What if everything has already happened - but I really mean everything has already happened? A vast sea or grid of eternally existing moments? Absolutely everything? And the "timeline" you talk about doesn't belong to "time"; rather, it belongs to you, where what "you" are whatever it is that experiences those sequences of moments?

In this scheme, the only restriction would be that, between jumps, the sequence of moments you traverse must "make logical sense". Beyond that, though, there are no causal implications whatsoever. "Time travel" then becomes about creating a discontinuity, a shift in the location you are focused on in on the grid of moments.

Q1: If I'm understanding you correctly then that would mean that every possible moment in time is happening at the same time in a parallel universe like area. If that's true than time travelling would not actually be going back in time but instead travelling to a different dimension almost identical to the past where changing anything in that reality could actually result in a drastic change there but not in this universe. It's definitely an interesting theory

Although, we probably shouldn't use the word "happening" for the moments themselves. In this approach, the only thing that would be "happening" would be the movement of your own attentional perimeter passing across static moments (or rather, unfolding and expanding those moments into perception). Similarly, the past would be within you, as part of your selection pattern for moments, rather than in the moments themselves, which would have no particular order. Moments would be like "3D sensory frames" which appear within your "perspective" when unfolded or focused upon. (And your "perspective" would be something like an "open aware space"; you would not be a "person" so much as something aware, which was having a series of person-formatted experiences.)

Q2: This is similar (almost) to my view too. There are infinite ways to get from point A to point B. However our personal grid of moments cannot be infinite. If I'm in Barcelona at a certain moment, there is a real constraint as to how soon I can be at my apartment in Seattle. Therefore our experience has a well defined shape that depends on many factors, but the possibilities of existence may well be infinite for all intents and purposes.

Yes. So, we might consider the "raw" state of experience to be like an "infinite gloop" which contains all possibilities and patterns, all at once. However, as soon as we start adding structure to ourselves - base formatting such as "spatial extent" and "unfolding change", "colours" and "texture" - then we are working with a subset of what can experienced at a basic level. Then, later, when we have "a world", there is a further filtering of the "logically available" next-moments from any given this-moment. Now, these aren't inherent limitations - they belong to the perceiver, while the world-as-it-is has no deep limit because there is no solid substrate backing it. But the deep patterning that constitutes "the world" ensures that any normal everyday intentional act will be like a pattern overlaid upon what is already selected, and so unfold in a "plausible" way - at best, there may be the occasional unlikely coincidence.

For time travel, then, we would be talking about a discontinuity in experience; a sudden shift from this 3D sensory moment to that 3D sensory moment. Our intentional act would need to address the perceiver's "world-pattern" directly, to either soften it to place that act in the realm of the "plausible", or temporarily suspend its logical continuity. This would be possible according to this description - after all, the world has no actual substance as usually thought of; it's a subset of imagery - but it wouldn't be probable due to the strength of patterning, so the intensity of the act required would be formidable.

TriumphantGeorge Compendium - Part 31

POST: Tell us what you didn't like about the ME Sub (/r/Retconned/)

Just to interject:

It's probably worth including a link to the thread where that comment came from, just for context, since it also contains a few other thoughts that might be of interest to this subreddit. (Which I'm fairly supportive of overall, I might add, regarding its idea of providing a place who want to adopt a particular perspective and run with it.)

[https://www.reddit.com/r/MandelaEffect/comments/4sr6s0/wheres_new_sub_post/d5bswdx?context=3]

Note that while it's true that I don't share a belief that MEs/REs are "necessarily dimension hopping", the reasons for that are more subtle than one might assume, in that I think it might be missing the point, rather than be wrong. After all, I also moderate other non-mainstream subreddits which encourage pushing at the limits of our assumptions, so it's not like I'm exactly a major promoter of the default story when it comes to unusual experiences!

Are you the guy who started the mandelaeffect sub? Because I remember a thread by the guy who started it...

No, I joined as a moderator quite late on. Was asked to help out when the subscriber count exploded and things got totally out of hand due to mentions in the media and in the default subs. (I did a redesign, wrote a proper sidebar, set up filtering, helped do a troll purge, that sort of thing.)

Was there a reason given as to why you specifically were asked to help moderate, notably above many other much more active contributors?

As I remember it, I'd just done a tidy up for /r/glitch_in_the_matrix and in a comment thread I made some suggestions for getting the place under control along the same lines. So that involved a new sidebar and definition and rules, making /r/MetaMandela as a place where all the nonsense could go, and so on, and then doing a purge of all the trolls that had invaded from elsewhere. Following that, I've not had a whole lot to do with ongoing moderation other than keeping the tech side up to date, sharing thoughts occasionally. I wrote the current experience-focused definition to try and have the subreddit be "explanation agnostic" - in any direction. I can't really speak to its enforcement though, except in cases where I've picked up on reported posts myself or whatever. But I have to say: it's not an easy subreddit to moderate without it having an official view and having 10K subscribers. Which is why this might fare better for those who share a perspective. In particular, it'll maybe have less of an issue keeping it on topic (reports of experiences, suggestions for models and mechanisms) and avoiding it descending into a constant "us vs them battle for truth" narrative where people just fight from a group perspective rather have a discussion. I think the sub gets messages from all "sides" complaining that they are being penalised for defending themselves (the answer being, perhaps: if it's got to that stage, the thread is pretty much already ruined and off topic). Again, I can't speak to your own experience really.

Interesting that you are fairly supportive of our effort at providing a place for those who are taking a particular perspective (that this is not false memory). But there is at least one mod over there who is not taking that stance. I have been banned from commenting, and it seems like the only reason is that I created this sub.

The way I see it is that the /r/MandelaEffect is a general subreddit about the effect - the experiences, the theories, the thoughts about it - but it is not specifically for those who have experienced it or who take a particular view. It's a bit like a forum about "God" where people of all religions, plus atheists and also philosophers who challenge the very meaning of the concept, get to participate. And so sometimes that gets heated because people are speaking from emotionally-charged positions which are sometimes polar opposites. Not always conducive to collaborative discussion! These subreddits, on the other hand, would be more like a "support group" model (loosely speaking). However, you have to be realistic here: the moderators of the main/original subreddit quite reasonably aren't that keen to have people posting to the effect of "this subreddit's shit, come over to our subreddit instead". When the idea was of a private subreddit for deeper discussion, that wasn't a problem so much. When it became a public one also, then naturally people advertising it without selling it as a fully distinct topic is going to be less well-received - it's seen as spam. (One thread fine, perhaps, but the number of "meta" posts was generally getting out of hand, as I understand it, with constant "us vs them battle for truth" narrative posts getting reported.)

It might have been beneficial to almost do away with a reference to the Mandela Effect and the other subreddit altogether - the term comes with so much baggage now anyway - and just go all out for a variant of the "glitch in the matrix experiences involving memory and world facts" definition.

If I ran a subreddit for people managing a disease, say cancer...

Hmm, if cancer was something that you could only know for sure existed when you yourself had it, maybe. The core issue, the thing that causes all the trouble, is that if you've not had an ME experience then there are no other signs for you that the ME actually exists. Perhaps a better comparison would be "enlightenment" or, until relatively recently, lucid dreaming?

But overall the concept is right: that's why I said that this was like a "support group" model - for people who have been through a "trauma" (not quite) that only other people who've had similar experiences can truly understand.

Also, I wouldn't expect the cancer subreddit to feel any need to tell the cancer-denier subreddit what it is up to. Respect needs to be mutual, no?

That is where my suggestion of avoiding linking this too much with the Mandela Effect (the term, not the subreddit) comes from. Then we have two distinct forums exploring "memory-related phenomenon" in their own way. The subreddits themselves stay friendly, and those interested in such things have two distinct venues: a general argumentative "about" one with some baggage (old subreddit), and a specific more "personal" one with a fresh take (this subreddit). This would be greatly helped by not having them link one another, thus tempting one view to "educate" the other? (Speaking off the top of my head there, really.)

The ME sub really has been overtaken by people who have no valid arguments...

I have to say, though, that problem with posts from all perspectives is a lack of detail and solid thinking. That applies to people describing their experiences (they usually don't actually do this, they just announce that something is different), and people attributing to "memory error" or "reality shift" (they don't say how, exactly, it accounts for the details of specific examples). This is one reason why people who haven't had an experience wonder what all the fuss is about: rarely does someone explain it from a personal experience perspective, usually there is an argument in the abstract, which may, eventually result in indignant resort to specific details (by which time it's buried deep in the exchange).

Any intelligent discourse is downvoted and ridiculed. It's pretty disgusting actually. But, it sounds like y'all are fine with it and that works for me...

Well, that's not quite fair...

Downvoting is outside of everyone's control, unfortunately. It might be disgusting, but literally the entire internet can casually downvote any post, unless you go private. It's not okay, but it's also not solvable. The ridicule is not okay either and we try to weed it out - but...

As you might discover here eventually if you're unlucky, if you've got 10K subscribers and mainstream exposure, you end up with tens or hundreds of casual one-off visitors who engage in one snarky exchange. Unless you literally pre-filter every comment, there's always an element of it gets through before someone reports it, or it gets cleaned up. Which leads to...

We will have to continue linking the RetCon name to ME though, not necessarily on your sub, but it's an important part of making people aware of the bigger picture.

For sure - the point I was making was that the term "Mandela Effect" is somewhat tarnished, and that, in fact, is what leads to the bulk of our casual trolls I think. Its baggage also attracts people who have a very specific and heartfelt view of what the explanation is - not false memories, but definitely this-exact-thing - and sometimes that can present an issue too. So I was suggesting that you might relieve yourself of some of the pain the other subreddit endures if you avoid making yourself seem like an "ME subreddit", but rather more like a "glitch" subreddit of which the ME is one possible example (which is the approach the actual glitch subreddit takes, really). So, to finish up on that, you might well find that running a public subreddit is a bit trickier in the details than you might imagine: downvoting can't be prevented, casual trolling can't be prevented in advance, the "us vs them" setup usually isn't as clear cut as it first appears, and unless everyone completely agrees on the details of a subject you usually find that emotionally-charged exchanges to happen and it's often not obvious where the cut-off point should be. (And if everyone does agree, it's often not very intellectually productive of course.)

Basically I'm saying, unless you stay niche, you'll likely find it "ain't as easy as it looks". How would you cope if all the /r/MandelaEffect audience started checking out this place, or if it got the high profile (mentions in the media, mentions in default subreddits) that produces the waves of passing trade that /r/MandelaEffect suffers from? It's worth considering. So: you might want to deliberately make decisions that help keep you low-profile.

I get the feeling you are playing good cop since their bad cop routine didn't work.

Eh?

My point about detail wasn't about your own posts particularly - several posters do take the time to be more in-depth - just an observation that generally speaking people posting experiences rarely take the time to emphasise the actual experience and the specific personal memories involved , and people posting theories (including "false memory" or "confirmation bias" type theories) tend to present a categorisation rather than an actual description or model. For example, if someone has the experience of a map changing, then it's important to say why they think that is so - what they experience of noticing is like, and why they are certain that there is something going on. Like, if you were a geography fan from childhood and had a wall map in your bedroom, used to memorise all the places, always planned to go trips and so on, then one day years later you see a TV programme and the map looks different - hmm! - you look at other maps and they are "wrong" too, then you check out your childhood map and it is "wrong" too. This is not confusion due to different projections and so on!

And most importantly: the detailed description underlines that this is not an example of a "kinda maybe sorta thought it was probably always 'that' way" memory vagueness; you have specific personal memories of events which involve the fact. You get the idea. Meanwhile, do you really think (and I'm not necessarily doubting it, I just want to hear why, if so) that there is some deliberate push to suppress discussion of this sort of thing, for some sort of purpose? As opposed to just the usual contempt people have for things which conflict with their worldview or personal identity, and people on a mission to "defend science" (which is a ridiculous notion, of course)?

For instance, the "guerilla skeptics" which organise themselves to ensure Wikipedia stays "correct" (see her talk here [https://www.youtube.com/watch?v=5FuJT9mp0jw], interview here [https://dataskeptic.com/epnotes/ep012.php]). There would be a difference between this and an effort to "suppress the truth", because the latter suggest there is a truth that people know and are trying to keep quiet, whereas these people don't believe there's anything to it they are just extremely focused on pushing "science" and "rational thought" in sort of abstract way.

Thank you so much for taking the time to engage in a dialogue about your sub. I'm sure some of our readers will find the information helpful. But, as you said, helping to moderate a public sub takes a lot of attention and that's really what I should be focusing on right now. Thanks again and good luck.

No problem, was happy to respond to your points and clarify as appropriate. All the best.

...

Personally, I have never sworn or spoken that detrimentally about the ME sub. I was banned for creating an alternative. And we have moved away from the Mandela name for just that reason. [https://retconeffect.wordpress.com/home]

No, I'm quite sure you haven't (I don't know the background to that, unfortunately). What I meant was, I think it might have been better to not pitch it as an "alternative" at all, and just as a new thing, when announcing it on that subreddit (after messaging the mods of course). It's a bit late now, but I would have happily helped tweak the wording to avoid conflict - beneficial for everyone. It also might have helped save you from the troll/downvoting influx that comes with this. (You should get your AutoModerator up and running sooner rather than later.)

Anyway, what's done is done. I've always quite liked the "retcon" concept in media, and it evokes the idea of "revision" which is used in other contexts, so that's a good choice to build something new upon I think.

POST: Did the Two Cups Intention Method from /r/DimensionalJumping Last Night... and Woke Up Today Filled With Negative Emotions and Hostility (/r/Retconned/)

(Oops, you deleted your post in the other subreddit just as I was replying, so I'll put my response here in case you find it useful.)

You're overthinking this, I'd say. And "spiritual contracts" and "negative vibrations" have nothing to do with this - or, at least, you should very carefully consider what those concepts have to offer in terms of a useful accounting of your experiences, rather than simply accept such ideas at face value. If you've performed the two glasses exercise, then the only result that matters is whether, at some later time, the intended result arises within your experience (or not). It is problematic to attempt to attribute any other experience to the exercise: it can quickly lead to all sorts of superstitious type thinking, since any reasons you come up with are inevitably going to be completely ungrounded in actual experience. That is, you'll probably just be free-wheeling all sorts of vague ideas based on whatever you have previously read, but never actually experienced personally. For instance, do not assume that this exercise is based upon occult ideas or multiverses and the like.

My suggestion: follow the last instruction, let it go, and deal with any specific outcomes as they arise, and not before.

POST: Ever heard of r/DimensionalJumping? (/r/threekings/)

Q1: The interesting thing about it is that if you read their methods, they are just standard magick to get you the things you want. That raises questions: are they interpreting simple magick working as "dimension jumping"? Does all magick work through dimension jumping and we don't realize it? Are they both doing normal magick AND dimension jumping in addition to that because that is the intent?
I'm leaning toward the lasst one, because I've never experienced other abnormalities (things being "different" after a ritual/spell), other than the purpose of the ritual/spell coming to fruition. Then again, I wasn't looking for them, so I don't know.

The underlying concept of that subreddit was, in fact, partly to encourage an exploration into whether the idea of "methods" (and related notions) was valid at all. And, from there, to seek to unpack the nature of "experiences" and the nature of descriptions about experiences.

Making a distinction between those two "natures" - and investigating the relationship between them - tends to highlight that taking concepts like "dimensional jumping" and "magick" or whatever as literal independent things might be an error. And so talking about "dimensional jumping" being a version (or not) of a "simple magick working" can be a bit meaningless, if all that is truly meant by "magick" is just a way of talking conceptually about certain sorts of experiences. The basic assumption that there is anything "behind" experiences, and the descriptions can somehow capture that "behind", might be... unsupported.

Which isn't to say that those descriptions aren't useful - for discussion and planning and designing and so on. But they are not "what is happening" (itself possibly a dubious idea). After all, the basic common everyday description of being a person-object located within a world-place (where "the world" is taken to be a "stable, simply-shared, spatially-extended 'place' unfolding in 'time' that is made from 'parts'") is certainly useful. But it is perhaps not really true as a direct experience, when we check.

That "checking" was really what the metaphor (?) of "dimension jumping" was intended to promote, as presented in the subreddit anyway. Note that "metaphor" doesn't mean you can't have experiences that are patterned exactly "as if" something is true; it's just that it is not fundamentally true. Descriptions might not capture experiences, but they might have utility in structuring them. And so on.

Q2: I'm just curious. Why make the subreddit a read only archive? It was an interesting sub until it closed down. The new r/DimensionJumping isn't that active.

That "new" subreddit isn't really even the new subreddit (it's not a continuation).

The thinking behind making it a read-only archive:

The original idea that developed was that the subreddit would be fairly unmoderated in terms of posts, but we'd bash things out in the comments section, via dialogue. So it was basically "moderation by contribution" (of moderators and regular participants who'd been around for a while). This worked well when there was only a few active contributors, slowly increasing. I personally spent a lot of time engaging in quite detailed conversations (in the sense of leading an investigation, not dictating conclusions) and so did many others.

However, eventually (as often happens for niche topics) the subreddit got swamped with users - often via indirect links - who didn't read any previous discussions or the intro material before posting, leading to repeated questions and/or a naive idea of the subreddit based just on its name. The volume meant that the old model just didn't work anymore. That number of pseudo-one-on-one couldn't happen in parallel.

The reason for "archiving" the subreddit rather than letting it just continue, is that letting it run on would dilute the material that had arisen within the subreddit. It would continue its march into a general sort of "new-agey/LOA/magick" hybrid and the residual value would be gone. Better, it was thought, to lock that down, and others could continue their more literal idea of "dimensional jumping" elsewhere - and, eventually, we'd continue the core thread in another forum, with a different approach to moderation and contribution.

POST: 2 cups method question (/r/DimensionShifting/)

If I recall correctly:

Given that the "two cups method" (originally: two glasses exercise) was intended as a demonstration exercise targeting the nature of experience and the nature of ideas about experience, the thinking behind suggesting that one should not do it too often would be that it's best to leave some space to more easily, more accurately, observe whether performing it has a link with subsequent changes in experience -- or not.

That's why it was an "exercise" rather than a "method": it can't really be a "method" until it's been proven to actually cause change. And if it does actually cause change (a view that may or may not be arrived at via repeated, distinct experiments) then there are probably more interesting conclusions to draw other than "let's pour more glasses of water to change the world" or similar. :-)

Q1: I don't think it was u/triumphantgeorge as they have a specific idea about dimension jumping that was more based on the importance of discussion not the reality or fixation on the dimension jumping. I don't recall the post you are mentioning, though I am sure someone wrote something along those lines.
Everyday you choose to do something different you are making a jump. Dimension jumping is just another tool. Action of one kind or another is required for you to grow, but the universe always responds to our action.

Yep, pretty much.

Q2: Now that I make you back into Reddit or maybe I just intentionally shifted to a version where you are already back, I wanted to ask you about this exercise of yours. Did you invented this exercise or you take it from somewhere else and explain it with your own words?

I made it up. It was originally written as a quick response in a GITM thread, later slightly tidied up for the DJ subreddit when I fully took that over. It's just an example of pattern-linking really, but it has the benefit of being easily performed plus extremely mundane -- and that's quite an effective combination in an exercise designed for exploring this area.

Q2: Ok, did you still keep that gitm thread, it will be nice to see how it was born, on other note is it connected to Wicca spells. Also I'm curious from what standpoint you are viewing this exercise, from scientific-skeptic approach or from Occultic one or maybe from New age one, I'm pretty much asking, are you believer or not, because you put the label "exercise" and not "technique/method".

Here it is [POST: [EXPERIMENT] Glitch Generation Test, I Need Your Creative Ideas!].

The notion underpinning the DJ subreddit was that it was an environment for facilitating the exploration (experimentation, conceptualisation, discussion) of (1) the nature of experience and (2) the nature of thoughts about experience. No assumptions were offered or encouraged. What is there to "believe" without actually having an experience and drawing conclusions yourself? (Is the idea.)

Also, it's worth noting that the nature of "believing" is another issue all on its own. It's a pretty loose term anyway, but when it is referring to something along the lines of "an idea which I think is true", then the nature nature of ideas comes into play. In particular, the extent to which ideas are (or the thinking of them is) somewhat like a parallel-simultaneous experience relative to the "main strand"; they don't "get behind" our experience or "explain" it in the sense of revealing the underpinnings of it.

Of course, the term "believing" might also, or instead, be used as a word to describe something along the lines of having "adopted a perspective" or "adopted a mental/experiential posture". In that case, one might wonder whether this is something that might be more intertwined with the main strand of experience; perhaps it might constitute a "patterning" of it?

However, these things must be considered and explored; they cannot just be taken for granted because they sound appealing, or because it would be nice if they were true.

(Again, this is the thinking behind the DJ subreddit, and therefore the viewpoint taken in any discussions with "TriumphantGeorge". And it was the underlying approach to the discussion of "glitches" back when I was the prominent moderator and participant of GITM, after having resurrected it from neglect and a lack of "philosophy". It's mostly reverted back to the old ways now I think, unfortunately. But inevitably: it's a lot of work to maintain or even articulate a consistent "perspective" in these subreddits.)

Q2: Hi, I wanted to ask you are labels really needed? Are they just for strengthening your intention or they have a special role in the ritual? Can I just hold the first cup and describe my current situation and for the second cup, hold and set my intention for the change in my mind, then just pour the water? I saw the original post finally and as I see it the original intention was this to be a 'glitch in the matrix generator' and you also said that you have other exercises under your sleeve, did you post them eventually?

For the purposes of this exercise, I would do everything as described. After all, it's only an exercise, not a method, until proven otherwise. If it so happens that you get some sort of interesting results that can be repeated, then you could experiment with changing aspects of it and see what matters and what doesn't. (If you get no results at all, then there's not much point in tinkering with it, no basis for making decisions on what to tinker with.)

Loosely, though, the metaphor to use when considering the relationships between the various parts is: "patterning".

Q3: Great to see you back man. You changed my whole perspective on things at a time when I was very set in my ways. Can't thank you enough!

You're very welcome -- glad I was helpful!

Q4: hey I wanted to ask you something. Is the dimension shifting stuff actually all real? I used to follow the original sub years ago and read all the things you wrote and was a hardcore believer.
After years with no results, I eventually stopped believing and thought the entire thing was a hoax and I still do but every now and then I wonder if it is actually real, were you telling the truth?

Not a hoax, but presented as an exploration rather than a declaration of things being a certain way. Which is to say, "dimensions" should not be taken as literal, but rather as one metaphor among many that could be used to explore "the nature of experience, and the nature of descriptions about experience".

The idea was that by experimenting directly you would find out for yourself; you weren't meant to "believe" anything one way or the other. Unpacking things through philosophical-type discussion would then work in tandem with that. (This was clearer if you followed the in-comments discussions, which is where the actual meat of the subreddit took place. Two Glasses was intended to be a "blank slate" starting point from which this investigatory-type approach could progress.)

The closest approximation to that approach now is probably /r/NevilleGoddard: taking a reference concept or text (in that case taking the stories in the Bible as metaphors about reality) and using it as inspiration for a very direct, active, experimental approach.

Q4: I always thought experiencing the "effortless movement" would be what helps with exploration, to show there is something to all this beyond a reasonable doubt. The most I ever got was moving my arm, it happened years ago and I've never been able to replicate it since. Any tips for getting effortless movement, how long should I stick with it before expecting results?
Also one time I did the two glasses on a situation and that very night it appeared to work which shocked me because the situation was unlikely to fix itself. Then I found out a few weeks later it actually didn't work. But then a few months later it ended up fixing itself and working. But all the other times I did the two glasses, it never worked.
But it is experiences like that which make me wonder if there is something to all this. But if most of the two glasses fail and one of them works, that just seems like coincidence.

On the first point, don't attempt to manipulate or interact with your arm at all. Instead, bring to mind the idea of your arm being in the raised position (it's fine if you need to use a phrase or an in-place image as a lead-in to this) while having ceased to hold onto your experience of the body (simply: leave your muscles and attention alone).

For the glasses exercise, having it "work" or not is perhaps not the right perspective, since it is more meant to indicate whether there is "something worth looking into, nor not". It's deliberately called an "exercise" rather than a "method" (the whole idea of "methods" is tricky; they are essentially experiences after all rather than causes, mostly anyway).

That it might "make me wonder whether there is something to all this" . . . was exactly the point. The only way to combat "coincidence" is to do something repeatedly and in different contexts. However, it's also worth contemplating what exactly is meant when we use words like "coincidence" or "explanation" or "reason" or "cause", and so on.

Or, indeed, what is meant by "me" and "doing", etc.

POST: I am not my thoughts. Am I also not my mind? (/r/Buddhism/)

If you stop thinking, where is the "mind"? Or do you mean the being-aware that experiences appear within and of? This being-aware is what you are, but it is not a thing or an object. If all thoughts, body sensations, and so on ceased (forms in experience) there would still be this being-aware (Try the little thought experiment in the middle of this post [Outside: The Dreaming Game].)

Remember, there is a difference between how we conceive of things (we think of the "mind" as a container in which thoughts appear) and what our investigation actually shows us (there is no such bounded container, there are just thoughts arising, or not, in open unbounded awareness).

Yes, I do in fact mean the being-aware. Do you think the being-aware is also not "I", or is it "I"?

The "I" that you conceive of must be an idea or an experience within this being-aware, so it cannot be it. Some people call this your "true self" or "larger self" but whatever it is, it inherently has no boundaries and has no structure in and of itself, so it cannot be seen from the outside or described. You can only be it and know you exist. It's only property, this awareness, is being-aware. Any content that appears within it takes the form of patterns and may seem to have other properties. However, when those patterns fade and dissolve, we are once again left with an objectless, non-material material that is just aware.

A1: Your answer is that an experience is happening. there are all these "arisings" within experience and labels get applied. there is no "self". There are only experiences, and the experiences that appear to center around a body you call "self"

Interesting. Can there be non-experiental existence? I suppose so.

Well, there can be the experience of just being without there being any content.

POST: I had an 8-hour panic attack, quit my job and I couldn't be happier. (/r/Buddhism/)

Q1: that agrees with the contemporary Integrated Information Theory of Consciousness
The whatterwut???
Reads Wiki article: [https://en.wikipedia.org/wiki/Integrated_information_theory]
::head asplodes::
Any umm... more accessible explanations of that would be lovely.

Q2: I would love to find a good, accessible explanation of this theory. The stuff I've encountered so far is really dry, but I slug through it because I'd really like to better understand it. I hope as this theory gains traction, we'll start to see good, short YouTube videos on this stuff from, maybe, the PBS Digital Studios (I adore their Crash Course and Space Time channels). The theory, more or less, agrees with the Buddhist notion that consciousness isn't an isolated event. Abhidharma asserts that consciousness always arises with other mental events like seeing, hearing, thinking, et cetera. Consciousness as a seemless experience that flows from one event to another is kind of like a movie which is a bunch of single, still frames, that are shown in rapid succession and so it appears to be a moving picture. Consciounsess is the same - it occurs because several things are happening all at the same time and, together, they create an illusory experience of consciousness being a real, unfolding event (if that makes any sense). The IIT says that consciousness arises when information is integrated together in a system. This has a very interesting implication: Namely that if this is what any system does, then consciousness is a function of the universe (not a fluke of biology). This means that even a nebula or star system could have a form of consciousness. Granted, human beings have a very specialized form of consciousness so it's not like you could have a conversation with an exploding star. A feature of consciousness that's important is that it is self-referential. Meaning that consciousness can change itself, by itself. You can think about things that make you happy, and feel happy - without any external thing helping you out. This is important because people can do all kinds of things while not being conscious of it - like sleep driving, sleep eating, et cetera. You can be "aware" or "paying attention" and attending to complex tasks such as these, but you're not conscious of them. In this way, you're acting as an input-output device. Consciousness is something else; it is more than this. There's even a pretty good idea about why and how consciousness happens in our brains. There's a set of cells in our brains which appears to consolidate all of our brain activity - this integration of all the brain's activity creates a generalized experience and this is where the appearance of consciousness arises. Imagine you have a bunch of rides at a circus. Each ride is its own closed system, its own activity and process that operates as it does. If you were to create or provide for a place in the circus where all the rides intersect and integrate a portion of themselves, in that jumble of inter-being, you would have a consciousness arise. This is also important for the future of Artificial Intelligence because it means we can't simulate a brain in a computer and have that brain be conscious. A simulation cannot have consciousness because it's not a complex collection of interacting systems. You would have to physically build and artificial brain that "talks" to itself. ... sorry to blah blah blah at you about this, but it's a really interesting topic and the idea that consciousness is a function of the cosmos is both really, really relieving and also really wonderful. It fills me with awe and appreciation. It also suggests that Buddhist ideas about the formless aggregates may be factually true.

It's an interesting model, but I do think it conflates "consciousness" and "consciousness-of" a little, as do most emergent theories - i.e. it doesn't tackle the hard problem. Although if you begin by asserting that consciousness is the background in which everything else arises, that the property of "awareness" is fundamental, then you can dodge that problem perhaps. Then, having pre-answered "what is information made from?", you're free to progress, whether you prefer panpsychism or a more idealist or non-dual approach.

Q2: I found that to a be potential problem, too ("consciousness" and "consciousness of"). I found it fascinating that this theory does, in a small part, look at this problem. It addresses how attention isn't consciousness ("being conscious of something doesn't equate consciousness), citing how you can perform a task without being conscious of it

(sleep walking) - so merely attending to an activity ("conscious of") isn't something that can qualify as consciousness itself. I think this theory hasn't quite reached the subtlety of Abhidharma which points out that consciousness arises alongside with other senses, but I have confidence that it will. At present, the IIT assumes "consciousness" is an ambient, background experience - the field in which experience takes place. I expect that as this theory gains traction and is looked into more, we'll start to see it come to similar conclusions as what we find in the Abhidharma. Curiously: Physics has undergone a similar shift. For a long time, it was considered to be the case that the universe played out in the field of space-time but, as it turns out, space-time is just another thing that happens in the universe alongside mass and gravity. It's an idea that's gathering attention: spacetime is not real.

I must say I'm not a big fan of IIT overall, because it still persists in a view that the world is a "spatially-extended place unfolding in time", and I don't think that's viable. There's also the inherent problem with describing a world objectively when no such world is ever experienced - "objective reality" remains a conceptual container to which a subset of subjective experience and thinking is attached. This is okay for general model-making, but when you are talking about consciousness, then it stops making sense pretty quickly, because you end up trying to give it spatial and temporal qualities, when it is actually "before" those. But anyway. If you haven't looked into Donald Hoffman's interface theory stuff, you might be interested in that. His TED talk and a couple of others are on youtube, and there's his Conscious Realism paper which is worth a read [https://sites.socsci.uci.edu/~ddhoff/ConsciousRealism2.pdf]. On spacetime not being real (to be honest, I don't think any actual physicists, at least the original set who participated in those discussions, thought it was "real" rather than a model, but popular science media tends to flag-wave), you might find these interesting:

- Physics: QBism puts the scientist back into science
- What's bad about this habit (on the reification of abstraction)

It's quite a good time for serious thought in these areas, I reckon.

Q2: Thank you for these links! You've given me a lot to think about, too. I didn't get the impression that IIT holds that view of spacetime, but it's likely that I haven't come across that element yet and, in which case, I would agree with you. Even physics would agree with you, there. I watched a PBS Digital Studios summary of this topic which suggested the only thing we could consider to be real is causality. I'm not sure what to make of that or how it might related to the buddha-dharma (if at all - it doesn't need to, it's just neat when/if it does). You're right about what physicists consider to be "real" ... their use of the word "real" has a very specific meaning which can be compared and contrasted with our colloquial use of the word. Since I seem to have some time on my hands, I can explore those links you provided. Thank you!

It's been a while since I've read about IIT, so perhaps I'm wrong, but I think that was at least the implied position when I was reading Christof Koch's take on it. He used it as the jumping off point to a panpsychism that implied objects as being formed of consciousness, rather than experiences arising in consciousness (which is an important difference). Hmm, so, I'd rather say patterning than causality. I don't think one event can cause another, any more than one thought can cause another. Reusing a metaphor: If there are two folds in a blanket, and I pull on one fold and the other is moved also, did fold-1 cause the movement of fold-2, or is it just part of a larger movement or landscape?

You make a very good point: the specific use that science makes of colloquial terms can be a real problem. The prime example being people interpreting "laws" as meaning "rules which govern the universe" rather than "inferred regularities used as generalised descriptions". Anyway, hope you find the links thought-provoking!

POST: Why I am fascinated by the Mandela Effect. (/r/MandelaEffect/)

Q1: The way I see it... as long as you know the truth in your heart... who cares what some simpletons with their "bad memory" nonsense think. I agree it's upsetting at times but then again the average IQ is 100, you gotta take that into consideration as chances are you're arguing with average, or even worse, a dimwit. Tomorrow a fire breathing dragon could appear flying across the sky and there will still be some people that say it's swamp gas. There are some people, that are completely close/narrow minded. It's better to avoid and not argue with them. They are willing to lie to themselves to ease their mind, I'm not of that persona. Also my memory is good too, not as good as your memory though. I was an honors student as well. It seems my childhood memories when my brain was most impressionable are the strongest. Like for example I can tell you the make, model, and color of my grade school teacher's car. The most telling thing IMO is that for the most part, the memories match up across the board. If it was just a bunch of random people with random non-linking memories then I can see the skeps dismissing it as "memory confabulation." But when you have people's memories/experiences across the globe linked, then it points to something much more grand. But fear is the strongest of emotions, and I've found skeps tend to let fear overrule logic and yet claim to be "scientific" while doing it. It also appears they are the loudest too, as is usually the case with ignorance. For example, the "mandela effect" wikipedia redirects to "memory confabulation."
The funniest thing is. That they claim to be scientific, yet science proposes that many worlds/timelines do infact exist. So it it really outside the realm of possibilities that there is interaction as scientists are now proposing? The skeps can't explain quantum entanglement let alone any of this. So in typical fashion they deflect and disinform like usual. I believe in our lifetime the truth will come out, hopefully.

Some thoughts -

A note on the Wikipedia entry

The Mandela Effect entry on Wikipedia wasn't always a redirect, although it was never particularly well researched - see the archived page. As I recall, there was a bit of a tussle in the edits trying to get that page deleted. No conspiracy there, but I do think it indicates a larger problem when it comes to the presentation of controversial topics. See the deletion page - here. User oneforfortytwo seems to have been the prime mover, on grounds that it didn't meet the "notability" guidelines ("seeing as the only time it got any exposure was eight years later in a debate about the title of a children's book series") and that there is no scientific evidence (for what, exactly, I'm not sure). Which conflates the experience, the cultural phenomenon, and its interpretation, perhaps. Regardless of what one thinks of the Mandela Effect, I'd still say it's concerning when Wiki articles are redirected like this, since it is literally saying that "Mandela Effect" is a synonym for "Confabulation", when regardless of one's position on how exactly the Mandela Effect works, it is not. At a minimum, there is a cultural and historical context to it, without which the topic is not being properly presented. Now, it is not being presented at all.

More generally

If one has the opportunity, it can be tempting to edit history so that only the version you "know" is right is available, so that "the vulnerable aren't misled", so that people aren't "corrupted" by "woo" - and to see this as a noble project to be entered into with fellow champions for good. (See presentation: Guerrilla Skepticism on Wikipedia, for example.) However, what can tend to happen is that one swiftly moves from correcting the narrative for accuracy, to editing out the description of other narratives, then even the fact that other people hold contrary narratives and that alternative viewpoints exist at all. Finally, even references to the existence of certain experiences are removed since they don't fit into the favoured and obviously correct description, or are dismissed in hand-waving fashion without saying how exactly the preferred view accounts for them. This is why this subreddit separates out the experience from the explanation. This allows us to declare the following things as facts, without aligning with any particular conclusion or worldview:

- The fact that people report a certain type of experience.
- The fact that people have offered numerous different explanations for those experiences. (And that there are historical narratives attached to each of those.)
- The fact that there is a historical context for "the Mandela Effect" as a cultural phenomenon.

When the optimisation of any information resources shifts from improving clarity and accuracy and into the realm of "controlling the narrative" - of enforcing not just a uniform worldview, but the possibility of even entertaining another worldview by omitting the existence of these types of facts - we should all feel uncomfortable, regardless of our individual views.

Related

Perhaps worth a read is this well-written review of Paul Feyerabend's Farewell to Reason, which discusses the relationship between science and society, and in particular the idea of a single dominant worldview. Sample quote:

"The assumption that there exist universally valid and binding standards of knowledge and action is a special case of a belief whose influence extends far beyond the domain of intellectual debate. This belief... may be formulated by saying that there exists a right way of living and that the world must be made to accept it."
-- Paul Feyerabend, Farewell to Reason

...

Q2: In therapy I learned that somebody dismissing your memories can be a way to manipulate, even abuse you.
I found that part fascinating.

Gaslighting! From the link:

[QUOTE]

Gaslighting
Gaslighting or gas-lighting is a form of mental abuse in which information is twisted or spun, selectively omitted to favor the abuser, or false information is presented with the intent of making victims doubt their own memory, perception, and sanity. Instances may range simply from the denial by an abuser that previous abusive incidents ever occurred, up to the staging of bizarre events by the abuser with the intention of disorienting the victim. The term owes its origin to the play Gas Light and its film adaptations, after which it was coined popularly. The term has been used in clinical and research literature.

[END OF QUOTE]

Quite disturbing.

POST: [Theory] Operation Berenstain (/r/MandelaEffect/)

Q1: The whole point of a "true ME" is that there is no "residue", everything changed. What is commonly called "residue" is called that to escape the fact that it's evidence of something not being a Mandela Effect.

From the sidebar:

***Note** - Given nature of the effect, 'evidence' inevitably takes the form of shared personal memories; physical evidence of the previously remembered state is unavailable. If such evidence is discovered, that's proof of an alternative explanation.*

Q1: I sort of disagree with the way that's worded. If no residue ever existed, then we could have likely written this off as a result of confirmation bias awhile ago because people would trust that they were just having false memories instead of real memories that changed. I just feel like that is a double standard of skeptics. People refuse to believe that a change occurred in the first place, then when a piece of residue surfaces showing that it more than likely did, that's proof that it did change, but it's explainable. The problem I have with that is that I would say it's pretty much 50/50 with the percentage of residue that makes the ME 100% rationally explainable for me.

The wording tries to not be too specific, because it's trying to avoid saying that, for example, instances of a misspelling count as "physical evidence". It's more about, say, it being discovered that there were in fact multiple editions of the film 1408 with different endings, so remembering one and then seeing another isn't a Mandela Effect, things like that. On residues, though: If a change occurs, though, why would there be a "residue"? What is the mechanism for that? If a world fact has shifted, then the entire pattern of the world would shift in accordance with that, surely?

For example, all instances of "Berenstein" would shift to "Berenstain" - all experiences of the-fact-of-that-name would now be "Berenstain". This doesn't mean that instances of misspellings can't exist, of course, just as there would if there had been no shift - the content of the "fact of a misspelling" would just be different (a misspelling would now be "Berenstein" not "Berenstain"). I don't see how instances of "the old way" prove anything at all? I don't find this notion of a "residue" very compelling really; it's doesn't add anything to the "fact-shifting" model of the Mandela Effect. It seems like a science fiction narrative added on top, and for no great benefit?

I think to say so for certain would be underestimating the complexity of said quantum forces at play.

I definitely agree that we have to be cautious here, but I'm inclined to suggest that - in the absence of a specific detailed model - we should keep things reasonably simple. Introducing concepts like "residue" presupposes that a certain type of event lies behind it. At this early stage, we should be aiming to uncover assumptions about the nature of our experience, and not unwittingly introduce new ones. Even in your sentence above, the idea that what is responsible for the Mandela Effect is "complex quantum forces" seems to me to be us jumping ahead a bit, maybe using the language of physics a little loosely and (it may turn out) inappropriately. The effect might turn out to be best described at a stage "before" those sorts of descriptions; it might precede the "quantum forces" descriptive framework. But you do imply something that I think is a key consideration: if we're interpreting the Mandela Effect as being a sign of a "shift" of the "world pattern", then on what basis can we elevate one fact compared with another? It becomes effectively meaningless to label one fact as a "residue" simply because it corresponds to our current memory - the whole pattern is "now" rather than in history, and its current state is essentially arbitrary; it could change at any time to a different distribution of facts (potentially).

Q1: OK, "quantum forces" may have been to glitzy of a term, but I was more just referring to your comment about "if it is a shift in world facts" rather than the alternative, being collective false memories or whatever. And yeah, your last paragraph was precisely what I was getting at. Taking that into consideration, I do see the benefits of keeping things "reasonably simple" because of how confusing things can get attempting to interpret what we are experiencing. There does need to be a mathematical approach of sorts in the way we observe and process this information, it's just hard to know if our "math" is right.

So, I think (and this is why the sidebar defines the effect in the way it does) that if we always keep in mind that the primary thing is "the experience of world facts having changed" - where that sentence is intended to make no comment at all on what is "behind" that experience - then we're okay. We can then play with different possible descriptions without ever committing to them as being "what really happens", and therefore we're free to change our ideas and even hold multiple explanations simultaneously without having to decide on one being "the truth". At all times, we remember that explanations are "parallel constructions in thought" rather than "how things actually are". (It could be argued that "how things actually are" is really just "the sensory experience you are having", and that explanations are always just stories, made of different "stuff" - concepts - than experiences are.)

This even means we can use ideas like "quantum forces" if it is useful to do so, because we are being careful not to make the mistake of "reification of abstractions" ["What's bad about this habit" by N. David Mermin] (that is, confusing our ideas about things with actual external causes of things). I'm personally inclined to go for something one step back from that, though - something based on a structuring of subjective perspectives. But even then I never really need to fully commit to that, to the exclusion of other ideas or otherwise, because of the approach above.

You probably have the most well-rounded perspective on this issue out of anyone here. That link was actually interesting; thanks for that.

Yes, it's a nice snappy little article. If you like that, you might also find George Ellis's Nature piece on the scientific method, as regards string theory and multiverses, interesting. Although not explicitly stated, it's part of that same line of thought.

POST: [Theory] What if time travel, ISN'T what we think it is? What if it's just shifting through universes? (/r/MandelaEffect/)

The Infinite Grid of All Possible Moments.

Q1: Yes! I call them "decision points", but "possible moments" works too :) And in my visualization, certain points are fixed, like a hub. Singularity decision points, you could say, that connect across all possible timelines. I believe it's easier to change position under the influence of a singularity decision point, but with enough whatever works this it could be possible at any divergence.

Ah, but we're maybe differing here. The "possible moments" are more like 3D-sensory-immersive "frames" of experience. Each moment is as good as another, and is in no particular order. Although in a way that means that every moment is a "decision point", like walking across a big chess board and you are stood on one square, choosing the next square. The secret sauce? That although we assume we step from square to square, we are in fact teleporting - and all squares are possible from every other square, not just the adjacent ones. Of course, how exactly this is done - and how this relates to the concepts of timelines and hubs - is up for debate!

Q1: I do think we're still getting at the same end along different routes. What I would call a decision point is not so much an A leads to B leads to C with splits leading off of each one. They are instances of opportunity, like playing some sort of cosmic tabletop game (only you experience that game as an immersive "reality"). Some of those instances allow only minor variation and after changing instances you might only notice that "damnation" is spelled differently. In others, you discover that Iceland has relocated. I think these are side effects of shifts, and I think the size of the shift correlates to the size of the change. I think that a large shift to an opposite square rather than an adjacent one is possible, but the whiplash of such a drastic change would have a lower probability of survival.

So, let's agree: that from any this-moment on The Grid, absolutely any next-moment is available in theory. However, practically speaking our trajectory-so-far limits the likely next-moment set. I say that every moment is a moment of infinite opportunity, however the apparent barriers may vary from moment to moment. And I suggest this is because we traverse the grid using associative traversal. Which means, that we traverse the grid according to the next-moments that are conceivable to us. Without getting too out there, if your now-moment was 1970s America, you would be unlikely to have a next-moment with an iMac and a black president. Such a moment would exist, but you would be unable to conceive of such a thing, you would be literally (almost) unable to experience that.

POST: The woman who sued McDonald's after she spilled coffee in her lap used to be regarded as a frivolous lawsuit. But now... (/r/MandelaEffect/)

Concept: A Mandela Effect Scale

Okay, let's maybe see if we can establish a scale that might allow for a more intuitive way of thinking about what different groups are calling 'Mandela Effects'. (Remember that the original website description really does invoke multiple worlds. In contrast, we're not going to define the levels by explanation, only by directness of experience.)

The current definition is:

- "The phenomenon where a group of people discover that a global fact, one they feel they know to be true and have direct supporting memories for, has apparently changed in the world around them."

What I'm trying to come up with is what would constitute the hypothetical 'pure' Mandela Effect from which different variations might be scaled. The 'pure' version would be where you have a direct experience of something which is generally true (e.g. seeing a map of Japan) and then later have another direct experience of the same thing (seeing that same map), only to discover that it is different now (Japan has shifted on the map). And there's no evidence of the previous state. Beyond this, the experiential fact (positions on that map) and the thing the experience is "about" (positions on maps) become more remote. So in our example, the key "fact" that changes here is the content of the particular map itself, not actually the location of Japan. So let's start with that as the primary version and work out from there:

- Level 1: A particular map doesn't now correspond to your memory of that specific map. (All other maps are consistent with this.)
- Level 2: Other maps now don't correspond to your memory of that specific map. (You don't have access to the specific map anymore to check that.)
- Level 3: No specific maps involved but current maps in general now don't correspond to what you think they should show.
- Level 4: What people say about the geographical location of Japan today differs from what you remember them saying in the past.

Only ME1 is "Mandela Gold" and as direct as it gets, ME2 is secondary and contains a direct element, ME3 indirect and is what most posts seem to contain, ME4 is completely detached. Things to do with consensus views and propaganda would be an ME4; your post would be an example of that. The further up the scale we get, towards ME1, the more difficult it becomes to construct a standard explanation other than "memory glitch".

Yes! This is why I posted this. I think it's possible that this very type of thing could be behind some other Mandela Effects as well! But mods like /u/TriumphantGeorge want to suppress that idea and only allow for metaphysical and paranormal beliefs.

It's not about beliefs, surely, it's about the directness of the experience. There's a difference between, say:

- The evolution of the presentation in the media about a situation or event - the facts of the world as mediated. The consensus has moved, but evidence of the old consensus can still be found in historical records.
- The evolution of your direct experience - the facts of the world as encountered. You have an experience is evidence of a fact. Later, things appear to be different, and you cannot find a record of the original evidence, or it has changed.

The evidence is the fact, rather than the content as such.

So if I understand you correctly, in order for it to be considered a Mandela Effect, there must be no evidence of the old consensus, right?

I made no mention of evidence of the consensus. Rather, it's evidence of the experience or encounter that matters. I would say that the "effect" rather the evidential aspect of a Mandela Effect would refer to the direct "personal" encounter rather than the inferences drawn from it. Taking some classic examples:

- You encounter an article in a newspaper. It says a famous person has died. Subsequently, you see them on television. You are amazed: you read about their death. You try previous articles you remember (you feel: know) you read announcing that death. You cannot find any.
- You spent 6 months studying geography with a particular in interest in Japan. Two years later, you are looking at a guidebook; Japan is in a different place to how you remember (you feel: know) it to be. You look at your old maps: they show the same 'new' location. You cannot find a map which corresponds to your memory of where Japan "used to be".

Neither of these cases is about your personal encounter with "the consensus"; they represent a change in the apparent physical fact of the world, en route to an conceptual fact of the world. Certainly there are possible explanations one could come up with, re: memories and exposure, but the experience is direct, rather than of second-hand experiencing of a shift in general opinion. Meanwhile...

As with a "glitch", a "Mandela Effect" is what is left when all other explanations are taken away. In most example this is not possible, right? So what we are left with is open cases, with it being judged on personal judgements of what one considers "plausible". Inherently, if we were to, say, post something for which we already had an explanation - there's not much to unravel or explore. We'd just be holding it up as an example of "hey if I hadn't thought this through, I might have thought this was a world-shift", a way of indirectly suggesting this was the source of other examples, without just directly proposing it. It would be a little disingenuous.

Q1: So what sort of expected responses are permissible? Because when someone says "Guise, srsly! Japan is in a different place!", there's only so much discussion that can happen that doesn't at some point turn into "Memory is notoriously unreliable."
I've had a couple of instances where I thought I'd heard a celebrity had died. One was Don Ho who I swore I'd heard on the news around 1979 or so that he had died, and one was Gene Hackman who I swore I'd heard had died around 2005. Obviously I was mistaken in both instances, but to me that's what the Mandela Effect is: someone was mistaken. There are plenty of reasons someone could claim they believe they weren't mistaken, but as far as I can tell those can all be linked to mental illness, drugs, or Dunning-Kruger. Like, /u/Roril who believes he switched dimensions; okay, fine, he believes that, but at that point what's left to discuss?

Well, any suggestion of an explanation is permissible, right?

You're correct, though: since these are basically experiences that people have that have already happened, in general it's not likely you'll ever get to the bottom of it. To do that, we'd need to have a detailed model that we could then test with a replication of the conditions. I think that expecting to reach a conclusion for every example that everyone accepts is "true", would be a bit of a hopeful thing for us to do. But...

We can present our different ideas, discuss how they would work in that specific case, and others can go with it or not. The discussion is in the detailing, and sometimes a bit of research might actually explain away a particular example convincingly. Apart from that though, it's handwaving. For instance, "memory is notoriously reliable" isn't really an explanation for a particular event, it's just a statement of a broad and non-specific consensus. Concluding yourself to be "mistaken" or not, again it's down to interpretation: things don't match, so I'm concluding my memory went awry. It certainly fits our generally accepted view of the world better than "switching universes", although it's no more provable. That got meandering. So, what I was getting at:

- All we can do is lay out the description we personally prefer, as clearly as possible, and engage in discussion arising from it.
- Others might prod them to explore their coherence, but we cannot establish their truth.
- In the absence of being able to suggest a mechanism which describes how, exactly, something could have happened, most proposals are going to be fuzzy and going one way or the other will be about personal preference.
- In reality, all reports probably remain "open cases". Like the rest of life that happens outside the laboratory, **there are no answers, only choices.**

The problem with the entire effect is that the personal experience is inherently that - personal. We have no way to prove (nor, should I say, disprove) as yet, as an external, ambivalent, neutral observer, the hypothesis that certain people have "shifted" between two discrete and discernible realities.

It's the ultimate subjective topic - and if nothing else, it emphasises to us that all experience is subjective, and the objective frame is just a concept we have to describe the language-shared commonalities. Personally, I think that as soon as we move away from direct experiencing, we are entering the realm of conceptualisation. And that is fine, but it means we need to treat all of our explanations with a little detachment - we literally make them up in our minds, whether that is "timeline jumping" or "false memories". Regardless, there's lots to play with in terms of understanding perception and our world better. For as long as we don't understand what and where memories are, exactly, and we don't have a description for perception is, fully, we're never going to be able to come up with the equivalent of a "theory of gravity" for our ongoing experience (if even we can).

- Example: Darkroom Vision experiences.

One explanation: "hallucination". But how does that work, exactly? Without that, it's just nonscientific handwaving, no better than no explanation at all. I'm inclined to think that better accounts of ME/etc are to be found be deeper investigation into those sorts of perceptual anomalies. However, they are very hard to study because they are not very predictable and controllable.

For the sort of noticeable changes you're seeing, you'd have to go some way into the past to find the moment that switched between one set of circumstances and another,

Why would we have to go into the past for the explanation? If things truly can "shift", then why wouldn't they be free to shift to any new state, including an implied history within that state, so long as the overall structure was self-consistent?

POST: [META] Why do so many scoffers talk about confirmation bias as if it debunks the ME? (/r/MandelaEffect/)

Q1: I'll try my best here. In science one needs to lose all preconceived ideas before interpreting evidence or data. As far as the Mandela Effect, if you already believe what is happening is because of the shifting universes then anytime your presented with new data you interpret it as evidence of the ME rather than the possibility that it could be unrelated. For instance, a person who is mentally sick or simply misremembering, these things happen and are unrelated to the ME but people with confirmation bias interpret as it is related. That doesn't mean that it necessarily "debunks" it but rather keeps the proposed "evidence" as nothing more than assertions. Another problem is that there can be little to no evidence for shifting universes, by the very nature of it...

What you say is true. I think a lot of posts misuse the term re: Mandela Effect though. I think OP was trying to say that if you don't know about ME and one day you suddenly notice that something has changed, later discovering others have noticed the same thing - then it can't be confirmation bias, since you had no theory-of-the-world you were applying when you made the observation. Loosely, I'm thinking...

Confirmation applies to your interpretation of your observations - the analysis of the dataset - not the observations themselves. The same applies to the frequency illusion. The frequency illusion suggests that, given a particular dataset, you will make more observations of a particular type. It doesn't mean that each observation is itself invalid. Neither of them affect the fact that you are observing, case by case, that part of the world does not match your memory of it. It doesn't matter what you call it (confirmation bias) or how often you notice if (frequency illusion). This is what I'd say the Mandela Effect actually is. Everything beyond that is interpretation.

Yes you have it correct. Most people learning of a ME that affects them had no reason to believe in any of the crazy ideas that try to explain it, they aren't being affected by confirmation bias in the least, they just had a weird experience.

I do think one of the problems is that the term "Mandela Effect" on this subreddit has become conflated with a particular interpretation of it. A similar thing happened with "glitches" becoming confused with the idea that we actually live in as simulation. We have to emphasise that the "glitch" itself is the experience of something unusual for which you do not have a ready explanation. The possible explanations you come up with are separate from this. I feel this is a larger problem that has developed generally: that we treat our invented abstractions about the world as being "more real" than our direct experience of it. People are quick to jump straight to "parallel realities are merging" rather than saying "I experienced a tree being in my garden when there wasn't one before" - or whatever.

Yes, that does seem like a pretty big problem. I don't believe in the parallel universes, and collapsing universes, and the scoffers act as if every time someone talks about a ME, that's what they're claiming happened. Sometimes a ME report is just a ME report and not claiming to know why.

I think that's exactly why people scoff. But they scoff so much, that they don't realise that it's not what is being said by most people. It works the other way around too. In the last few days, the sub has tried to reflect that in the sidebar and in the mod posts - defining ME as noticing that a "global fact" that you have "specific personal memories" for now seems to be different - emphasising that there is no particular interpretation inherent in this. A lot of people seem to really want this to be parallel universes; a lot of people really want it to be false memories. Passionately. I don't know whether that's because of this tendency to jump straight to the interpretation, rather than leave things as an "open verdict" and explore its nature more thoroughly before making a decision (if at all). It can not be parallel universes and also not be a psychological artefact. Top rules, I think:

- Just because you read about something in a popular science magazine, doesn't mean it's applicable in this specific context.
- **If you have not tested your theory in the specific context, then it's just a fun idea** - it may not apply.
- **If you cannot test your theory in the specific context, then it is philosophy or metaphysics** - and that's okay.
- **Naming or categorising something isn't the same as understanding and explaining it.**

I'm guilty of using the term "Mandela Effect" to mean "interpretations of ME" and I apologize for that. I thought that we were discussing the interpretations when talking about debunking it. I'm on the same page now.

Well, it's natural really - people first go to Glitch because "reality is a simulation" and they first come here because "universes are colliding", and the sidebar wasn't very clear before. Plus: too many subscribers, not enough moderation.

If we think of it as an investigation into reports of a particular phenomenon, then I think we can't go wrong:

1. Record instances where people report memories =/= world facts.
2. Come up with possible explanations on a case by case basis.

Sometimes there will be an obvious explanation. Sometimes there won't. Standard and esoteric suggestions are fine. Mostly, due to the nature of the phenomenon, we'll have an "open verdict".

*Q2: I think OP was trying to say that if you don't know about ME and one day you suddenly notice that something has changed, later discovering others have noticed the same thing - then it can't be confirmation bias, since you had no theory-of-the-world you were applying when you made the observation.

To use an example, how many people write out the word "dilemma" on a daily basis? To be honest, hardly ever. I never even knew "dilemna" was a common misspelling of it until this subreddit. How many chances do you have to get called on it?

I've seen lots of other misspellings; "definitely" is often misspelled "definately" or "defiantly". I have to spell my last name all the time on the phone or in person, as people evidently mishear it as "Goodman". It doesn't matter what the fact is; the spelling of a word, the date of someone's death, the location of a place. If you think it changed? For whatever reason, you were wrong before. If, when shown evidence of the correct fact, you double down on being wrong and claim you're right and all the evidence in the world is wrong, I'm sorry, but I don't know what to tell you. You were wrong about Berenstain. You were wrong about dilemma. You were wrong about the date Nelson Mandela died, about the location of New Zealand or Japan. And -- so what? I don't really care, except that people here keep talking about it. Me, when I find something that I've been wrong about -- and I have! -- I shrug my shoulders, go "Oh, I was wrong about that, sorry!", mentally file away the correct version, and go on with my life. I don't get why other people can't do that.*

And that is why the sidebar now emphasises:

"The phenomenon where a group of people discover that a global fact - one they feel they know to be true and have specific personal memories for - has apparently changed in the world around them."

The point being, there are some posts here which are of the form "I always kinda thought this, but I see it's that". There is no specific memory attached to it. Others, though - the people who are persistent on this topic - are reporting a different sort of experience. The actually remember the direct experience which led them to think one way, and so were later shocked to discover it was another way. They have a specific memory rather than just a vague notion. Otherwise, yeah, you're right: they'd just go "ha, silly me, I was wrong about that". I mean: people have better things to do. The reason that they are so focused on it - behaving so weirdly about what looks to be a mistake - is because they aren't in the situation you're assuming they are in (from their perspective). The problem is that two things are getting muddled up, and the posts on this subreddit obviously reflect that. For example, let's take two versions of one thing (exaggerating for effect):

1. A person one day reads an article about "dilem**ma**" and goes, hey, crazy, I always thought it was spelled it "dilem**na**", that's mental!
2. A person who used to write spellchecker software for IBM, then gave up computing to teach English, before doing a psychology dissertation specifically on "situations in which a difficult choice has to be made between two or more alternatives", suddenly notices one while typing an email on day that, rather unusually, one of the words is underlined red: "dilem**na**". He pauses. He clicks "OK" to correct spelling. It changes to "dilem**ma**". The spelling he has been using for that last 20 years never works again.

You get the idea.

Q2: Others, though - the people who are persistent on this topic - are reporting a different sort of experience. The actually remember the direct experience which led them to think one way, and so were later shocked to discover it was another way. They have a specific memory rather than just a vague notion.
I absolutely doubt their claims to direct experience. I doubt their claims to whatever expert knowledge they claim. They got it wrong. I've been in enough discussions with those people over the years, and gone to the sources and seen that they were wrong. They won't look in the sources again. They're like Roddy Piper's friend in They Live; they're so sure they're right they'd rather spend fifteen minutes in a fistfight with their friend than just put on the damn glasses. If they can show whatever source they went to, and it's wrong, then yeah, I'll put on the damn glasses. If they're sure that whatever source they looked in has changed... Occam's Razor. They were wrong before. I'm sorry, no matter how sure you were, you got it wrong.

I think you're conflating two groups of people here. (Note that I'm not advocating any specific explanation for any of this. I'm just emphasising what it is that needs explained, vs what does not.)

There is a difference between:

1. People who are going looking for esoteric aspects to experience, for whatever reason, and
2. Those who have had an experience they can't explain, and then go looking for an explanation.

For the first set, those who go looking, then all the usual things potentially apply: confirmation bias, frequency illusion, whatever (although not necessarily). But that's all on the interpretation side. It's silly to argue with someone on the basis of an adopted worldview. The second set are the interesting ones. Sure you can say "they're wrong", but that's not saying anything new: they are obviously wrong now - what they thought they knew now doesn't match how the world is! What's interesting is how (from their perspective) they one day changed from "being right". In that case you are seeking to explain an experience, an event. The problem is: there are no sources you can go to. The whole point is that they can find no evidence of "how things were before". That's why they find it so disturbing and can't let it go! Repeatedly telling them "you are wrong, look: here's a dictionary and it says 'dilemma" is meaningless. If someone has had an specific and unusual experience, denying the experience doesn't accomplish anything. They obviously did have an experience (of some sort). Now, you can just not know what the nature of that experience was - and that's fine. But if you do offer an explanation at all, you have to be able to say how exactly it explains it. (This is where "psychology study buzzword bingo" falls down - just as badly as "quantum multi-worlds".)

Q2: The second set are the interesting ones. Sure you can say "they're wrong", but that's not saying anything new: they are obviously wrong now - what they thought they knew now doesn't match how the world is! What's interesting is how (from their perspective) they one day changed from "being right". In that case you are seeking to explain an experience, an event.
True enough. I'm reminded of, over on Glitch, a few months back when a guy posted about his grandmother moving in with his family, them installing a wheelchair ramp for her, and then moving her into hospice care a short time later and removing the wheelchair ramp, only to discover later that the grandmother never lived with them nor was a wheelchair ramp ever installed -- and there was no physical evidence that one was. Or the woman a year or two ago who had bought a car, driven it around for at least a year, then suddenly it disappeared -- but her family didn't remember it and there was no evidence that she ever owned the car. In that context, I can see how someone wouldn't be "just wrong". There are some possible explanations for those kinds of things, though they do tend to be psychiatric in nature. On the "just wrong" side, I can't tell you how many times I've looked in the dictionary to figure out if a word is spelled xy or yx, then forgotten which it was between the dictionary and the paper. Or checked to make sure I locked the door on my way out, or checked my zipper before leaving the restroom, and immediately after forgetting the result and having to check again. So I can easily see wondering, is it "vacuum" or "vaccuum" (sorry!), checking the dictionary, coming away with the wrong spelling, and filing it mentally as the right one. (And while I did win spelling contests as a kid -- citywide, with prizes and trophies and everything -- there has been a word or two that I've done that with.)

Right, this is exactly the distinction I'm seeking to make. Without that distinction, we are muddling up (for instance) someone for whom the spelling of a word just stopped working as they were typing it, versus someone who just kinda always thought it was spelled that way. Obviously, that might mean spellings of words aren't the best example to investigating this, exactly due to that categorisation confusion. The definition in the sidebar (>>>) now focuses on the experience rather than the interpretation, and the submission guidelines encourage posters to be more detailed in terms of the actual personal context associated with their story. In effect, it seeks to take a more "glitch-like" approach to the subject (which I hope will mean discussion can be based on curiosity about a phenomenon, rather than fighting to defend worldviews). I'd say there's certainly something going on, and that "changes do happen". Science and psychiatry are "too late" in terms of being useful for the study of it, because this affects the actual tool one uses to perform those sorts of projects (it's already happened and there's no trace other than in the memory). I suspect it's related to some assumptions we make about our ongoing sensory experience being of the same "format" as the world beyond it. Regardless, collecting more detailed anecdotal reports might suggest common threads, and new directions. The ultimate aim being, I suppose: deliberate creation of an ME and thereby proving its nature.

Q3: Except, I would say most people who learn about a ME have no interest in parallel universes, usually to the lay-person they would think of time travel first, or just get really confused and ignore it, or play it off as faulty memory which most people do. I would say many people who believe in the ME do not believe in multiple universes, and although there are a couple people here who do, most of the time when I see it mentioned, it's mentioned by people who don't believe in the MEs.

Can we summarise this as:

- ME = the fact of the observation = noticing that your memory and the world are now different.

This cannot be debunked by saying:

- You are interpreting them a certain way (confirmation bias), or:
- You are just noticing them more (frequency illusion).

Because:

- The interpretation of the observations and the number of observations does not affect the fact that you are observing the disparity.

Everything beyond this is theorising.

Q4: Skeptics Guidebook; Page 2; Section 1; Paragraph 1-A: On dealing with the utterly preposterous concept of the Mandela Effect/Reality Glitches: If proclaiming "confirmation bias" doesn't work then emergency parameters dictate to fall back on "What a terrible memory you've got!" Works like a charm.

[COMMENT]

Q2: What's more likely, that someone has been spelling the word "dilemma" wrong all their life, or that any of the following is correct:

- They were taught the wrong spelling
- The spelling changed and somehow everyone "got the memo" except them, and oh by the way there's no evidence of the previous spelling
- They've somehow moved from a universe where it's spelled differently to this one
  It's possible but unlikely that someone was taught the wrong spelling in fourth grade or whenever, and that it was never caught by any subsequent teacher.
  It's impossible that the spelling changed and all evidence of the previous spelling was hidden. I'm going to call the universe-moving thing impossible, but if someone believes that, I've got no more way to disprove it than they have to prove it. Of these explanations, the most likely one is that the person was wrong about the spelling.
  Someone who insists that they were right and that one of the other options has to be correct... I feel sad for them that they can't accept that they might be wrong, and at some point their continued insistence that they're not becomes ridiculous. It may not be nice to ridicule them, and ridiculing them might even get someone banned from the subreddit, but at some point it's just not possible to take them seriously any longer.
  For reference: [https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger_effect]

[END OF COMMENT]

[QUOTE]

Dunning–Kruger effect
The Dunning–Kruger effect is a cognitive bias that describes the systematic tendency of people with low ability in a specific area to give overly positive assessments of this ability. The term may also describe the tendency of high performers to underestimate their skills. It was first described by the psychologists David Dunning and Justin Kruger in 1999. In popular culture, the Dunning–Kruger effect is sometimes misunderstood as claiming that people with low intelligence are generally overconfident, instead of describing the specific overconfidence of people unskilled at particular areas.

[END OF QUOTE]

Or, I suppose: **none of the above options.** Dunning–Kruger is fun and all but it's a fancy way of trying to attach authority to the unproven assertion "this person is ignorant and doesn't know it", and then seeking to explain things away based on that assertion. Which is amusing in its own way, because it was basically a joke study that got momentum. It's not bad as a rhetorical sleight-of-hand, though, and it did win the Ig Nobel Prize. Personally, I've never experienced any spelling or geographically-related changes vs my memory - but a lot of people do seem to report them, and some of those people seem to be from backgrounds where it seems "likely" that they would have had the relevant knowledge. Which is why it's interesting. Something I do wonder:

As soon as spell checkers came commonplace (in the 1990s?) everyone should have been alerted to their errors - if they were making them, as they were making them. That's now 20 years of standardised, automatic dictionary checking, and for half of that it wasn't usually autocorrecting, it underlined and you confirmed the change. Which makes me think: how, exactly, does that happen?

It could work either way: it might actually create the problem. But the explanation has to be specific rather than just "people didn't pay attention anymore". (Some people have reported that "one day it changed" and suddenly they are getting spellcheck errors. Those things need explained also.)

The sub is making a centralized post for "spelling vs spelling" soon. It'd be interesting if we could think up a way to use the power of the subreddit (ahem) to do something beyond just swapping "science-y ideas I read once" vs "psychology-ish ideas I read once". The spelling thing seems one of the easiest to do that for.

Q3: I just want to point out, I've never had a word auto correct on me except my old phone, which I turned off because it was never right. Though there may be children out there who are now lazy spellers (and didn't learn how to spell by looking at letters but instead learned by looking at words), and there may be children out there who don't care about the spelling (because teachers don't check for it as much anymore), and there may be children out there who have their words auto-corrected (because all these do is text or use tablets), that is not the normal group of people we have writing about MEs. The most people who experience MEs are in their 20s or older, people who actually grew up taking care to spell by letter, and had to be right because there was no spell-checkers, and when there were, they got annoyed at seeing those red-lines so they would learn how to spell it correctly so it wouldn't happen next time. This is another one of those things people like to blame to act as if ME misspellings don't happen, but when you look at the generations of people who are having these issues, this isn't much of an argument against MEs.

Right, so that's why things need to be more detailed than "Hey, I thought it was spelled that way too!" and other one-liner posts. See, the discussions here rarely go properly in depth and explore these aspects, I'd say - or at least no momentum gets built and no knowledge accumulates. They don't get beyond "you're mistaken" and "no, it changed". It rarely moves away from groups wanting to be right or other to be wrong. But where it gets interesting is when we try and pin down exactly what people are saying they experienced: actual moments. With the spelling ones, we're at a nice time to investigate: we probably have a range of people with different backgrounds (pre-common computing, during the change, and now with them everywhere, all with different spelling-related tech and teaching approaches throughout), and perhaps different people reporting the same ME despite that. Or not. That's where it gets interesting. I don't think there's much point in arguing against MEs as such, since that's:

- "My memory of how things were now does not match the facts of the world."

If you have that experience, you have that experience, no matter what its explanation. You can't argue against the observation; you can only get into it in a more detailed way, and remain agnostic about explanations until you've got all the elements in place. So what you can discuss is what underlies that. But if we don't actually investigate, then (as I said earlier), all that's happening is people are swapping their levels of ignorance via rhetorical techniques in an attempt to win.

Q1: I think the issue here is that you're assuming everybody here falls on the "idiot" end of the spectrum, when in reality there are plenty of average people and likely a few geniuses floating around as well. The thing about the Dunning-Kruger effect is that those geniuses can accurately assess their abilities, they simply assume their abilities are nothing special. When a genius believes strongly that they're remembering something correctly, unlike the idiot they're likely to be correct. So what would you say about the intelligent people with good memory who share the same false memories? Would you move the goalposts and chalk it up to human nature, or would you concede that deeper investigation is warranted?

I must admit, that if the DK effect applies, it often seems to be those (on either side of the debate) who place undue confidence in their limited knowledge of science and psychology or of philsophy and metaphysics. An explanation that "feels right" due to familiarity or simply being self-consistent, is often logically flawed when you actually explore it in detail in the context of what you're applying it to. It often amounts to applying a sort of buzzword-based common sense. So many cases arise of people saying: "hey, maps have different projections you know", "it was always like this, you just remembered wrong", but these amount to a misunderstanding of what people are trying to say. Although if you've not had the experience, it's dismissiveness might be the default. But then, why get involved?

Q1: My guess is they feel compelled to get involved in order to protect their world view. Personally when the dam broke and I realized all these things I remembered incorrectly, I actually remembered noticing it in the past more than once and dismissing it each time because it was too weird/uncomfortable. I just subconsciously avoided anything to do with it, and it took being forced to face it for my mind to even allow the possibility.

Subconscious avoidance of things which "don't fit" is definitely a thing. I think that intuitively, people recognise that pursuing these thoughts leads somewhere uncomfortable. We are forced to realise that we typically assume a directness of experience that is not necessarily there. For starters, it underlines that basic things such as 3D-space and the passage of time are part of experiences, they are part of your senses. The world beyond, such as it is, is not necessarily in the same "format" as the room you are seeing now. The room next door is not actually "over there". And once you get familiar with that, you realise that you have to completely reassess what you thought "you" were. Which turns out to be something more like an "open perceptual space" (your mind!) in which experiences appear. That stuff isn't even esoteric. It follows directly from even the standard sensory model of "world > body > brain > experiences". It's just that people never really think about the implications very deeply. Now, we might retort "brain in a vat, that's unfalsifiable!" but it misses the point. Our experiences are always unfalsifiable; they just are. But we can notice what we cannot claim - and that tends to open out what we can entertain. **The "world as it really is" is inaccessible**, and both our experiences (sensory images), and our experiences of thinking about experiences (shadow-sensory imagination), **are all internal** - and there is no certainty beyond this. That can be quite a disconcerting thought. Obviously, this is philosophy rather than science, since you cannot 'objectively' test the underlying of your own experience; but you can certainly explore its properties directly. (And none of this is new: George Berkeley, Immanuel Kant, Zen Buddhism, have all adopted similar views.)

POST: Quantum mechanics for the other parts of you and the rest of the universe (/r/MandelaEffect/)

[POST]

So quantum mechanics basically says that everything atom A does atom B will have an equal and opposite reaction. So everything in the(know) universe has these atoms. These atoms are randomly spaced through out space and time. If we can find two atoms that have that strange attraction state, we can essentially create a third state. A state between off and on. They are constantly running and processing all kinds of information butt is not in either an on or off state. Now when atoms are smashed in the collider, the are very random and sporadic. It's common knowledge that these atoms are very unstable, seems reasonable that when they are smashed, that the ballistics would be very random and uneven. Yes well that is true, but the strange thing is that all the time atoms disappear and re-appear. We have no clue where they go or how long they will actually be gone. Maybe it's because that there is such a violent reaction the atoms will call to each and they combine to becomes atoms of that third state. When they inevitably fall apart the atoms will separate. Sometimes the event is the smallest margins of time or maybe there are some that take a million, dare I say a billion years to happen. But anyways when they are in the calling process they cross multiple time lines and pick up and transfer tons of information along the way. These time lines are infinite, so maybe through the first 500,000,000 million the changes are insignificant. Your shirt was a different color or a plant had 7 leaves instead of six. When the atom is returning, two things can happen, 1. The atom goes back to its original timeline and no change happens. 2. As I stated earlier atoms act randomly, instead of the original atom returning to its own timeline, one of the infinite copies is instead placed there, creating a different sequence of events. This would explain why we notice small changes in something that we think wasn't there before. We essentially have a particle from an alternate timeline. If we can figure out how atom A is connected to atom B, find both of the atoms. The possibilities are endless, we will be able to do anything. Time travel being the big one. This theory might also explain why we have a spiritual connection to the universe. We are experiencing the infinite copies of ourselves. All of the copies reacting with each other. People have believed in a god since the beginning of time, feeling a connection to something they can't explain(God), but it is the atoms constantly changing and updating information with the infinite copies. Deja-vu a pretty common phenomenon, can be explained by atoms of an alternate time line experiencing an event that already happened in the alternate atoms timeline, before it skewed from its original. So next time you experience a change in something you don't find correct, it just might be a quantum event changing the timeline for whatever reason.

[END OF POST]

*Q1: As a particle physics major, this has nothing to do with QM. Sorry, you need to study the subject a bit before launching into random conjectures based on incorrect axioms.
1)Classical physics is where you find equal and opposite reactions, not QM.

2. I have no idea what you're talking about with a strange attraction state, not off or on; perhaps you're talking about superstate? Quantum computers use such information but I suspect that's not what you mean since it doesn't have anything to do with the way they interface with reality, like you mention.
3. I have no idea what you're talking about with violent reactions forcing atoms into third states. This seems random and has nothing to do with reality, since smashing atoms has nothing to do with them being in any kind of "on" or "off" state.
4. Atoms traveling through some alternate dimension (as you suggest) isn't rooted in science, extraspacial dimensions (so far as string theory predicts) are much smaller than atoms. Even if it were possible to trave through and back to our open spacial dimensions, they wouldn't "contain" the information of alternate universes where your shirts are a different color, like suggested. Ludicrous and bizarre imo
   The Mandela Effect is possible because you have an imperfect brain that through cognitive association and an imperfect hippocampus can create false memories that you are just "so sure" about. C'mon man.*

While I agree that OP's description, while a fun read, has pretty much nothing to do with physics, I'm not sure your "cognitive association' and "imperfect hippocampus" are much better. "Scienciness" rather than science, surely? ;-)

Just look up implanted memories

I have (really, I've been through all of this stuff). When you get into the specifics of cases, rather than the general notion that exposure to imagery while referencing a context can associatively integrate that imagery into the context, and that this may be an approach to exploring some "me too!" people (although I don't see how), it doesn't really explain the actual experience as described, nor its broad coverage. Although there's some churn here ("what about this?" and "me too!"), the actual Mandela Effect is the unprompted recognition of a discontinuity, where there are specific personal memories (rather than abstract facts) and a specific moment of recognition of the change. It doesn't correspond to well to fear-response experiments (which is not really "memory" in the sense we are talking here, although the authors of those studies do tend to make grand claims for the future, but we've been doing that about memory for many decades, and we still don't know where or what they are) or false memory creation as depicted in psychological studies. Any decent explanation of the Mandela Effect, if it wants to be scientific, is going to have to say how exactly it applies in specific cases, then imply a particular model that can be tested. Even the first part would be a great step, but it's been lacking. (An additional problem is that ME is probably not one "effect"; which is why the sidebar now tries to narrow it down to specifics for better reporting.)

Otherwise, we can end up with the pseudo-neurosciencist equivalent of the pseudo-quantum physicist.

POST: (Meta) Concern (/r/MandelaEffect/)

I am concerned that these phenomena are leading [people] to conclude [that others] are less real.

I don't think any of the commonly given interpretations should lead that way. If it's interpreted as a psychological thing of some sort, then it certainly doesn't. But - even if someone likes the "many-worlds" type view (you are "switching realities") then you don't get to be more important than anyone else, more "real"; you are simply appearing in differently-configured worlds, with other people as real as you. In fact, someone who has shifted more, unintentionally, would probably be at a disadvantage. Meanwhile, if you took the "dissolved state" view that everything occurs within your consciousness, and the changes amounted to your own copy of the world transforming, then "you-as-person" is no more or less real than any other "person" - you are all aspects of a larger whole. (In fact this would mean everyone is a part of you, and you would be treating everyone with greater respect.)

So I think everything's fine. People can continue to be as arrogant or as insecure as they always were anyway. ;-)

Note: We should distinguish between the Mandela Effect experience ("my memories now don't match the world") versus any particular theory about its nature.

Simulation Theory easily encompasses all observed phenomenon in the Mandela Effect experience.

That's because it's a theory with no parameters, within which you can incorporate pretty much any conclusion; it's the equivalent of saying "it's all a dream". It's really a narrative rather than an explanation. Which is fine of course, it just means that it's not a predictive model and it can't be falsified. If the world is a "dream/simulation", then any old story will do, because the world can behave "as if" anything is true. There is no fundamental structure; all interpretations are arbitrary patterns.

There is a difference between being able to incorporate things into the narrative, and explaining them. The key to this is the separation between observations and models. The rules are (being very broad for the moment):

- Observations dictate the permitted models.
- Models do not dictate the permitted observations.
- Models are "connective fictions" which we use to link together our observations.
- Aspects of a model which cannot be observed exist only as conceptual abstractions in thought.

So, I would suggest that your ideas of "CPU time" and "Brain-Control Interface command syntax" are conceptual abstractions which you never observe. You are arbitrarily stopping at that level and declaring those abstractions to be "real", whereas you view the ones built upon it as being "simulated'. In fact, if you follow through properly, "CPU" and "BCI" will also be considered as empty. Don't you agree?

In my view, you are making the mistake of assuming there needs to be some sort of solid foundation which maintains or operates structures and processes, and that such things also "happen" or need to be "done" in some sense. What you need to do next is incorporate the idea that:

- "There is no substrate."

[Well, these are interesting topics, and discussions should be an exploration of ideas, not a defence of identity. Even when there's disagreement, it's enjoyable to encounter people who have spent some time thinking about something.]

...

Would an NPC even be able to respond? How would an NPC be able to perform the inner contemplation necessary to come to its conclusions? (Surely an NPC has no inner life - it is a "philosophical zombie".)

Q2: Philosophical zombies have internal thoughts, too, you know. It's just their's is a carefully constrained path, based LARGELY upon our interactions with them. More involved AIs have more CPU and RAM dedicated to them, and also seemingly get software updates allowing more creativity and self-expression, to the poin tthat if we really get in their lives, they can and do fool us. Example: Compare a wild dog to a domesticated one that is loved and given lots of attention. The loved dog will have software much more similar to humans than wild dogs. Same with loved apes who learn sign language. You release them out into the wild and what happens? Same thing that happened to guys like me in the 1500s: Unable to communicate with their unevolved kin and frequently killed by the mob. I motion that because of their continued interaction with humans, the animals received firmware upgrades that allow them to do this. ANd I motion the same basic process happens when an Avatar interacts with NPCs. There could be NPCs far far away from the observation of Avatars that are mere probabilities in a deep cache, what Quantum Physics refers to as "the uncollapsed wave state".

I guess what I'm saying is: the distinction you are making is effectively meaningless, in practical terms. Taking just one element: how can you tell whether you are on a constrained path or not? (Also, I wouldn't get too fanciful on the quantum physics angle; it really doesn't have anything to say about this stuff, not scientifically speaking anyway. You can use the concept of "states" in your philosophy but, like the computer software metaphor, I'd be wary of taking these things literally.)

I'm affecting thousands of people on the way to...

In what sense? And how are you judging whether or not you are simply patterning your own experience with a structured but arbitrary narrative?

I launched a billion dollar idea last week in a developing country that's going to sweep an entire continent, two or three in the next 5 years. Something for the Middle 20-50% of humanity. Since when have you heard of a startup doing something like that?

Sounds like programmed behaviour to me, part of an extended pre-structured narrative. How can you distinguish between doing these things and merely experiencing the situations arising? In other words, that your "affecting thousands" is not simply a grandiose story being played to you.

Q2: WEll, I admit. It is an assumption that great people like George Washington and Thomas Paine, and Hitler, etc. aren't NPCs. I'm assuming that NPCs have different qualia than legit humans, and one of the observabe / testable phenomenon is that Avatars can, and have, changed the world, even massively, while no NPC has, at least on purpose. Because I don't think they have life purposes except to make the simulation more realistic, which means "more of the same", more or less.

Okay, what I think we need to do right now, to progress, is to:

- Define precisely what the difference between a "legit human" and an "NPC" is, and:
- Lay out precisely what observations lead you to conclude there are such things.

Note: You cannot beg the question when you answer this - i.e. you cannot use the conclusion as the foundation of your answer.

POST: Does anyone else remember the users on this subreddit NOT being such negative nancy pricks? (/r/MandelaEffect/)

Q1: I think some of you guys have this thing twisted. Let me use a computer analogy here. You have ROM and you have RAM. RAM is something that might get corrupted, you might forget to brush your teeth, etc. But ROM is the stuff that is permanently burned into our being. I KNOW that my ROM does not reflect the current reality. And personally if you want to choose ignorance, I'm perfectly fine with it. For my heart knows the truth and the truth reigns supreme.

Just to get clear: in that analogy, what is the ROM and what is the RAM? And then, what is "the world"?

Q1: sorry for the late response. ROM = long term permanent memory. RAM = short term memory meant to be accessed and written over repeatedly. the "world" is the physical plane, much like our flesh and matter. our consciousness is the logical plane... they are inter-related in my opinion. without the logical plane the physical plane does not exist.

I know what ROM/RAM are, it was more which was what in your metaphor! So I guess it was ROM=world/physical RAM=consciousness/logical. I think they differ only in their depth of habituation; they are not different in type. In other words, it's like a landscape which consists only of its contours - no substrate - and world vs logical is a matter of pattern amplitude.

Q1: both ROM and RAM are mainly functions of the logical plane and I agree they are similar. the physical plane (matter) can be thought of as the hardware. the metaphor is obviously not perfect as ROM and RAM are hardware as well and like I said there is inter-relation and they are both simply platforms of expression if you will for the logical plane, a temporary platform and the physical plane is an extension of the logical plane. It's just incredibly hard to grasp but I feel like I have some of it down at the very least. again this is my personal interpretation.

I say: there is no hardware. We never experience hardware, we only encounter experiential patterns arising in perception, so why not jettison it completely from our metaphor? It doesn't add anything; all the information we need to account for is in the ROM/RAM patterning, with their varying degrees of persistence or inertia.

Q1: I like that and I like how you think. Really I only used the hardware analogy as an explanation.

Fair enough, it was a good starting point, but then we whittle it down!

So the next step is you blend ROM/RAM together and just say: there are patterns, those patterns are of different relative intensities (or depths or levels), and the relative intensity distribution of patterns is what dictates your ongoing experience. To make this more intuitive, we might consider these patterns to be the current "facts" of our world, although some of those "facts" would be quite abstract, and more like "formatting" - e.g. "sensory experience is formatted as 3D-space"

Q1: when I set out with trying to explain what I was thinking about this it was more an idea to keep everything as simple as possible so it could be readily interpreted, hopefully. It was tough trying to put it into words but you have expounded and found a way to word it very elegantly. I appreciate that.

Well, it's a topic I've played with for a while actually, in terms of trying to find flexible but intuitive ways to describe experience and self-direction, which can hopefully be applied practically. See for instance: The Patterning of Experience, although without any background context that might seem a bit stark.

...You're in my queue. So, you need to add a [META] tag and not have all the shouty capitals. Also, looking at it, you really should say how exactly "God" relates to the Mandela Effect, and what your definition of God is.

I get the feeling you are saying something along the lines of: "consciousness" is fundamental and eternal, experiencing never ends, there are numerous world-states all existing simultaneously. However, it does come across very clearly (to people who haven't thought along those lines before). Most people interpret "God" as referring to an entity god, with all the religious connotations of that. It's going to seem off-topic.

So, maybe do a new draft and create a new post?

Yeah, it's an emotive topic - it's the foundation of our very existence, after all! I quite understand. However, it's important I think to view posts this way: think of them as the starting point for an expression and discussion. This means laying out your thinking, not as fact or declaration, but as a proposal, in a way that allows people to follow your reasoning and engage intelligently. Then everyone benefits: others get a new view, and you gets to see your own ideas through the eyes of others via their responses (just as happened here with our little exchange). The most important thing, though, is to make sure it's clear how, exactly, it relates to the Mandela Effect, so that everyone understands the context, and starts from the same place. Cheers!

POST: [Theory] The Mandela Effect Is A Test Of Mass Microwave Brainwashing (/r/MandelaEffect/)

If changing realities is not the answer, and we don't want to go "full satellite", could it be that we never really experience an external world anyway as such; we wander about in a dream with occasional corrections?

[QUOTE]

When I got in the darkroom, I realized that I could very faintly see the big table in the middle of the room with all its individual tubs of developer, stop, and fixer. This disturbed me, since a darkroom is supposed to be absolutely dark. I reached for the corner of the table, and when my hand reached it, there was nothing there. The table immediately vanished from my sight. I fumbled around a bit, found the table by feel, and instantly it popped back into view in a new, and "correct" location. Though this image was faint, it was definitely a visual image, indistinguishable from what I would have seen had there been a very dim light in the room that was just barely above the threshold of perception. But, given the disappearing and reappearing act the table put on, it was also clearly coming from inside my mind, not from any "objective physical reality."
-- Darkroom Vision & Chef Hats & Dreams

[END OF QUOTE]

What constitutes a "correction" and how that comes about would, in this case, be up for debate. And also pretty much impossible to answer, since there would be no way of perceiving such a process "from the outside" - a problem shared by all the proposed explanations of the Mandela Effect.

I see in dark rooms. A little. When I wave my hand or something moves, I DEFIITELY see it. I thought that was by design. You're saying that's not possible for normal humans???

If you subscribe to the pure "we see directly with our eyes" assumption, then in a completely dark room you should see nothing at all. If you go with something like "we perceive all experiences within our minds, as a 'perceptual space' filled with sensations and perceptions and thoughts and objects", then it's less of a problem, since all information will contribute to the final experience, including the knowledge that you are waving your arm. The information will autocomplete into a complete world. This makes more sense anyway really. After all, you don't really "see visuals" - rather, you "experience objects/meaning". If there's a mug of coffee on the desk, you perceive "a mug of coffee", rather than a collection of coloured shapes. If you closed your eyes and held the handle of that mug, you would perceive "my hand holding a a mug of coffee" rather than just an abstract sensation of "shaped solidity" floating in space.

POST: [THEORY]Possible psychological explanations for the Mandela Theory? (/r/MandelaEffect/)

Q1: To this point yes, but eventually things may be explainable. For example, Cluster Illusion is a similar phenomena with a set psychological explanation. So is Placebo. And yeah, I do agree with you. Though I do think categorizing things can be benefitial, since not knowing exactly what something is or what causes it can cause people great distress at times.

Does placebo have an explanation - or clustering illusion for that matter? Rather than being a naming for an observation, or a type of experience. For example, if "placebo" is the term for "getting a result despite having taken no active ingredient" then that is not an explanation, it's an observation. If "clustering illusion" is "seeing a pattern in what is actually a random sequence of numbers or events" then it is also a naming, and specifically only for when you have an independent observation of the data "actually" being random. If you've bought a red car and then see lots of red cars everywhere, you might have had an experience of "clustering", but without an independent reference (pre-known dataset) we couldn't say it was a "clustering illusion", and if we did then it still wouldn't be an explanation. You get the idea: naming and categorisation is not explanation. This is a big problem when it comes to extrapolating the conclusions of, say, small psychological studies conducted in specific conditions, as if they constituted broadly applicable models, when there is no proposed model usually (or not one a physicist or neuroscientist or even philosopher would recognise as such). I think this is a hurdle for getting anywhere with the Mandela Effect, because we can say "because brains" or "because fallibility" for anything - but it's worthless unless we can describe how, exactly, it explains a specific instance of an ME. It's really the objective-subjective boundary problem again, in the limit.

POST: [THEORY] The Wonders of Language Processing & Cognitive Distortions (/r/MandelaEffect/)

who missed the correct answer...

And really, it kind of destroys the idea of there being a "correct answer" at all, as opposed to a consensus answer. And it highlights how quickly we adopt a "fact" based on very few observations, forever-after referring to our thought version of something rather than our sensory version. But even that is problematic - because as you point out, our so-called sensory version (better to call it our perceptual version perhaps?) often just is our thought version. It's fascinating to see "correction" in action. If you reading a book and misread a word, if you are attentive and read with an open focus attention (taking in more of the page rather than focusing too much on single words), you can actually see your misread word shift to the "right" version. You really did see the wrong word before the context forced you to revise it to the right word. This makes words like "see" misleading, because in everyday conversation we tend to adopt a naive model of vision (that we are literally and directly apprehending a world). Better perhaps to say we are "experiencing" - experiencing the conclusions about our surroundings based on all possible information, sensory and conceptual, appearing as a results in our "perceptual mind-space". How this connects to the Mandela Effect, and even our concepts of an "objective world", is probably not easily examined and articulated. What it does do, is highlight that we have very poor models when it comes to perception and memory. Actually, I think we have pretty much no genuine models at all.

This explains everything! Shut down the subreddit...

Is that phrase set up as a macro? ;-) It doesn't explain everything, or perhaps even anything, but it raises interesting avenues for thought and discussion, especially if we read between the lines a little.

Well, the mods are siding with those that say it's all in our head now so I guess I'm done here.

No... the mods aren't taking "sides" at all. Rather, if someone spends time laying out their theory in a non-dismissive way like OP has, then it's an opportunity to dig deeper and either find ideas in it to use, or to point out the problems with the suggestion - describing why you think it's not a good explanation, and perhaps outlining a better alternative if possible. For sure, there are times when someone says "hey everyone knows brains are forgetful" without saying how exactly it accounts for things, then a bit of snark is understandable. (Note: if someone says "hey it's obviously many-worlds" without any detail, the same would apply surely?) But when someone is genuinely trying to put together a theory, then it's an opportunity to work through some ideas. There's nothing wrong with being sincerely wrong, if that's what it turns out to be, and getting an informative response outlining why. If people aren't willing to do that, to put together a proper response, then there's not much point - and it wouldn't be a surprise if nobody took this stuff seriously. (It's already a struggle to get people to describe their experiences in more detail than "I remember it different", and their theories in more detail than "it's false memories" or "it's timelines".)

POST: [THEORY] Could the Mandela Effect be the job of our powerful and underestimated mind (sub conscious)? (/r/MandelaEffect/)

So... What is a "subconscious mind", exactly? Where is it, what is it made from, and how does it work? Or is it just a sort of magic "black box" that explains away anything that we put in it?

Q1: Really? If you don't know, just search.
[http://www.bbc.com/future/story/20150217-how-smart-is-your-subconscious]

That's sort of my point - it's not an answer, or a thing, it's a concept. Note that I'm not offering a particular explanation for Mandela Effects or the examples you list, I'm just pointing out that "the subconscious" is not an explanation for anything, since it amounts to literally just a category. It's a black box concept to which we assign activities which we infer must occur prior to our conscious experience. At best it's a placeholder for current ignorance, at worse it smuggles in baseless assumptions about how the mind works. Basically, it amounts to saying: "the brain does it... somehow".

Q1: It is a thing. Some stuff don't go in our conscious, it goes straight to the sub-conscious, without knowledge, stuff that you're afraid or that our mind thought that we couldn't handle / understand. I understand what you meant, but the sub-conscious can be a REAL explanation, why not? Due the way it works, or like the scientists and psychologists said how it would work, it should explain pretty well. But i get your point, that's why i posted as a theory.

My point is, it's not even a theory, because it has no content, no mechanism - it can't describe anything in terms of cause-effect relationships and it can't make any predictions. I get what you are trying to say, which is: why contemplate more unusual explanations when it is possible that the brain is responsible somehow? Why keep pondering?

I'd say:

- Because it's fun and interesting. :-)
- Because until there's a detailed model of mind, perception and memory that can be tied to subjective experience, then "the brain did it" is not an explanation at all - it's just an avenue of investigation.
- We currently have no understanding of what perception and memory actually are, or any concept of the form a theory of consciousness would take. So even in that area, we wouldn't stop thinking about the possibilities just because we think it's brain-related.
- Because science is about cataloguing experiences and then coming up with concepts and models to describe them. The experiences dictate the possible models; the current models do not dictate the possible experiences.
- Models are not "what is really happening" and they do not cause phenomena; they are parallel descriptions of certain elements of phenomena. Who knows? Perhaps something based on the concept of "parallel universes" might turn out to the the more useful description, one that can be tested.

Anyway, you get the idea. You have, quite rightly, said "hey maybe this is all the brain doing stuff in the background", as many people have said before you. It's a good starting point for one line of investigation...

Next up: Describing how exactly it explains specific instances of the Mandela Effect experience. For example, a librarian who spent her days reading Berenstein Bears books and then one day she finds it's changed to Berenstain (prior to ever hearing of "the effect"). If it's the brain spontaneously doing something, then what was that and what was the mechanism? Why did she one day experience it apparently changing? Why does she have memories of the encountering "-stein" spelling at all? And so on. It's going into the details that's interesting.

Kinda like dark matter is a thing but we don't understand or know exactly what it is

To some extent, yes: in the sense that dark matter isn't really a thing, it's an absence, a lack of an observation. The name for a gap rather than the name of an actual structure, while implying that the content of the gap will be of a certain type. Like the planet Vulcan presumed the content of its gap was going to be in the form of a planet. However, the proposal of dark matter ties to fairly specific anomalies in measurement, whereas "the subconscious" is much broader and doesn't' tie to measurements as such. It's the equivalent of invoking a God (of which "computer operating system" is just a modern metaphor) to explain where a vast array of unexplained things come from. Note: I mean "unexplained" in the sense of nobody having invented a well-structured "parallel story" about what's happening, which aligns with observations. In matters of description, it's all about the number of "observational touch-points" that connect the story to what is happening. In that sense - having no internal touch-points - "the subconscious mind" is very much like dark matter.

POST: Another Bible ME Matthew 7:1 Judge not... (/r/MandelaEffect/)

Something to be careful of: There isn't just one Bible, of course, there are hundreds of versions and translations, in many editions. It wasn't originally written in English, after all. Unless it is the same Bible that has changed - same version and edition definitely, referring to the same physical book ideally - then you are quite possibly not talking about an ME here. For Matthew 7:1, for example, we have:

- King James Bible: Judge not, that ye be not judged.
- English Standard Version: Judge not, that you be not judged.
- Berean Literal Bible: Do not judge, lest you should be judged.
- Aramaic Bible in Plain English: You shall not judge, lest you be judged.

And many more. Also, are you sure you mean "least" rather than "lest" in your original quotation? The meaning is quite different, and it would be an easy error to make (most of us being unfamiliar with "lest" when we first encounter the passage). Anyway, I'd say the Bible is definitely an example where, there not being a single definitive reference version, we can be susceptible to the "kinda always sorta remembered it that way" thing if we don't have "specific personal memories" associated with our encounter with a passage. It's at least something to consider.

Who regularly reads a Berean Literal Bible or Aramaic Bible in Plain English?

True enough. They're just examples, though, selected from the larger collection to show the two main versions of the phrase, and how there are also minor differences within each main version. If you click the link [https://biblehub.com/matthew/7-1.htm], there are about 25 versions of the passage from different sources. It really doesn't much matter who reads this or that version if the poster doesn't have a particular memory of where they first knew the phrase from, and where they encountered the "different"

phrase. This is even worse if they didn't actually see it in an actual Bible either time, and just encountered it as an isolated textual or verbal quotation with no other context. That's why the sidebar defines a Mandela Effect as an experience where "a global fact - one they feel they know to be true and have specific personal memories for - has apparently changed". As in: ideally, you can recall the details of where and how you personally experienced the "fact". Otherwise it might just be a "kinda sorta remember" impression you had, and only recently paid proper attention to for the first time.

POST: This needs to stop NOW (/r/MandelaEffect/)

Occum's razor doesn't uses "simple" to mean "most likely" or based on the fewest assumptions

Yeah. It's definitely worth thinking more deeply about what Occam's Razor actually entails, rather than the one-liner retort it has often become. Reproducing a previous comment:

[What Occam says:] It's not really that "the simplest explanation is the best" or inherently superior, it's more like:

- "Given two models with the same explanatory power, it is usually better to choose the one which introduces the least number of conceptual entities."

It doesn't say anything about one being inherently "more true", or that the world itself follows some sort of "simplicity rule", nor is there a restriction on assumptions or new concepts. In fact, if an explanation isn't really a model - as in, it has predictive power - then the rule is meaningless. Otherwise Occam would dictate that the best explanation for everything is simply that we are a "consciousness space" which "takes on the shape of" a subjective sensory experience, with no "world" behind it at all!

Of course, beyond that, there are many reasons to choose a more complex model: sometimes because it provides an "understandable" model rather than one which simply predicts results but is opaque; sometimes because the more complex model shares a form with other models in other areas, and allows the use of calculation or reasoning approaches which have already been established elsewhere. (Mathematics, for example, is full of areas where something is transformed into a certain format for "no reason" - other than it allows a certain approach to be used.)

Really, many "explanations" being proposed here over at the glitch subreddit basically have no explanatory power at all. If there's no way to test a description in terms of predictive power or by applying it to a dataset, then it's not really an explanation. It's not that saying something is "parallel universes" or "virtual realities" or a "false memory" or "confirmation bias" or "brain seizure" is wrong as such; it's that it is meaningless in the sense that it is non-scientific. It's just a hand-waving "plausible story". Of course, pretty much all of our ideas for what happened in these reports is hand-waving story-making - but that's actually part of what makes it good: an exercise in flexing our powers of imagination and reasoning, and spotting the assumptions we use in everyday life without perhaps recognising they are assumptions, and maybe just having fun playfully exploring ideas collaboratively (rather than in combat, hopefully). Plausible stories done in a detailed rigorous way, gives you philosophy.

Using Occam's razor to prove a scientific theory makes me lol. Hahaha. I don't understand complex unknowns!!! If I can't explain what's going on, it's not real!!! Nothing scientific about that "phrase" if you're going to use a phrase to back your theories up, you better be able to use imagination and deduction to back Mandela effect up. Get outta here with your time wasting Occam's razor - has no place in a forum where people are theorizing about wild scientific theories

Again, I'm not sure whether you are agreeing with me, or not. Or if you actually read the comment. Still, I'll choose "agreement" again, since that's more agreeable to me!

POST: People seriously believe this? (/r/MandelaEffect/)

To be clear, though: It's important that any explanation for the experience - be that "remembered it wrong" or "parallel universes", say, neither of which are actually explanations in any case - should be kept apart from the experience itself. People do have the experience; the nature of that experience is up for grabs. (And happens to present major problems for proper investigation.)

"Bad memories" with some generalised references to psychological effects (usually taken out of context) isn't actually a mechanism; "multiverses" that can't be observed don't cut it either for that purpose. If an explanation can't be tested - actually tested, rather than just supposed as "likely" based on common assumptions, many of which are rather recent and quite possibility transitory - then it doesn't count for much as a scientific account, or indeed any account at all. For example, as per your example, it's rather getting ahead of ourselves to say that "the universe changed". In fact, we never actually observe a universe as such. Rather, we experience a series of sensory moments arising within perception, for which the notion of a "world" as some sort of "place", with ourselves as an object located within it, has merely become the dominant narrative.

POST: Scientists believe Parallel Universes ARE interacting. Is this the cause of the 'Mandela Effect'? (/r/MandelaEffect/)

Sorry for the late reply, your comment was stuck in the spam filter until I happened to look back at this thread! Excuse any slight repetition due to vague recall. I agree with your comment about "what if" contemplation. As per Paul Feyerabend, I tend to think physics (for example) proceeds by a somewhat "anything goes" process in reality, with post-hoc justifications afterwards to clean up the story. And that is just fine. However, this makes it doubly important to adopt a "meta" perspective on the activity itself. Specifically, as I said above, the nature of descriptions themselves. I think the idea that our connecting concepts are "true" is somewhat recent, and has become prominent as philosophy has receded as a component in our scientific outlooks. (Even though the view that our descriptions are true is itself a hidden philosophical position.)

This is ultimately what George Ellis is pointing out in his essay, and why Stephen Hawking makes seemingly foolish grandiose statements occasionally, and why N David Mermin makes his comment about the "reification of abstraction". Not long ago, this wouldn't have need to be stated! The idea that the world was really made from "atoms" (rather that "the world", a concept, being constructed from "atoms", another concept); or that light really was a wave or a particle (two concepts) and that it having aspects of both ideas was a problem; or that "gravity" (loosely speaking, the name of a description) is what really causes things to fall down, would have seemed ridiculous. But that is how we talk, mostly, and it's at the root of a lot of the threads we see here and in more "scientific" publications: this weird muddle of the idea of what is "true" or "real" because there is no firm platform upon which the discussion is occurring. Ideas, then, I'd suggest, are about being "effective": are they useful as a thinking tool, or as a predictive tool. Either is fine. Arguments (1) and (2) are both permitted, provided descriptions are viewed in this light, put in their proper context relative to our direct experience. That is, a blend of (1) a conceptual framework which acts as a useful template of relationships in order to facilitate thinking and (2) an abstraction and codification of repeatable observations, with a greater or lesser number of "observational touch-points" for direct experience, but still never getting "behind" direct experience.

POST: I have a theory about why these happen (/r/MandelaEffect/)

I think the same applies here as to quantum-physics-inspired multiple universes descriptions. From a previous comment which then goes into more depth:

I'm with George Ellis on this, as regards quantum theory, string theory and multiverses and so on. Although it might be interesting and fun to consider philosophically, it is essentially meaningless scientifically. Having said that, the Mandela Effect is a philosophical or metaphysical issue, really, and not a scientific one, so this is not necessarily a problem for the subject as a whole; it just means we need to be mindful of what we focus upon.

So, while it is fun to consider these narratives (and they are narratives) about our experiences, they are not testable theories. In fact, anything "outside of" our experience is not testable, and your description is mostly that. We might recognise that there are patterns which are consistent with the idea that something is happening - that are "as if" it were true - but that's not the same thing. Which is fine, of course, because scientific theories aren't about "what is really happening" anyway; they are useful abstractions. However, when a description as almost no "observational touch-points" at all (that is, the description has very few observable components relative to the complexity of its conceptual framework) then the sense in which it is a useful model, rather than an enjoyable story, is questionable.

I really don't agree that "actual scientists" are proposing that we are living in a simulation, although they might engage in such "gee-whiz" discussions for popular-science-type magazines and programmes, as part of their promotional activities. (Nick Bostrom is not a good example.) If anything, one's treatment of such a hypothesis is a good indicator as to what extent you are an "actual scientist"!

Q1: I like your comment, until the part where you claim you don't agree with the unarguable reality that scientists are actually working with this theory seriously and calculatedly. I mean, that's cool i guess, but it's the reality whether you believe it or not. And why the random disclaimer about how Bostrum doesn't count? Confusing.

Bah, I knew I should have expanded on that bit of wordplay! Apologies.

So, that was intended to be a shorthand for a few things implied by the comment and the linked comment. For example, that one shouldn't conflate "working in a scientific role" with "this being a scientific hypothesis". The phrasing of "actual cosmologists and other scientists" heavily implies that the simulation hypothesis is itself a scientific hypothesis. As per the George Ellis article (to take one view), in what sense is someone being an "actual scientist" if they are engaging in what amounts to observationally-untethered philosophical musings?

Meanwhile, when I suggested that Nick Bostrom was "not a good example" in this context, it's because his Are You Living in a Computer Simulation? [https://simulation-argument.com/simulation/] paper (hosted on his The Simulation Argument webpage [https://simulation-argument.com/]) is sort of, intentionally or not, the logic equivalent of a wordplay joke. The amount of coverage it has got in the media as a "scientific" idea is largely to do with the ease with which it can be fashioned into a fun, engaging, pop-culture story in mainstream publications (in articles such as this [https://www.theguardian.com/technology/2016/oct/11/simulated-world-elon-musk-the-matrix] and this [http://theantimedia.org/tech-billionaires-matrix/], for instance).

Moving past all that, though, I suggest the important question to ask would be: "what is the relationship between one's ongoing experience and any particular description of that experience?" and how the "simulation hypothesis" fits into whatever the answer is. I think all of these "simulation" ideas can ultimately be reduced to the idea - the long-established and foundational idea - that descriptions don't explain "what is happening", rather they are codifications of regularities in observations (which are themselves an abstracted subset of experiences), by us. The end-point of the simulation hypothesis is, then, really just a rediscovery of the fact that the standard description is just that: a description, a useful abstraction, and isn't intended to be more than that (as per the N David Mermin article in the linked comment). The "laws" of physics aren't like legal laws which the universe must "obey"; they are "observed regularities" we have woven into a conceptual framework. Any ideas about "breaking out of The Matrix", a la Musk, are a slightly mangled version of "recognising that your experience does not in fact arise within a conceptual framework", and then trying to do some things which are not "allowed". But they were never "forbidden" in the first place. The "simulation" stuff itself is just distracting fluff on top of this.

POST: Do the devs not care that scientist players are reverse engineering the game? (/r/outside/)

Devs don't mind at all. Having implemented the IGOE (infinite granularity of experience) generation module, they know that the closer the scientist players look, the more detail they'll discover and have to explain, forever. There is in fact no underlying structure accessible in-game at all. Periodic in-game global catastrophes and wars ensure this discovery process gets reset regularly before too many players are confronted with the Unbearable Void at the core of existence.

POST: If there are no bugs, how do you explain what some players (such as those at /r/Glitch_in_the_Matrix) experience? (/r/outside/)

It's actually due to a labour-saving device embedded into the game. You'll notice that in Outside's in-game video games, there is often a 'fast travel' function to let you jump from one location to the next quickly? Well, Outside has the equivalent for events. I mean, you could wait for ages to encounter the right person or objects to achieve a task if you had to just wander about looking for it. So, the game cheats a little. When you intend something, the game not only generates the appropriate thought experiences and actions according to your goal, it also tweaks the environment too, to move it towards your aim. That's why when you think about someone, they show up or ring shortly afterwards, or when you're job-hunting, you bump into an old friend from years ago who happens to know of an opportunity. Unfortunately, sometimes the servers screw up on processing, and prioritise this function over providing a consistent, smooth gaming sensation, in an attempt to improve the overall player experience. Hence occasional quirks or sudden jumps in game environment for particular users, as the game stutters ahead to the target state at the expense of physical realism.

POST: The You know what... (/r/outside/)

MAIN QUEST.... like honestly I have looked everywhere I am level 20 and still no idea where it is. I have completed all the attribute placement and intelligence upgrades. I still haven't found the main quest... Thoughts?

Each player has an assigned quest with many sub-quests, however this is revealed to the player through his own spontaneous actions and encounters and responses, and things called 'desires", rather than explicitly stated. In fact, the main storyline may only be discernible in retrospect, during the final montage sequence that runs when the game is completed. What is vital, then, is to not "force" a direction of play - otherwise you may miss internal and external clues as to your best path. Stay relaxed, be attentive, respond to intuition - and hopefully your main quest will find you!

A1: There is no definitive main quest, the game is open ended, you set yourself targets and try to reach them for the sake of your character and the other players you interact with. Every little quest you do is connected with someone else's quests in one way or another, and that's what makes this game beautiful.

Some say that there is a victory montage, where scenes of various triumphs that occurred during the game are played onscreen.

POST: I wonder, to what extent the particle physics and dynamics are in Outside. (/r/outside/)

Outside's reality is created and served up on an as-required basis. Discovery is actually creation; to open door for the first time is to spark the creation of the scene beyond, in line with past expectations/recall of all contributing players. Before we discovered atoms, there were no such thing. When we looked closer, we created sub-atomic particles, and so on. The more we look, the more we find. There is always an answer returned to any question that we ask. Meanwhile, there is a retro-causal 'narrative consistency' element enforced so things don't get too out of whack. One of the implications of this is, that when something is discovered-created somewhere in the game - a new "habit" is established - that something becomes easier to observe elsewhere in the world. New crystalline structures are created by a lab in France, suddenly it's easier to create them elsewhere in the world; rats learn a maze in London, rats in California can now navigate mazes more easily.

(Rupert Sheldrake has done research into this aspect of the game, calling it 'morphic resonance': forms created at one point in the game universe become available elsewhere subsequently.)

POST: Whats "Outside" Of Outside? (/r/outside/)

There is no outside of Outside, because Outside is inside [POST: Why did the devs implement dreams?]. Beyond this experience, there is no other "you" or "body" to get up. Your bodily experience is actually part of Outside: you don't actually have a body other than this. When your play of Outside ends, not only will the game world fade away from your experience, but so will the experience of being a "human" and all that goes with it - revealing that this too was part of the game environment all along.

Ohhhh so we're NPCs.

No, but you're not your character either.

Well we're not not our character, so what does that make us? It would seem the only reasonable conclusion is that we're constructs generated by the procedural component of the game engine.

I suppose all we can really say is that we are "that which experiences the game". I don't think we can know for sure what we truly are until we finish the game. Sure, the fact that we dream might give us a hint (it seems strange that this world disappears and is replaced for a while, and the replacement can seem even more real than the usual Outside environments). And I think that we are not actually "Triffgits" or "TriumphantGeorge". But all we can be sure of right now is that:

- There is a game, whatever its true nature,
- I am experiencing it, whatever my true nature is.

Without being able to see the game - or ourselves - "from the outside" it's hard to say anything more at present.

Descartes would be proud if he were still playing.

Well, it's all theatre, mind.

POST: Does anybody know how to activate/ go into third person? (/r/outside/)

Supposedly the player's camera perspective and the avatar location are not necessarily bound together, and there's a glitch which can be used to invoke 3rd person view [https://www.oniros.fr/A1417.pdf]. Unfortunately, I don't think you can move your avatar when using this - only your perspective cam.

POST: Does magic exist in Outside? (/r/outside/)

Although there's a danger that you might encounter another wizard before you get there, one who's looking to play the "sacrifice" mini-game in order to get a power-up. So it's probably best to stay away from islands where there is a lot of wicker, for instance.

POST: My friend wants to quit playing outside. How do I convince him not to quit? (/r/outside/)

It's possible that we can never truly quit playing Outside or one of its variants completely, because we are not actually players at all; we are that-which-runs-games. This means that if someone is finding it difficult to endure their current game scenario, a couple of things may help. The first is simply having other players make it known that they are online and are supportive in full multiplayer mode - available to help them deal with the current content of their game whenever called upon. This is the right approach during a fellow player crisis, when a level has hit a difficulty spike. The second, perhaps best suited to a post-crisis moment, is to contemplate the underlying nature of games in general - in other words, the context of our gameplay rather than just the content. With a deeper understanding of what a game actually is and our relationship to it, we might be better equipped to deal with future challenging levels - and even customise our own missions eventually to some extent. Most important, though, is for you to realise that you cannot play another player's game for them. You can only offer assistance to the extent that your character and the larger game world permits, and no more. Whatever the final score is when your friend's current run-through does finally end, it was always their game to play, not yours.

POST: Why did the devs implement dreams? (/r/outside/)

These aren't features, they are the mechanics of how Outside operates!

You are not actually the character you play in Outside, rather you are an open "game-space" which connects to Outside and adopts a particular perspective in the Outside game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery.

Generally these worlds are more flexible than Outside, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes.

Because Outside is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to Outside whenever other connections collapse. You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or illustrate it via a thought experiment:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. Outside is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: intentional change, is actually your influence. The rest is just part of the game experience. There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm.

When you eventually complete Outside, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

So what happens when the game builds a world withing my "dream world"?

It doesn't. You're actually connecting to another server group completely, which is running a different instance of the game engine that Outside runs on, perhaps one with no players except for you.

Since the game engine works by reflecting your expectations/recall back at you, a "dream world" is then spontaneously built for you to experience. Since your default subscription is to Outside, though, when that dream world fails, you are generally reconnected to Outside with the "waking up" intro.

holy shit! you really understand this. very well done.

Just seeing it how it is! ;-)

POST: Randomly stumbled on this guy's posts... (/r/DimensionJumping/)

The point is really that no particular experience is special; all experiences are at the same "level" because there is only one "level". ("You-as-awareness which 'takes on the shape of' states of experience" is one way to describe it, but really that is too fussy and, as mentioned below, there's inherently no positive way to describe this situation. Which is why people do the whole "not this, not that" thing.)

Even an "enlightenment experience", then, is just more content - it's just that the content is not formatted in the same way as the usual "everyday world" content. But it's still just content. Good for noting that the larger situation is "not this, not that", but not much more than that.

Analogy: imagine having spent your whole life thinking about people in cars driving roads, and not having any other thoughts, then one day you have a thought about a man climbing a hill in a vast open landscape. The new thought undercuts the formatting of your habitual thought, opens you up - but it's still another thought. (Note, though, that in this analogy I'm not saying that such experiences are "just a thought about something". I mean to indicate that experiences themselves are essentially "unfolding thoughts" in type.)

So, you can watch whatever you like, and conceptualise things however you want, and read this or that, and listen to this person or that, but all that will be just more content, all with the same context.

The purpose, then, of doing a particular exercise or unpacking a certain way of thinking about things, is to notice via direct experience and experimentation that ultimately there is no fundamental formatting. It's not really an experience (no particular content), so much as a deduction and/with an insight about all experiences, impersonally.

This is why when the DJ subreddit was running, we'd often say that it was about exploring "the nature of experience" and also "the nature of descriptions about experience". Noting the the latter is just an example of the former, helps dodge a lot of needless seeking around (which can be fun, but it's nice to have the choice to do it or not without misunderstanding what such a "seeking experience" is).

POST: How to use the Law of Attraction on a day to day basis?

As another commenter highlighted, there's nothing special or separate about LOA - it's just a recognition of how your personal world operates anyway, and a particular way of thinking about this for deliberate use. Day-to-day use means to be active in what patterns you allow to become dominant in your ongoing experience. All self-help and LOA and magick type teachings are founded on the same insights, something along the lines of the extract below.

All Thoughts Are Facts

On using the world-as-thought perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D multi-sensory, immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is literally adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

Q1: How to use the Law of Attraction on a day to day basis?
***Segment** intending*
Abraham's concept of segment intending simply involves taking time, as we go through each day, to declare what we would like to have happen during the next ''segment'' of our experience. We may have, for example, the overall intention for clear communication, but that intention is not very useful for the life-segment of going somewhere in the car. For that, we might want to take time to specify that we enjoy our trip, that it is smooth and pleasurable, and that we arrive safely. When we call someone on the telephone, we can spend a moment first imagining what we want to have happen in the conversation. Here is where clear communication might be an appropriate intention. We should use segment intending for the different segments of our day, all day long. This, says Abraham, will ''prepave'' our future. Once we start mentally and emotionally ''creating'' a smooth journey everytime we go out in our car, for example, it is more likely to happen this time, and even more so the next time, and the next. By this prepaving, we can divert negative events that otherwise might have made their way to us through previous miscreating.

I hadn't heard of that before and it's a really nice framing concept. Like taking a pause between "scenes" to script-write what's going to happen in the next part of the "movie". And "pre-paving" is a great word!

A lot of this is about being slightly detached and staying aware, I guess, so that you do the amendments and directions in real-time - rather than having to periodically clean up messes and intend your way out of them again when it gets desperate.

POST: People attracting De*th (Paris Issue) Are they doing this to them selves? (/r/lawofattraction/)

I think this area highlights why the concept of "attraction" isn't actually very helpful. While it provides a simple picture of there being things "out there" that you want, and them "moving towards you" depending on what you think (or how you manage yourself), the "attraction" metaphor doesn't really extend very well to other situations. Among other things, it implies a level of choosing and control and "deserving" which isn't really there. An alternative might be to think of ourselves as being born with a pre-existing "landscape of events". You only experience a small piece of that landscape in your senses at a time as you travel across it, however the whole landscape is there in the background. "LoA" is the recognition that the landscape can be modified deliberately, even the parts you are not experiencing right now - in other words, that experiences are local but intentional change applies globally - plus a proposed method of doing so. However, this is all done "in the blind" because you can't experience something prior to experiencing it. The shape of the landscape is not your "fault", therefore. Although it might be in consciousness, it was not consciously created.

POST: Law of Attraction: The Science of Attracting More of What You Want and Less of What You Don't (/r/lawofattraction/)

what is the purpose of this thread? i was expecting something in the description lol

Perhaps it's an essay question. Here is a title for your essay, please write 1000 words before next session. Next Week: "Reddit is a source of frustratingly incomplete posts: true or false?"

:) Haha. Nice to meet you. Any thoughts that you have about LoA? Since the OP just put this up maybe we should chat... or perhaps we should not. Up to you.

Why not? There's a big empty space up there. Hmm. Maybe that's the clever plan of OP: By making the post he is acting as if there is a description and, sure enough, we are creating it for him! LOA in action! :-)

Yup. But the fact that the OP has a paid website for LoA training is what makes me ever so slightly suspicious.

Oh yeah, I just realised who/what OP was - they've been doing link posts all week. Those blog articles are actually okay, but I'm a bit suspicious of anyone who charges for LOA type stuff. Fine to write a book or give lectures (if you've got new things to say), but creating a subscription "club" and having charged phone support? Strongly disagree.

Exactly! But we can talk amongst ourself tho. So how did you find out about the LoA?

I was interested in "the nature of reality" and all that sort of thing (science and philosophy but also imagination), then read about "chaos magick" and that stuff (things like Alan Chapman and Ramsay Dukes). So I see LOA as one version or approach from that group: reality-shifting, you might call it. Always been looking for better ways to think about the world, and to use it.

You?

Q1: Hmm, that's very interesting. Well, seeing that I'm 22, the first exposure I had to this stuff was when The Secret came out. I've always been spiritual so it did sorta interest me but I didn't really invest myself in it. Fast forward to 2012, I was in a very dark time and had been reading the book by Norman Vincent Peale about positive thinking and mid way through that I watched The Secret again and then discovered Abraham Hicks. That's really how I got into it in a big way. Since then my life has changed dramatically - for the better. During my journey, I came into contact with other such methods such as chaos magick and other stuff very recently but can't say that I have read up on it in any way close to that of the way I have done with LoA. If I'm not mistaken, chaos magick is what includes sigils and stuff, right? That's some powerful stuff.

I was aware of The Secret but never really looked into it, because it sounded like a half-arsed version of something else, I figured. But then it seems to have got people interested in "this stuff" and that's a good thing. Chaos magick has sigils and stuff but really all of this, I'd say, is about recognising that the world is "made from imagery" that has become stable, and so intention and imagery are how you redirect it from its current path (my attempt at a metaphor: The Imagination Room). It's about deliberately, wilfully creating synchronicity. So it doesn't really matter what tool you use, I think, so long as you thoroughly think that doing "this" means "that" will happen. Because if everything is imagination made solid, then everything is a sort of idea or metaphor. (Alan Chapman makes that point in the opening of that book: decide that this means that, then do this, and you'll experience that.)

I guess it means: Follow the approach that you feel you can get behind most completely. The LOA is pretty good if you just get behind it with faith, but it doesn't have much of an explanation behind it for the details.

That's actually very interesting. I really find what you said in Paragraph 2 and 3 to be very interesting. You're obviously so much further ahead in this. I know this is silly, but would you mind telling me of any particular instance that really strikes you as "WOW!" that you created?

The first things I did were things like choosing which exam questions to study (exact results), and "undoing" things that happened (never mentioned again, Ctrl-Z magic!). More striking is just getting patterns to appear deliberately in your life, because it shows you that reality is far more straightforward in some ways than we assume.

I had a post...

Found it - actually, I posted about the synchronicity thing here before. The only decent attempt I've seen at writing up that side of things in a book is Kirby Surprise's (yeah great name) Synchronicity - there's a good interview with him here. Check that out, but his "fictional explanation" is more detailed than it needs to be.

Copy-pasted related post below, in case you want to experiment.

Fun With Owls

Anyway, so the fun thing to do is simply spend a few moments imagining (say) an owl in the space in front of you, as it would be there if you were seeing it (i.e. don't think about it but actually put "over there"), really feel it to be there, with the firm intention that more owls are going to fill your life. Decide that doing this imagining means that you will see more owls. And then see what happens. At first, people see more owl imagery in their life and they think: hey, those owls were always there, I'm just noticing them more. But then events start happening that bring owls too them: that night, their girlfriend, knowing nothing about this, sends them a funny youtube video about owls. Hmm! Finally, they notice owl-related items in their homes or at work, which they kinda hadn't noticed before, but do have a memory of having been there. They start to wonder: was it always true that I bought this stuff a while back? Or has it only become true now?

It starts to look like the exercise has updated all future experiences to incorporate owls where possible - even existing situations and their memories. You get the idea. So the simplicity of that and getting results gives an insight into how automatic and mechanical reality can be. You think there's a big world "out there" where stuff happens, but really it's just lots of patterns combining on a conscious screen that has no depth to it...

So not just "wow!" results but something which really breaks your idea of reality.

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

Q1: That is so interesting. Very similar to a lot of LoA stuff really. The fact that you took out so much time to type all of that touches me deeply. I've spent some time going through your posts and seeing how beautifully deep your views are. The key comes across as one letting go of resistance to feel the full effect of these forces of the universe (don't know how else to phrase it) and I wonder if you have any opinions/advice on letting go.

Well, everything has to have the same basis, if you think about it. If there is a "how things are" then all the approaches that work must be come from the same insights, even if they have some extra layers on top which seem different!

Yeah, it's hard to phrase these things, isn't it? But if you keep it simple, all you ever have is an experience, and all you every desire is particular experiences. Intending (willing-deciding) shifts your experience, and detachment (letting-go-allowing) is what permits it to happen. On "letting go", well it's not something you can actually do. It's about something you don't do - you don't stand in the way of your current experience shifting into your desired experience. But still, how?

Think of it a little differently. Here's a couple of suggestions:

The Background Space and Not the Things

Whatever you are identified with, that's a bit of "ground of reality" that you are "standing on" and preventing it moving. So the real trick is to identify with parts of experience that don't move, so I suggest: Identify yourself with the background space in which your experience arises. Take a moment, and "feel out" into the room in all directions, and beyond. You'll find that you can actually feel out "forever". Now, imagine-decide that you are this background space, and all sensations, perceptions and thoughts are just bit of imagery floating in that space. By identifying with the background space, you are implicitly allowing the content of the space to shift more easily because you aren't "standing on it" by essentially thinking in terms of it.

Out of the Way and By Itself

If you think about something, you are essentially re-triggering or re-imagining it into your experience. This includes even the most simple things, and you can experiment with this easily. Sit down on a simple chair. Now, decide to get up but don't do anything about it. Wait until your body moves by itself. This may take a while...

Here's the trick: If you think of your body at all during this, you will re-assert it's current position. When people get up normally, they first think of their body sitting (re-triggering sitting) and then try to overcome sitting by "doing", to get to standing. Instead, either switch your attention to the background space (delocalisation from your body) or focus on your forehead (withdrawing from the rest of your body). Try again: "imagine-decide" that your body will stand up. And wait. Until it moves by itself. This is how it all works.

The Form of the Decision

So it's worth talking about what is meant by "deciding" in detail:

- A decision is the summoning of a sensory image that corresponds to the desired state.[1]
- Since your experience is an "imagination space" anyway, by doing this you are basically deforming your space into that new shape. Provided you don't get in the way, your state will naturally shift to the new configuration.

Metaphor: It's like a sheet of material which has been pulled taut and a steel ball placed on it. The ball sinks in and the sheet takes on a shape accordingly. (The position of the ball is your holding a state; the sheet is your imagination space.) How to make a change?

Well, if you push your hand down in another location, the sheet will deform and the ball will roll towards it, settling into the new position and fixing the new state of your imagination space: the desired experience. However, if you push your hand down in the new location while also pushing down at the old one, then the ball won't transfer, you won't get a change of state, and it will merely have been a temporary fantasy...

Conclusion: Imagine & Imagine-That

Anyway, those are some ideas. As you can tell, I think one the most important things is to see everything as imagined. The world around you is just something that has been thought-about for so long that it's become a stable idea and your experience pop up in alignment with that. However, you are perfectly free to imagine new things and define them just by "deciding" their properties. The two sides to this are: "imagining" (create an object) and "imagining-that" (assign properties or facts to an object). For instance, if you were to take some time to imagine a glowing sphere and you imagine-that the sphere is a super-helpful robot who scans the city for people you'd be good friends with and then brings them into your life, then you have literally created such a thing and it will behave accordingly. Where LOA maybe falls down a bit is that it's model is quite vague because it has the "imagine" aspect - with detachment/allowing - but it does have the concept of "imagine-that".

[1] In general this would be a 3D sensory image filling the space you are occupying, from a subjective point of view. For instance, if you want to be in the Galapagos Islands, you would temporarily "overwrite" your experience of this room with a shadow-sensory experience of that. However, as I mention in the final section, you can do this other ways too.

Q2: WOW!!!!!!!!!! This is some deep stuff happening here. I'm really enjoying this conversation. I'm always looking forward to seeing the orange inbox icon. I'm so happy our energies connected. I agree, there is a foundation upon which all philosophies find their footing so of course there will be that common focal point. Thanks for those excellent tips, they seem slightly similar to mindfulness in the sense that you allow the situation to simply 'be' and no clawing at what 'is'. Since I am very much at ELI5 level in this enhanced understanding of "reality", could you give an example on how to use this on, say, a somewhat tangible topic, such as relationships or money. I hope I don't come across as a silly one, but its easier at times to understand with context to a particular type of situation. Might I ask what books do you recommend. I would seriously love to get to know more about this.

Well, it's a fun topic and... useful! Everyone starts each day somewhat in ELI5 mode though; that's what a spontaneous world is all about.

Mindfulness

...they seem slightly similar to mindfulness in the sense that you allow the situation to simply 'be' and no clawing at what 'is'.

Yes, mindfulness is definitely related. Unfortunately, I think that "self-help" mindfulness is poorly presented sometimes as a shifting of attention onto different parts of the body and so on - implicitly viewing attention a bit like a "torch". In fact, attention is more like a "filter" and your aim should be to release it so that your "imagination space" is unconstrained. After that, attending to something would be viewed as the content itself "brightening and expanding" in the space, rather than you trying to contract your space down to it. (If that makes sense.)

I think that sort of thing is getting better presented now though.

Examples

Could you give an example on how to use this on, say, a somewhat tangible topic, such as relationships or money.

Well, now that you know you can treat your world as a big imagination space filled with imagined stuff, there are lots of ways. So for a good relationship, then. In both cases, just relax and release control of yourself. Do not make the imagery come and you do not even need to imagine vividly. You stay relax and just ask and let whatever sensory stuff comes up, come up as you do this. (This means you are accessing the actual situation rather than imposing thought.)

- **Indirect Fun:* Like we did before, you can imagine an amazing robot that you send out to find the best partner and bring them to you. Or perhaps imagine that just behind the scenes of the world is an infinite grid that connects everyone, like strings, and you imagine that one of the strings lights up because on the other end is your perfect person. You tug on the string and it starts reeling towards you... you know that person is coming into your life.
- **Direct Fun:** This is more like we discussed earlier. Here, you simply imagine an immersive scene in which you are with a particular person who is fantastic, fully feeling and enjoying the situation, knowing that it means you've got what you want.
- **Super-Simple:** Simply issue a command, with full power and expansion felt behind it: I will meet a perfect person and have a great time.

In each case, what matters is that you imagine-that performing the action means-that your desired thing will happen. And knowing-that it is done, you can enjoy anticipating with confidence, or leave it be, or whatever. The only thing to avoid is second-guessing or half-redoing, because then you are doing the same thing again, with a different intention.

Books

Might I ask what books do you recommend. I would seriously love to get to know more about this.

Well, this is a mix of stuff to be honest!

Neville Goddard's books are worth a read because they are a no-fuss version of using imagination and free. The only caveat is his framing device is that the Bible's parables are misinterpreted and were instructions for doing this sort of thing (he might be right) but the books only reference that a little. Summary article and this book and other materials. The couple of links I gave above - Kirby Surprise, Alan Chapman, Ramsay Dukes - are worth a read. For more, the partial reading list over at /r/Oneirosophy is worth a look. Robert Waggoner's book on lucid dreaming in that list is worth your time too. (Hmm, a lot of "worth" there; I need to get me some new words!)

But really, you should just experiment with your imaginary world and see what happens!

Just by you saying this, it shows you're the real deal.

Why thanks! Personal experimentation is always the way, and that's how you discover what works for you. It encourages you to operate through direct-experiencing rather than thinking-about. (If someone selling something suggests otherwise, run a mile.)

I have found that my issue is very much with letting go

The whole "letting go" thing is hard to grasp conceptually, definitely; it's something you understand through direct experience. If a person can't "manifest" standing up effortlessly, then they're going to struggle to understand how other changes can happen. (And think how much better daily life can be if your body is "flowing" rather than being dragged around?)

It takes a while to learn not to "do" not doing though. We tend to assume that the opposite of a clenched fist is to hold the hand open (say), but actually that's the same error in the other direction. The answer is to cease clenching and intend being open.

Seeing how brilliant your understanding is, would I be correct in saying that you can pretty much manifest stuff consistently?

The ideas I've ended up with come from a great mix of getting what I want and also completely screwing up! :-) But I do seem to have become remarkably lucky over the years...

Actually, I was quite a tense person for a long time and didn't realise I was always getting what I wanted; I was very much about "doing" and had a habit of not noticing the opportunities. Another reason to detach: it improves awareness! :-) It can actually take courage to walk through the doors you create; having trust in yourself-as-the-world is an important development. My big lesson, certainly. What I was really always interested in was "the nature of reality", what metaphors are, and things like what the "sharing model" of the world is - kinda independent of getting results, so in a funny way this stuff was a sort of side-show. Finding fun worldviews that people can use ("active metaphors"), and researching "discontinuities", is what I'm about at the moment. The stuff about "doing" reminds me of this great essay which you might find interesting.

POST: I Did Not Climb The Ladder. (/r/lawofattraction/)

As another commenter said, the purpose of the exercise is to show you that if you summon an image into your mind and an act, it will be reflected in your life subsequently. When you say "I will not climb the ladder" that implies the image of a ladder, the existence of a ladder in your future - triggering of a "ladder scenario" into experience without you challenging it - which you then don't climb. It's a clever way of preventing you questioning whether the ladder scenario itself will appear - because your focus is on the climbing-or-not. Creation by implication!

Next up: "I will not be frightened of the escapee lions..."

Aside: Before NLP became pop-psychology, in the 1970s Bandler & Grinder did a lot of work on modelling language and experience. See the Milton Model in Patterns of the Hypnotic Techniques of Milton H. Erickson and later on the Meta Model in The Structure of Magic Vol I. These are very much about using language to imply something so that it's not questioned by the conscious mind.

Before I discovered LOA I thought I was haunted by owls...

You'd be surprised at how many people's lives are rather, um, "owl-rich" these days! ;-)

Ah, The Owls Of Eternity™

Regardless of everything, you should do a daily "playing dead" exercise for ten minutes:

- **Daily Releasing Exercise** - Every day spend ten minutes lying down on the floor and "playing dead", giving up control, surrendering completely to gravity, releasing your mind and body and especially attentional focus, letting them move however they want - to get used to what detaching is like. (It feels nice to do this anyway. Nothing to achieve, no aim other than allowing things to shift about as they please. The most relaxing thing you can ever do.)

Then maybe read Imagination Creates Reality to give you an idea of the general idea. You might like to read about The Infinite Grid of All Possible Moments and adopt that as your background metaphor for how you can shift from one experience to another, just to give you a feeling that everything is possible. Then you're going to choose a scene that means that your ex is back in your life. You are going to avoid incorporating into that scene any path for how and why this happens. The idea is that by doing this you are literally inserting a scene into your world - just like inserting a frame into a movie-reel so that it will later be projected onto the screen. You don't need to worry about how the frame appears in the movie; the projection system is automatic and takes care of itself.

Get all relaxed somewhere and:

Suggested Scene - You are in a coffee shop, relaxing on a stool with a warm drink in your hand, your [name of person] is beside you and you are beaming with happiness. You are talking about how great it is to be back in each other's lives. The scene is like a fully-immersive 3D multi-sensory thought. You don't need to "draw" it, you simply let it fill out naturally and let all the details come to you. Just by looking for a good scene it will appear in your mind.

You might want to read about The Imagination Room to give you some inspiration.

Owls - I often use them as an example when encouraging people to try and cause synchronicity, there's no meaning other than that. Looking it up now, I see they are traditionally associated with intuition and transition, which is good eh? Of course, your experiences of owls may be because I am using them as synchronistic patterns. ;-)

(I used to use other things, but I read a thought experiment using an owl and figured they are the perfect balance between not being super-strange, but still unusual.)

On the right track - Hmm. Being "on the right track" assumes there is some external path to follow, perhaps? Maybe best to just focus on what you actually want to experience, rather than attempting to create "signs" for yourself which you then reinterpret, because that's just adding another layer that you don't really need.

"I will not gain £100 unexpected income"

I feel that this probably won't work, at least not in such a basic form, although it depends on the actual detail you are ending up imagining. To expand:

- When you say "I will not climb the ladder" the focus is on the "not-climbing" and the ladder is created by implication. The phrase presupposes an encounter with a ladder. So you get a ladder but you don't get the climbing. The negative did not actually generate a positive in this example.
- You actually got exactly what you asked for: the experience of "not climbing a ladder".
- When you say "I will not gain £100 unexpected income" then the focus is on the "not getting" of £100, but you are not necessarily implying that an unexpected income will come into existence. The phrase doesn't presuppose an unexpected income in the way the previous phrase presupposes a ladder.
- If the first phrase had been "I will not encounter a ladder", you just wouldn't have encountered a ladder.

However, having said that, your actual intention matters here - the "feeling-knowing-meaning" attached to the affirmation. In other words, if you are saying the phrase with the definite intention that it means you will get £100, then that intention dictates the form of the pattern you are triggering. The implicit declaration that "doing this means that will happen" is the what will actually shape the form of the resulting pattern.

Q1: It's not manifesting it directly, it's more about manifesting the opportunity. I was presented with the opportunity, and I recognised it for what it was, I just chose not to. I could have easily climbed the ladder as much as I didn't. With that logic, I'd be presented with the opportunity, but I would take it this time. LoA is about manifesting opportunities, if you extrapolate the thinking. You're opening paths of least resistance, each path is taken to get to the desire, but the genesis of the path is generally an opportunity.

Well, you'll have to experiment for yourself of course and see how it is for you - but this stuff (in my experience) works in a far more basic and literal manner than that. Very like hypnosis, like you are hypnotising the world. (If you delve into that Milton Erickson book, you'll see what I mean.)

It's all about what appears in your mind when you say the statement or make the decision. You get exactly what appears in your mind. If you simply make a statement, it will become true in a no-frills way. If you create a mental scene, exactly that scene will appear in some form. It's basically kinda stupid. Like you are literally drawing patterns onto the world and then encountering them later. And that's why it's good to let go of it once you've made the statement - because you tinker with the idea or rethink it, you end up overwriting it with the new thought. On the ladder thing, then, you might ponder:

- Did you really choose to not climb the ladder? Did you do the deciding?
- Or did you "have the experience of deciding not to" - thereby exactly fulfilling the actual request you made, which was to have the experience "not climb a ladder". And just post-rationalised it.

One thing that comes up in hypnosis is that the subject comes up with all sorts of reasons and excuses about how they could have opted to disobey the instruction, but they chose to follow the instruction anyway. Random snippet from elsewhere:

"Yet another similarity between dreaming and hypnosis is the odd phenomenon known as ‘trance logic’. This has long been recognised as an important characteristic of the hypnotic state. It is typically defined as “an extreme tendency of subjects to rationalise any occurrence they experience, no matter how improbable or absurd it may be”. In one example a subject in trance, who was told to close the window in a room that was uncomfortably warm, did so whilst explaining that the room was cold and draughty."

That's why it's (maybe) better to think of the LOA as being an indirect request to have a particular experience. When you intend to lift your arm and your arm moves, that is an indirect request to "have the experience of lifting your arm". You do not "do" the arm movement; you experience it. This stuff is the maximised, generalised version of that very same idea. And that's why you have to be careful what you wish for - and if you change your mind, do it ahead of time because once the experience arises, it'll follow through by itself as it happens to you.

On the books, if I were you as regards Goddard I'd browse Imagination Creates Reality and then The Pruning Shears of Revision and be done with it. That gives you what you need.

On the climbing or not climbing thing, you can get yourself in an awful tangle with that sort of self-guessing! :-) You might right now be able to imagine that different things could have happened, but only one thing did happen.

As I say, the actual thing that was in mind produces the final experience when you "get there". So, if there is was a little box named "Thursday" then you could keep editing the thought-content of that box right up until that moment arrived, at which point whatever thought was in that box would become your 3D-immersive experience and would happen to you. Unless you specifically asserted the new fact of "I will climb the ladder" then it wouldn't happen. Different people respond to negation in different ways. The appearance of the ladder was certain, the climbing-or-not would depend on (for example) which of these two images you'd generate to represent that idea:

- "Not climbing a ladder" = An image from the perspective of the bottom of the ladder, looking up and not moving.
- "Not climbing a ladder" = An image from the perspective of climbing up a ladder, with a red cross over the image and the word "no".

You can probably guess what the result of each of those would be. (Hint: in the second example you might find yourself climbing up a ladder which has some red paint on the steps, round at your ex's house, while she's telling you she won't help you carry the boxes down from the attic.)

Anyway, so I think you are right to say you don't have choices as such. You don't operate directly. What you do is, you edit the facts-of-the-world with your thinking - and encounter those facts as an experience when your "world-thought" gets to that location. Don't think of "the universe" bringing things your way. Just think of it as directly editing the facts of the world - "this fact is true", "this will happen", and so on - and from that point all your observations of the world being consistent with those updated facts. Yeah, it's great to have stimulating conversations about this stuff!

TriumphantGeorge Compendium - Part 32

POST: I wrote this article which through logical reasoning explains WHY Law of Attraction works (what do you think?) (/r/lawofattraction/)

A good read!

One thing sticks out - that it assumes that our accumulation of "previous observations" persists. Just the use of the "path metaphor" implies that obviously. Makes me think - Is there room in your description for events which arise counter to previous observations? Isn't the "narrowing fan" of possibilities a function of the metaphor, rather than reality? Is "plausibility" an attribute of the world, or is it a condition of the mind?

If we can imagine anything, and what we can imagine can become experience, then what is it that limits our ability to "step into" what we have conceived of and can it be overcome?

Q1: Thanks - glad you liked it and thank for you interesting questions. Well that is true - previous observations (or impact on you by your context) do persist, but it also fades over time. Just as your overall impact on the world fades over time. So those with a big impact on the world (like Leonardo Da Vince) has not faded completely yet although his impact is fading (slowly over time. The same effect goes for your "previous obsrevations" impact on you. The most significant stay longer than the less significant. I am not quite sure what you me by "counter to"? Can you elaborate with an example? The "narrowing fan" of possibilities/choices/opportunities is only something that we experience in the mind, when we THINK that we have less opportunities, however, we almost always have an infinite number of opportunities. So "plausibility" (if you mean the chances for something to happen?) becomes a condition of the mind. When you realise that you can conceive it and you have an infinite number of choices/opportunities there will also be an infinite number of ways to get there. Some things are just "further away" than others on a time scale. When we dream big things are often further away in the future, but that does however not mean that there is a lesser "chance" for you to reach your dream. In terms of your last question I think that this is often a mix of "fear of failure" and conditioning of the mind from our context (i.e. society telling you that: "you can't have everything in life", "the trees don't grow into heaven" and "making money is hard work"). We have heard these "sayings" so many times that it takes effort and time to get truly rid of them and before we shed these limiting beliefs we hesitate to "step into" what we have conceived.

Okay, let's have a go at being clearer...

In terms of "counter to", what I'm playing with is the notion that our previous observations suggest to us what is plausible for future observations, and that this is what limits us - limits what we will make happen - rather than the world itself. (I'm using the word "observations" here to try and keep things as general as possible: both external events, passing thoughts and deliberate imaginings would all be "observations".)

What is plausible to us limits the set of experiences that we will allow ourselves to have - in terms of what we will choose to intend, and also in terms of what we will let happen. So if I wanted to lose weight, I wouldn't intend to lose it in one week, and nor would I allow that to happen, because I "know" it doesn't. But more interestingly: if my brother had always hated alcohol and was allergic to it, I wouldn't intend or allow myself experiencing him showing up at my yacht party sharing out the champagne. Also, I wouldn't intend or allow his eyes to suddenly change from brown to green. These things (his allergy, his eye colour) have become "facts" to me, even though those "facts" only belong to my thoughts and conclusions from observations, not to the world itself. So "plausibility" and the "narrowing fan" arise from what amounts to self-imposed limits for future experiences. We can't ever know what the limits of the world are (if indeed there are any), all we ever know is our personal limits which we've essentially made up. When such things do happen, we call them "coincidences" or "glitches" or "miracles", depending on the extent that they break our previous ideas about the world. This means that even the idea that we are on a path is a limiting notion, that the world unfolds by a sequence of choices in a probability space, and that things can be "far away". The path concept is itself a conditioning of society and our own thinking. Now, that's not to say that anything can happen - but it does say that prior observations are no indication of what could happen. Prior observations are evidence of our own state of mind, rather than the state of the world.

Q1: Hmm.. very interesting point (I see what you mean now). I like how you question the underlying notion of the article. So, are you arguing that the way of looking at life as a series of choices is in fact wrong? I think that this (path notion) is a product of the time moving forward. In terms of not "intending" to lose weight or changing your brothers eye colour: Isn't this why we should always visualise all our goals as already achieved and feel gratitude towards that we have already achieved it? Doing this would leave out the "in a week part" which of course wont happen. The "facts" (learned from our observations) such as your brothers eye colour or how fast it is possible to lose weight is a product of your context. Some of this has already been formed (in your DNA or similar) and the time in point in which this was a possibility has thus already passed which is why it cannot be "changed back". Same thing goes for people with disability, my height etc. It was a choice and possibility at an earlier point in time, on path was chosen and because time moves forward it is not possible to go back and choose another path.

I think that the notion of a life as a series of choices is not necessarily wrong, but may be optional. I think this view arises from a particular notion of time as something that passes, something that happens to us, rather than (say) something we do. Perhaps instead time doesn't move forward through us; rather, we move our attention across a landscape of experiences. It's the difference between the "stream of consciousness" model and the "associative traversal" model of experience. And associative traversal operates by logical connection rather than causal sequencing. This is how we can think ourselves into the next moment. When it comes to intending by visualising as "already achieved", what we are really doing is leaving the timescale up to our accumulated observational debris. We are deliberately omitting detail in our intention such that this aspect "autocompletes". We are deliberately choosing not to challenge prior observations, and this is why accumulated "implied facts" persist and limit us. Although we are doomed now to get into philosophy if we go to far on the next bit, it's inherent with the LOA that we are living in a somewhat "private view" of the world. The more you push it, the more obvious this becomes. What it eventually amounts to is:

- The only thing that is definitely true is that your experience arises as senses, perceptions, thoughts.

There is nothing solid behind it that you will ever experience or encounter - e.g. "sequencing your DNA" is just another thing you can experience, it doesn't cause anything as such. It itself is another result. If you ask for (admittedly this is an extreme example but let's go with it) a change in your brother's eye colour, you are not really asking for DNA to change and history the be reformed. What you are asking for is: that from this point onwards you will have experiences (senses, perceptions, thoughts) that are consistent with your brother having green eyes. All requests are really of this form. What you are calling "context" would correspond to my idea of accumulated observations. But whereas (as I understand it) you view context as a fixed foundation that is added to (like sedimentary layers, or a journey along a one-way path), something which has a level of "solidity" - a collection of observations has no such solidity. It can be revised or overcome because previous observations are not "buried" by later ones. I think of this as a collection of superimposed patterns - like moire fringes. The current - apparently moving - experience is a summation of all contributing patterns, equivalent to all previous observations. Meanwhile, LOA intention and indeed everyday choices correspond to the inclusion/activation of an additional pattern. However, we can see that all prior patterns are still accessible. Meaning we can perhaps do more than simply add - we can revise or remove.

Q1: Very interesting! I definitely have to look into te associative traversal model. In saying the the "solid" notion of our center as something fixed is an optinal viewpoint of the "collective observations" you implying that the latter is closer to "the truth"? I see where you are getting at - a very platonic view of the world where the only true thing that we can in fact know is the input from our surroundings through our senses. We only see the "shadows on the wall" and not the world it self? I am very interested in hearing how you interpret/explain LOA from your model? And also: is the any limitations imposed upon us by our observations (since everything is only what we perceive)?

Yeah, it's a view I'm pretty keen on at the moment. Eventually it involves flipping round the orientation of experience, but it's much more truthful to actual experience and it leads to some useful approaches I think.

To continue...

Well, associative traversal is just a way of saying you "recall into existence" your experiences - as if there was a vast memory-block of all possibilities and you "think your way through it". It changes the perspective view from that of an external world, to one of an activity of mind. (Which of course makes sense for LOA.)

It's slightly Platonic but we have to be careful what we mean by "the world" now. In this conception, the world is not a "spatially-extended place unfolding in time". Instead of being a shared environment it is more like a shared resource of possible patterns which we can draw upon for our personal experiencing. Rather than being a body and walking around in a world, what's happening is that we are a conscious perspective which is having a being-a-person-in-a-world experience. Observations of the world are no more inherently restrictive and limiting for subsequent experiences than, say, a sequence of thought limits what you are able to think in the future. In fact, I'm going to make a suggestion here: the only difference between a world-experience (sensory) and a thought (shadow-sensory) is that the former is 3D-immersive and stable, whereas the latter is not. This leads us to a useful formulation:

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It’s like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to recall them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and “manifest” wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)
- An ’intention’ is simply the name for a pattern which we want to see incorporated into our life. The thought of the intention is that pattern and is its activation.
- We "recall things into existence", in effect.

So we might take this and use extreme examples to ponder it...

Okay, let's assume you are experiencing being sat in a room looking at a screen right now, reading this. Take a moment to recognise something important: although you tend to assume that you are a body in a situation, your direct experience is more like you are a "perceptual space" in which your experience of vision, sound, texture arises. If you are this space then the room around you is like a three-dimensional thought or imagining that you are "filled up" with. Now, I want you to think about the room next door. For the sake of the example, let's assume this appears as a small mental image floating in front of you. Ask yourself:

- What's the difference between being in this room and being in the next room? In what sense is the next room actually "next door", if at all?
- If the thought of the other room were to become brighter, more stable, and "fill up" your perceptual space, surrounding and enveloping the region where your body sensations are, then how (if at all) would this differ from actually being there?
- If the next-door-thought persisted, would that mean you had teleported? Instant manifestation of "being next door"?
- Why exactly do we tend to have an experience of "walking from this room to the next room" rather than simply teleporting? Why do we have a passage-of-time experience before our desires manifest?

So hopefully the relationship to LOA type stuff is clear.

Q1: Its clear thanks, but I clearly do not have as in depth an understanding of this as you do (and its implications). How did you learn about this viewpoint, what is your profession and would you be interested in discussing it more on Skype?

It just developed over time - via philosophical musings plus direct experimentation. Don't let my take on things distract you though: all descriptions should be viewed as "active metaphors". They shape experience, sure, but experiential content itself should be seen as arbitrary. So find ones that appeal and use them. You've already got an interesting worldview going on; I wouldn't want to derail it. Having said that, you might find some posts elsewhere worth a look, even though they are framed in terms of a particular perspective. Check out the top posts and wiki for related reading.

POST: My Problem And Questions About LoA (/r/lawofattraction/)

Some random passing thoughts:

Intention and Direction

You could put all the work in and never get better at golf or stand-up - if you didn't actually have the intention to get better. And that intention is basically a thought, a thought of being good at it, with that thought one day appearing as a stable experience. "Undirected" work does nothing unless it arises as part of such an intention-thought; and any work we do which doesn't arise from that, is just busy-ness. You'd be better thinking of it as LOA (or whatever) increasing the contribution of that particular pattern into your life. It works in a "dumb" way. Your body and thoughts and the environment are all part of "the world", and movements in "the world" result from intention-thought. Whatever you imagine, the world (or rather your experience of the world) shifts in that direction. There's no intelligence behind it.

Arms and End-States

For example, if you pay attention to how you deliberately lift your arm, you'll find you do it by a feeling-thought. If you type a comment, you do similarly. In all cases, you intend the end state and allow the world to flow towards it. You don't (hopefully, although people do tend to try) control the intermediate states. So, LOA is simply the same deal: specifying end-states (via imagination directly or indirectly) and allowing the world to shift towards them (hence detachment and letting go). The key insight is that there's no difference between the event of your arm moving and other apparently separate events. Given that you have to specify the end-state, that should give you an idea of its limits. You can't specify creative discovery in advance, for instance; that can only take place as part of the shift. So, you could specify a state where everyone congratulates you for an amazing round of gold, and then allow your play to arise spontaneously from then on, but you can't specify the actual route in advance. That's what practice becomes about: getting better at defining end-states (the hole, say) and detaching and allowing the world to shift to it by creative exploration (finding the natural path of your swing), and establishing efficient routes. The more you try to consciously control that part ("work it out"), or if you aren't focused on the end state, the harder that is.

Literal Change of State

A thought experiment: Sitting in the room you are in now, look around. Recognise this as being like a 3D-immersive multi-sensory thought which you have taken on the shape of. Now imagine that this room and your body fade away and are replaced by another scene, on a lovely island, and your body is feeling particularly healthy. You become that new experience instead. If there were no other patterns in your world, no structure, then that would be that: you would now literally be on that island, feeling great. However, you have accumulated all sorts of structural habits, not least the belief in an external world where things "happen" before they get to you. So instead of your experience shifting directly to this island end-state, it unfolds towards it in time, which will have been your implicit intention anyway. You will have plausible-seeming intermediate experiences about how you "get there" (although some of them may still be rather miraculous). Which leads to a problem: because there is a time gap, there's lots of time for you to imagine other things that are counter to that end-state, and derail it. We start to believe that it won't happen and believe other things that are arising in our experience, and so on. We deviate from thinking that it is a dumb, mechanical process that must be persisted in and maintained, or at least not countered.

To wrap up, we might suggest:

- **There is no difference between experiencing something in the senses and experiencing something in thought ("shadow-senses"), apart from the intensity.** They are both observations of fact as far as "the world" is concerned, and vary only in their level of contribution.

(You may or may not find the post The Patterning of Experience and its links useful.)

Q: Thank you for taking so much time out of your day to write that. I must say it seems as if you are a VERY smart person. I enjoyed every comment you made and read through them thoroughly. A quick question on "the end state." I love your example of an arm, but is that translatable into other assets of life. So for example if my end state for my comedy career would be selling out a 10,000 seat arena is that what I should be thinking about as my end state?

Very kind words - it's all a trick of formatting, I'm sure! Well, it gets all this stuff out of my head at least. :-)

Yes, the arm is translatable. One way to think about this is that you never "do" anything, all that happens is you "insert experiences into your future", allow your world to unfold, and later on they appear in your sensory world. Allow me to ramble on this theme...

Timeline Thinking with Movie Frames

A useful approach is to think of a "timeline" consisting of individual "movie-frames" of experience, individual moments: Imagine the timeline runs from behind you (the past) to directly in front of you (the present) and beyond (the future). As time passes, a new "frame" becomes the present moment, it expands into a full 3D experience that surrounds you, falls behind you into the past, and then the next frame hits, and so on. The important thing is that all the future and past frames are present right now; it's just that you can't see them because they are obscured by the closeness and brightness of the current moment. Currently, the frames ahead of you are filled in according the implications of your previous experiences and thoughts.

So, how does the "end state" approach apply here? Well, there are three general ways that your intention-imagination could operate on your future frames. I'm going to stick to my favourite example of "owls". You want to see more owls, how can you go about it?

1. You imagine an owl as vividly as you can. If you do this, then the pattern "seeing an owl" is applied over all future frames, and owls will appear whenever there is an appropriate context for them. You will find yourself glancing in a direction at the very moment an owl image there, etc.
2. You imagine an owl in a particular situation. If you do this, then you will experience a more specific event, slotted into a particular moment. You will find yourself being led through circumstances which lead you to that particular situation containing an owl. (=a "fixed frame" that can appear in any moment)
3. You imagine an owl at a very specific time and place. Here, you have completely specified the frame in which the owl will appear. Again, the rest of the frames will be automatically adjusted accordingly. (=a "fixed frame" that is located at a particular moment)

In each case, doing the imaginative exercise immediately redefines the future. In other words, just as with your arm motion, where you insert a frame of your arm being in a new position, you assert an end-state and then surrender and have "faith" - to let your world unfold towards it without interference.

Applications to Comedy Gold

So, hopefully this suggests a strategy for Superior Comedy Achievement. Obviously in stand-up we don't want to control our act, we want to to come over spontaneous and we want to adjust and react to the audience.. We want creative discovery to occur, so no matter what, we probably don't want to create a fixed frame in depicting the gig itself.

General Gig Improvement - We do want to define the overall outcome, though: a successful gig, or at least a valuable gig which improves our act. So you want to come up with a state which represents that - and then completely let go during the gig itself, allowing the performance to "happen" to you. One suggestion could be just fully create a "frame" where you are at the bar afterwards, feeling great about the gig and what you've learned from it, having people come up and say "thanks man, that was great, really original", and so on. Do this enough in advance, and then in the interim period allow synchronicity to help you write the material, following whatever intuitive clues and thoughts appear, even if they seem logically unlikely. (A friend asks to you help look after his brother's owls for the weekend while he's away, man how tedious, but I feel the tug of intuition, could it be owl-based comedy FTW? I'll go! etc)

Hitting the Big Time - Any scene at the start or end of a gig, look out over a massive audience while thinking "this is it!", or perhaps seeing yourself listed in an advert for a particular venue that would mean achievement to you or - any other particular "fixed frame" of experience that would mean to you that you had already succeeded.

Book Recommendation

Since you're doing physical and performance-related things, I'm gonna recommend my favourite book on such things. Although it seems to be another book on the Alexander Technique (bodywork for actors and musicians), the author in fact experimented a little and pushed into "this stuff" without realising. It covers her discovery of what I call "Just Deciding" in a very accessible way.

Q: Thank you again. You have managed to bring more questions to me, but in a very positive way. You have made me believe in LoA much more than I did before I wrote this post. To the question: it seems a lot like LoA is focused on the future a lot. I am a firm believer, after reading The Power Of Now, in being grounded in the present moment. Can you still be grounded in the present moment but continue to create "frames" to help you manifest positive things in the future? Also, are you/have you tried stand up comedy? Your comment on it blew me away and I only think somebody who is experienced in that craft could have presented so elegantly.

Yes, you can always stay grounded in the present moment. Being in the "now" isn't about only seeing what is around you in the senses (passing thoughts are just as much a part of "now" as anything else, just lower intensity) ; it's about deliberate action in the now and not being distracted. So, all your "frames" past and future are actually present now. It is just that the content of "now" shifts - i.e. which frame is "brightest" changes. Inserting or updating a frame is an action now on frame which exists now - it's just that it's current contribution to your sensory experience is relatively small. I think of it as a "world-pattern" - a static shape containing all the facts and experiences (all timeline frames) of your private copy of the world. The pattern is always here, now; one part is brighter; all of the facts and frames are available for update.

- Short answer: The Power of Now is more about not drifting into unproductive thought and worry, rather than avoiding accessing past and future deliberately.
- On the stand-up front: I've always been a big fan, and done some writing, but never partaken! One of the most under-appreciated arts I think, although it's getting more respect lately. I've done a lot of work on investigating acting, performance, spontaneity, movement, etc - so that's contributed to my take on things.

Q: I've always been a big fan, and done some writing, but never partaken! One of the most under-appreciated arts I think, although it's getting more respect lately. I've done a lot of work on investigating acting, performance, spontaneity, movement, etc - so that's contributed to my take on things.
You should definitely try it if you have any ambitions to do it. Thanks again for your time. You've shined light on a lot of topics I have not considered and answered a lot of my question in such a delightful and educational way.

Well, I've recently returned to screenwriting so who knows - I might get into Performance Mode again!

No problem! Always a pleasure to chat; glad it was of use to you.

POST: Editing your personal narrative leads to happiness and success (/r/lawofattraction/)

Q: [https://www.youtube.com/watch?v=ioiYwpsL44M] I don't really know who this guy is, other than he rights comic books. But this is a video of him telling how he would write a story and the events would be reflected in his day to day life.

Grant Morrison, graphic novelist (he wrote The Invisibles) and self-proclaimed magician (he wrote The Invisibles as a "hypersigil"). He was a big proponent of chaos magick and the use of sigils (see a primer here). Sort of LOA x 10. Possible idea: The background "format" of your mind (current patterns you've absorbed) seems dictate what you perceive in the world around you (both thoughts which arise and external events which appear). Engaging in creative endeavours tends to alter that format particularly. Whatever the mechanism of that is, is hard to say. Probably it's about meaning and symbolism; the dream-like nature of everyday life. His story reminds me a bit of Philip K Dick's essay How to Build a Universe....

I think of magic as using your intent to change reality. To me, that's the same as consciously using the law of attraction.

Right. And the same as moving your arm! It's the same mechanism underlying it all, from the mundane to the magnificent.

POST: A counterintuitive loa strategy (/r/lawofattraction/)

You're basically interrogating all the bad scenarios and exhausting them, dissipating their influence - which then let's you be okay with them (because they have no emotional hit). You could just decide to be okay with everything anyway (which really means "do not react to those thoughts" and thereby re-think and strengthen them) and it would have the same effect. If you think of your thoughts and imagination as a direct revealing of interaction with the world, then this makes sense:

- **[The World-Pattern]** There are a million different possibilities that could happen, all at different "intensities" and hence levels of contribution.
- **[LOA]** By imagining one of them and responding to that imagining, what you are doing is strengthening that one = increased contribution.
- **[Being Okay]** If random bad thoughts appear and you just let them pass, that's equivalent to just letting them rise and then dissolve = no contribution.
- **[Messing Up]** If random bad thoughts appear and you react to them, that's equivalent to re-thinking them and strengthening them = increased contribution.
- **[Unmessing Up]** If you actively seek out the bad thoughts and sit with them until your reaction is passive = no contribution.

So in this view: Every experience you have (a sensory experience or a shadow-sensory thought) contributes to your future experience. Passing thoughts are just fluctuations showing you the current level of a contribution. Things that have "happened" contribute most of all (since they are "bright"), then strong imagination, then reactions to thoughts. Your new strategy:

- Strongly imagine your desired outcome, react to that imagining = increased contribution.
- See passing thoughts as just fluctuations, don't react to them = unaffected contribution.
- Persistent worries, sit with them until they become empty of emotion = nullified contribution.

POST: How to manifest easily (/r/lawofattraction/)

I agree it's all about the intention. Actually, it doesn't matter what exact act you perform except for it's ability to help specify things in more detail - e.g. shouting a command "I will win a prize", imagining holding a particular prize, or physically pouring water from a glass labeled "loser" to one labeled "winner". What matters is:

- You make the decision that "doing this act means that this fact is true".
- You view this as a direct interaction with the world; you are updating the world instantly.

Re-performing the act is fine so long as we don't implicitly reset the fact when you do it. For instance, if we worded the fact as "my new car is coming" then every time we do the act, we are making the car return to the state of "being in progress". But we shouldn't use that wording anyway.

POST: If more than one person visualizes the same thing will it manifest faster,better,stronger? (/r/lawofattraction/)

What if you visualised your friend talking about doing visualisation about the perfect night? In other words, if you used LOA to get your friend to visualise the perfect night, would that help the perfect night happen?

Wouldn't that just be pretending that someone else was doing something, when really it was your own intention doing it?

This get into the whole "how is the world shared? issue. Really, the only perspective you can access is your own "private view". Everything else is just you imagining things. If you feel that having the experience of other people apparently visualise will help, then go for it. But it's just another experience like any other. If you stick with the idea that you have power over your own experience, you won't go too far wrong.

POST: Premonition, or LOA? (/r/lawofattraction/)

What matters here, surely, **is intention**. If a thought simply appears unbidden, I'd be inclined to say it arises from your current state (world-pattern) and is a part of that state. You might call this thought precognitive if it depicts a "future" event, but the coming of that event is more like your 3D-attentional focus eventually getting to to that part of the pattern, rather than it coming to pass. In other words, it is already true now that this happens then. Meanwhile, if a thought is intentional, then that is a deliberate change of state. It becomes true, from that moment of change, that the thought-of event will happen then, and eventually your 3D-attentional focus will reach it and you will have that experience. (Your intrusive thoughts are not intentional; they are informational about the world or your personhood.)

So -

- Passing thoughts just show you the current state of the world as it is; these thoughts can be about events.
- **Intentional or deliberate thoughts are the only ones that cause a change of state**; so choose them wisely.

TL;DR: You don't need to worry about spontaneous thoughts "causing" anything. You might choose to take action or create intentional thoughts as a result of the information they provide, however.

POST: What I've learned since becoming aware that I create my reality (/r/lawofattraction/)

I wrestled with a perception that I later learned was solipsism. I felt trapped in a bubble of personal reality that people had the freedom to come into from outside of my awareness, and then leave.

Fascinating post! And that was an interesting statement. I know that it's pretty common to wrestle with identity when we realise that (apparently) mental patterns -> physical patterns. Question:

Do you still view yourself as a "person"?

Alternatively, do you instead view yourself as a "conscious space" in which experiences arise, including those of "other people" and of "you-as-person"? What do you feel to be true? Are you a person in a world, or are you consciousness having a being-a-world-from-the-perspective-of-a-person experience?

It's that thing of: how to confront the fact that your intentions seems to affect everything around you, including other people, while not descending into personal solipsism. "Co-creation" is one route, but it can seem more like a comforter that explains away the issue, so we don't have to deal with it, rather than something that is actually experienced.

...

Ah, you can't beat a bit of xkcd! Nice. I agree with the general thrust of what you say. I think (ahem) that having a thought about the structure of experience tends to impose that structure upon it - e.g. solipsism, personhood, co-creation even - and when you let go of it, you find "it's not like that". The truth of the matter is literally unthinkable, because thinking about something requires things to be divided into parts and related in space and time, but the nature of things is "before" division and space and time. As you say: "we are one, but not at the same time" (or in the same space). I'd suggest that the way in which we "create" is not in the sense of making something from nothing. Rather, all possible patterns exist already, and we "activate" them and thereby bring them into awareness. It's like exploring a "memory block" that already contains all possible experiences. Creation is already done; we are just exploring it, traversing it by triggering associative connections. This of course makes it more obvious that the way in which we share the world isn't as a common time and space - we are not in the same "place" - but rather as shared resource of possible patterns. We are all generating our experiences from the same toy box, thereby assembling our own copy of the world. I agree with the "keep it simple" attitude. You know it by doing it, really. You have to

switch from thinking about it to thinking from it. However, I do think having a basic model of some sort can help avoid getting bogged down with certain questions, particularly when it involves how exactly you should go about creation, and how to handle changes which involve other people. It gives you a low-level "logic" to follow which I think can be very helpful - and that logic can itself become a stable pattern which is "overlaid" upon experiencing. In the end though, if we are not living as this, then such things are pointless.

Q: I'm here expressing in, as, or through this body, but the expansion of self has no limits. Creative potential is unlimited.
Happy to hear that as I also thought of it as the same. Thanks. :)

Although it's good to have our own interpretations, just for future reference, explainxkcd is worth a look. (Oh: and did you actually click and drag on the larger panel?)

POST: non-spiritual, practical LOA (/r/lawofattraction/)

It depends on what you are willing to allow in, right?

By which I mean, you are not going to be able to produce a practical description of synchronicity/LOA while sticking to a "we are bodies walking about in a spatially-extended place unfolding in time" description of the world. You'll have to adopt some sort of view where perception - or "selection of experiences" - is entangled with intention. All those people who believe in gurus and Atlantis and guides and all that - many of them have experiences which correspond to those beliefs. Meanwhile, you have experiences corresponding to whatever worldview you are entertaining at the time - but because it's how you think the world works anyway, it doesn't stick out. So, since all worldviews are to some extent fictitious and self-reenforcing, perhaps the best approach is actually a more abstract view:

- Our experiences are patterned by the metaphors we adopt.
- Our intentions are funnelled through those metaphors.

Meaning we must view the process from a subjective point of view; any "objective" conceptual framework we use is simply a "useful connective fiction" to link our intentions and observations. It is not "how it works really". Whatever so-called practical view you come to favour, it is just as much a myth as Atlantis or the Norse gods.

POST: PART 2 - Stay on Target (/r/lawofattraction/)

So anytime I feel off, I try to remind myself to stay on target. And let go and be relaxed and keep myself in good reception.

I think you are already coming up with the best advice by yourself, frankly: whenever you notice you've drifted, you bring yourself back on target. You're already doing the right thing. I suggest: just stay with that. Don't get too distracted with what everyone says (well meaning though it is). We've all got different interpretations of these things, different ways of talking about it and practicing it. But if you keep bringing yourself back to your centre, the lower breathe, whatever works best for you, and operate from there, things will get better, and you can worry about all these concepts and bits of advice later.

TL;DR: If the Empire strikes back, take a deep breath and return to the Jedi.

POST: Anyone want to share their actual process for attracting a person (specific or not)? (/r/lawofattraction/)

HelloBloodTooth: This is kinda quarky...but true- I took a pic from a magazine my Mom had found on a plane trip, she thought I'd find the advertisement for a Mens line of cloths cool and fun to shop for...I based my attraction list off the appearance of the models sporting the shirts I'm looking for...funny. Well..they all seem to nice lookn, so no judgment. Lol. I put the magazine page on my refrigerator door.

Plot twist - /u/HelloBloodTooth is now happily married to a refrigerator door repair specialist who makes all their fashion choices based on in-flight magazine advertising.

POST: What does this mean?! (/r/lawofattraction/)

I think it's much more basic than that: it's just a partial fragment of the pattern you focused on. You wrote a letter with aspects of "him, team, romantic and artistic" - and they are now appearing as "overlaid" over your experience. Out of curiosity: when you 'became" the reality, did you view it from your first person perspective (through your own eyes), or did you see a picture of the two of you? Something to consider. In any case, it's a sign that what you did, did work in some way. See how it plays out. Don't try and interpret things as "signs", you'll just get stuck in a loop where on the one hand you are asserting your desire, and on the other hand second-guessing it. Meanwhile, I'd be wary of the whole "universe has lessons" type deal. I tend to think of it as far more straightforward and mechanical: we end up creating a path for ourselves, and that continues until we make a change, by using intention to set a target, or until we are changed (by ourselves or by circumstances). There's no "benevolent intelligence" behind it as such, although it can seem that way because we are the intelligence. However, it's worth checking whether you really actually want to get back with this person, or whether want you really want is a relationship with a particular set of characteristics with a better guy. If this is what you want though, then I'd say: persist in imagining doing those things together, as if it were happening right at that moment.

Why would "imagining doing those things together" work?

Because that's how all of this works. You are basically triggering certain patterns into prominence, and those become "overlaid" over your subsequent experience. There is no "universe out there" doing stuff for you; it's much simpler than that. Your ongoing experience is like an "imagination space". This is easy to test. My go-to example with owls:

The Owls Of Eternity™

In this example, we really want to experience more owls in our life, apparently without regard to the constraints of time and space and causality. First, imagine that the world you see around you is a programme being shown on a TV screen. So we want to see more own in our TV programme. For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of Blade Runner talks extensively about the mechanical owl in the interrogation scene, and so on.

Now, the more specific you get about what you intend, the more you shift from creating a general pattern, to a more focused experience - an scene which implies a new situation. So, imagining spending time with your ex-girlfriend again, implies that you have got back together, since this is required for the scene to take place.

[COMMENT]

*Q1: Hmm interesting. It seems to me when people are in a high vibration and want to get back with an ex-partner utilizing their knowledge of LOA(i.e. they are not doing this because they need to, but rather they want to), they are doing it for the following reasons:

1. To go on a quest for love (the fun is in the journey)
2. To actually have an IMPROVED relationship with the person and be validated by said person
3. Be validated by other people that you were able to get back your ex-partner (in my experience, most people seem to discount your ability to get back with an ex-partner; or when you do, they look down on you for going back with such a person)

4. To feel a special relationship with the universe (I.e. they are in control, that they know how to use LOA to their benefit)
   So it seems to me people want MORE than just to get back with an ex-partner. Just getting back with an ex-partner is easy. All you have to beg and grovel, and they might take you back all the while treating you like crap. But no one actually wants this.
   How would you go and manifest all of the above goals? It seems like a more complicated request, which is why so many people have trouble with it.

[END OF COMMENT]

Yeah, I agree that people don't necessarily want "getting back" - they want something else, and they target the "last known version" of that, which may in fact really be a strand of experience from much earlier in that relationship. I'm not sure it's more complicated; the same principle applies. So, let's stick with our owl example. What if instead of owls, what you really wanted was the feeling of excitement and companionship that being in the presence of owls gave you?

Well then, the same "pattern-triggering" principles apply. You would imagine (i.e. summon into awareness) the feeling your would have in situations which had those properties. By doing so, you are activating all associated patterns which have that feeling as part of them.

(This is the same reasoning behind having people go around saying "it's so amazing! life is so wonderful!" to trigger a feeling of happiness, and therefore all patterns which are associated with a happiness feeling.)

In our relationship situation, we'd pause and seek what the actual experience of what we want would be - and summon that into mind. Again, thereby triggering into prominence all experiences which would give you such a feeling.

What if I don't know enough about a specific person, but would like to get to know him well to see romantic potential, would imagining doing things together help in any way?

Yes, just imagine spending time together or an interaction which means that you are spending more time together. Choose a specific scene which means-that you would be more involved, and imagine that scene vividly with full feeling, knowing that this means you will be spending more time together.

I have exhausted all straightforward options. Expert consensus is that he might have Asperger's.

Well, that's something to take into consideration, if it is the case. In my view that pretty much corresponds to narrowed attention, which leads to a sort of "situational blindness". I've been through a period of this myself in the past, triggered by over-focusing, so I've spent some time pondering this, to avoid making the mistake again. Read a recent comment here [https://shorturl.at/h5woq] for an angle on it, if you're interested.

Off topic, but some further thoughts, in case they come in handy - The essence is, he is literally unaware of his "direct sense" of the underlying meaning of an interaction. Whereas you just "know" what's going on in a social situation or a conversation, he doesn't. And he is also probably unaware that there is such a thing and that he is unaware of it. You should assume he understands the world in terms of thoughts-about it and work from that - don't expect him to intuitively know anything. He'll appreciate it if you just say things straightforwardly in words. Say what you feel, say what you want. So if you want to spend time with this guy, literally tell him that. Say "I like you and I'd like to spend time with you. Let's do this thing.". You might need to persist, because by then nature of this he can't properly imagine in advance the good feeling that will come with it. More generally this means avoiding situations where you are expecting to him to take spontaneous "creative" action, or has to make a decision or anything that comes from he felt-sense that you operate from, because he has minor difficulty "feeling out" what to do quickly using that. You'll have to keep him on track a little! But once he's on track with you and feeling safe, if that's what you want, then he'll be narrowed on you and potentially the most loyal and maybe "dreamworld-exciting" person you could ask for. Or, you could teach him how to open out his attention and give him situational awareness. (See an article here [https://shorturl.at/xhXik], fun exercises here [missing], for instance.)

Do people with Asperger's feel emotions? Can they miss someone or fall in love?

I can only say from my interactions, and me rendering myself "focused" for that while, that - yes - of course they have emotions, but they often don't understand them, because they are attentional focused on their thoughts rather than that felt-sense I was referring to. As you can imagine, it's not very easy to work out how you feel using the intellect, just as they find it difficult to work out the gist of a situation. It's very slow, for once thing, and very "theoretical". They get "stuck", therefore, when there is tension to anticipation, which tends to make them focus in their head area more.

I assumed he would take the lead from then on, but he didn't.

So, yeah, that's pretty much what I was pointing to in that last message. For starters, he won't have known quite what to make of your email; he doesn't 'get' subtext and flirting. Or to be more specific: he might think that's what's happening, but he can't be sure, not in the way that you just "know" these things. He obviously likes you though, which makes it worse for him. As to the questions, he was feeling super-tense and stuck and pushing through it to connect with you. Imagine you and I were sitting opposite one another chatting away, and I asked you how your work was going. And nothing appeared in your head. Nothing. That "feeling" you have where responses automatically come from, it just stayed still. Your flow has stopped! So, you're forced to "manually" create something to say, by maybe mentally scanning your current "facts" about work, and construct a response. Then hopefully thinks start flowing again. For him, his flow keeps stopping whenever a novel situation comes up, and he has to restart it manually.

Do you have any ideas? I really like this guy.

Invite him to things, ask him about things directly, imagine that the words you say are the only information you are providing to him. All of that stuff of (sometimes unwittingly) trying to get a partner to do things you want by "hinting", so that they do it "by themselves" and you can feel they did it spontaneously for you - that won't work. If you want to continue, you're just going to have to accept that. If you do, stick to the "let's do this" approach for going on a date, and maybe set up something regular - like always going to lunch together on Thursdays, that kind of thing. And occasionally remind him that you really like him, and like spending time with him, because he'll doubt it occasionally.

Also, if he sees me behind him on the way to lab, he stops and walks back towards me so that I can catch up with him, I find that super sweet. :)

Yeah, see? There you go.

Does the "dreamworld-exciting" person mean anything more than it means in common parlance?

Y'know, some of these people have their own "reality bubble" going. Adventures follow. It depends on the imaginative momentum. So yes, overall you just have to bear in mind that he doesn't do "covert" or "subtext" in either direction, therefore the normal subtle games that people play don't work here. But then, it might be nice to live more directly for a while eh. However, if you do get together and become a longer-term thing, you might do him and yourself the favour of encouraging him to experiment with centring his attention in his lower abdomen, as a way of getting in touch with that "global summary feeling" you take for granted.

How do I increase my imaginative momentum?

Well, I mean more on his side. It's a side effect of being very focused, that you can end up (unwittingly) going on adventures and the world kind of lines up with the narrative you've adopted. Um, you could play with this yourself, if you like. Simply choose a theme for the world and focus on it, live from it. Look for signs of it, imagine that the world is based on it as you go about your day, and just decide that this is what's going on. (I strongly recommend that you do not choose "secret spies are monitoring my every move", however.)

Very quickly, you'll find it'll move from "I am just noticing things that match my theme" to "external events are occurring consistent with my theme" and then "it really looks like I have coincidentally stumbled upon something that's actually happening in the world". If you want to play it safe with a harmless version of this, you could spend five minutes right now, just imagining that there is an owl in front of you in this room - look at it there, doesn't need to be vivid, just mull it over and know it's there - with the knowledge that "imagining this owl means-that owls are everywhere, and my life will be filled with owls from now on".

Ah I see. So the owl exercise will make me see more owls?

It will trigger the extended pattern of the concept "owl", and overlay it over your experience from that point onwards. Just do it and you'll see - it's fun (although you'll understand why I urge you to choose your themes wisely). Typically, it will start with things you can dismiss as confirmation bias ("I'm just noticing owl imagery that was

there anyway") but will progress towards something else: Internal > External > Eternal.

Also, regarding the guy, do people with Asperger's prefer planning stuff over emails or in person?

How about: probably better over email initially - but, y'know, you can always ask him what he prefers! :-)

He is such a shy cat. I don't want to scare him off. :) I was thinking of asking in person because he didn't reply to my date mail. But he did reply "Yeah, definitely" when I mailed him about coffee the first time.

Haha! Well, if you've got something specific in mind just go say it I guess - that's not planning, that's telling! ;-)

Meanwhile, did you try doing this? [The Act is The Fact - Part One: An Exercise] I can't remember if someone linked it to you before.

I did that last night :) Once would do right?

Once would do, indeed!

Those labels are just fine. The point is that you know what they mean, or what you mean by them, and the situation is shifted towards that accordingly. So, you just follow the last instruction ("carry on with your life") and see what happens. Perhaps things will happen with this guy; perhaps things will happen with someone else; perhaps one will be the connection to another. The change is already made, so just relax and go with it now. (Note: there's no need to "force" things or make anything happen, in other words.)

Thanks! I still visualize spending time with him though, mainly because it is fun :) I will stop doing this when it becomes a desperation.

Oh yeah, no harm in that, I just mean you don't need to work things out, it's no problem to enjoy imagining the nice things.

I saw a girl wearing a striking owl t-shirt today, a large golden owl in black background. Pretty cool, right?

Ha, that's good! Yeah, the owls thing is indeed fun. :-) The next stage is: seeing owls which come to you via events, rather than just apparently already being there in the environment. My recent owl spotting: went on a cycle yesterday and stopped a little cafe. Coffee, cakes and, for no reason at all, a whole table of stuffed owls for sale, made by a local craft person.

I have one more question about Asperger's. I just got back to my city after 2.5 weeks of travel. I saw him this morning, he looked nervous and waved without looking at me and then walked up. I am so puzzled. Is this aspie behavior?

Well, I'd say they're both aspects of the same thing? Narrow attentional focus inside = super-shy-awkward. Narrow attentional focus outside = super-babble-sharing. I mean, if someone was just a very nervous person, would it be so different? The more comfortable he becomes, the more that would settle out I'd guess.

If only he would state things clearly. So this morning's act is not necessarily an indication of dis-interest then?

Not at all. He obviously likes you. So from now on don't bother looking for signs, just assume that's true. I know it's not the usual way, but that's how to do it.

Do you say this specifically because he has Asperger's? What concerns me is that the indications of interest/dis-interest that I(as a normal person) decipher does not apply here

Hmm. Well, it'd be wrong of me to come over as being some general expert here, since my angle on this is based strictly on how a constrained attentional focus affects perception and behaviour. If you stick to the "often doesn't pick up situational signals" and "is shy-awkward and doesn't have confidence in his judgement sometimes because of that", that's probably as far as I'd confidently assess the situation. But to me, his wave-not-looking awkwardness and focused-over-sharing sounds like he likes you and is a bit nervous.

I am not used to being very literal in romance, but it looks like that is the only way to move this forward.

Ooh, what a great title for a movie: A Literal Romance. It's got that A Beautiful Mind vibe and everything. Anyway...

The "something" he sudden becomes aware of his probably: himself! And he's maybe a bit of a loner because just random interaction is probably a bit tiring if you're quite self-controlled (until he gets going!), and he's crap at chit-chat so making middle-ground friends doesn't happen so easily (ones between acquaintances and close friends). But y'know, let's not overanalyse the poor guy. Put aside you're inferences, deal with "just the facts, ma'am", and you'll do okay. If it doesn't work out, oh well, it'll have been an interesting experience.

POST: Attachment (/r/lawofattraction/)

Passing thoughts are not a problem, any more than a passing itch or a muscle twitch. It is willed imagination that is problematic. The tricky bit is dealing with creation by implication. So, if you squirm away from a bad image, you are implying that there exists something to squirm away from. You are effectively wilfully imagining being in a situation where you squirm away from a bad thing. This will seem off-topic, but the method described in this post about lucid dreaming 'realms' kinda gets to the truth of it, I have thought. The approach he uses is to imply something is the case, and then the dream 'autocompletes' the creation. This is why our everyday life is full of situations which we might say: "Hey, if I'm the creator, I wouldn't create that!"

Q1: I find that Meditation does help, But I also find letting go and living your life to the fullest every day helps as well. To me that is the Key, the more you live each day to the fullest and let go, the more the things you desire come into your life. Things you want and desire happen in the most unexpected ways, and you cant plan on how it will happen. Example in College I had the dream of traveling and filming the world. But having no money I didn't know how to do that. I put it aside and just decided to live life. Life has brought me to my career working in an airlines giving me the benefits of flying, So I am able to live the dream I had a few years back. I would have never thought of this career would be the way it would have happened.

This is pretty good. Where things like meditation and other more forceful techniques help is when you want to "bend the rules" a little. Most things will shuffle in your direction, in some form, eventually. But if you want them next week, you might need to deconstruct yourself a little.

Infact my wantings have almost subsided or have somewhat died.

I think we end up discovering that our "needy" desires are often about something else? And when we open out a little, the urgency of those subsides. Ironically, the position that lets you generate what you want most easily, is the position where you're not that fussed! :-)

The feeling of being detached and allowing the experiences of life to arise automatically is so relaxing and blissful.

Right, the relaxation into being the "open aware space in which experiences arise". When in that state, you can let things unfold quite effortlessly and spontaneously, just occasionally "deciding" a change. Although if you are totally in it, the arising of the thought of the decision is the deciding. In case it's useful, the 'passive' version of Overwriting Yourself is one approach I've taken. Basically it amounts to letting yourself 'unwind' without interference. I might as well throw in the Patterning of Experience thing too, even just for the Imagination Room metaphor (linked) which I've found useful as a reminder.

...Ah, interesting you posted these things together. See if this fits with your experiences: When people use the "Neville" technique, or imagination in general, they often narrow their focus to do it. This has the side effect that your self tries to cram itself into that little space, resulting in tension. Really, you are meant to be open and "let the world come to you". You aren't meant to "do" the imagining; you are meant to trigger it and allow it. So the meditation you describe is similar to what I do - nice! Although I conceive of it as "switching to the background". If I'm ever "stuck" then I more directly "expand" into the space my body occupies and then "expand" into the room around me and beyond. So long as you don't do this effortfully, it's great. Maybe "feeling out" is a better phrase. The longer you do the 'passive' thing though, the less you'll need to do it I think - your default will be more open.

(I'll check out Mr Kinslow - thanks!)

And then we realise an important thing: We might notice we've developed a bad habit of concentrating or narrowing our attention when we do something. But you don't need to do that. Your attention shouldn't be controlled by you at all. You might will things but you don't "do" them; and holding onto your attention is a subtle way of trying to "do". Btw, that little insight is a great way to get your eyesight (or should I say: visual perception) back if you've had some loss there. Leave "seeing" completely alone, release your attention and let the world appear within you.

Your examples are instructive!

My personal experience has been that I have in the past...

I think overnight shifting is fine but if you continue to view the outcome as special or dreamlike or temporary, then it doesn't stick because we never really fully committed to it. When things happen indirectly - we don't imagine them fully - then we are more inclined to think of them as real and stable. Even though there is no difference other than the detailing.

The 1st technique gives me a great sense of power and control over the process while the 2nd sometimes makes me feel helpless...

The halfway house, perhaps: To imagine but let the detail of your imagining "come to you". That way you can view it as triggering a pattern with the pattern already existing. You are simply selecting it into experience rather than creating it. (Creation by implication.)

You actually see this trick used in lots of approaches: usually it's phrased in some variation of "your desire is already there". It's a fake but it's the same fake we use in everyday life to live in an ongoing, continuous, apparent world.

I now feel that letting things happens on their own...

So we can integrate both approaches and realise they are a single approach, maybe? And the integrating concept is "imagining that": Relax as the open space and let the world come to you. If you want to make a change from the way things are spontaneously going, use willed imagination but do so by imagining-that rather than imagining in detail. By which I mean, if you wanted to encounter owls you wouldn't "draw" an owl using your imagination. Instead, you would imagine that there was an owl in front of you. You'd let the actual imagination-object form itself as result of "imagining the fact of its presence". Alternative description: you are "asserting a fact" and letting your sensory experience spontaneously fall in line with that.

...Depends how you are thinking about time. Regardless, you should consider all facts as being true now, independently of 'when' they might be experienced in the senses: Examples (you don't actually say the words, it's just what you are willing):

- It is true now that I am imagining this (for just creating a visualisation)
- It is true now that this will happen then (for creating a fact, which will imply a visual as a side-effect)
- It is true now that I am imagining this which will happen then (for creating an visual which will imply the fact).

What matters is what you are willing (and we might call that the "meaning" of the imagining). The broader point is that our sensory experience - anything in awareness either thoughts or perceptions - should be viewed as a transparent floating 'mirage' over the sand dunes of the facts-of-the-world. What we imagine doesn't matter so much as the will that something is true. Not sure that was very clear I'm afraid. Note that by "imagining" I don't necessarily mean an image. The "feeling of being true" is an imagining. (You can see I haven't quite worked out a consistent language for this!)

Would I 'will' by simply feeling the emotion of what I desire as if I had it now?

EDIT: This is a tangled area linguistically, because you don't actually experience "willing", you only ever experience content and results. But you know you do this.

No, I'd say the emotion would just be the imaginative content. In general, by "willing", I basically mean "the force of yourself" given to an intention. Otherwise you are just playing around with your imagination. Which does have an effect via synchronicity, but you're not really harnessing it. If you imagine an owl (my favourite) for a few minutes, that alone will produce a few owl appearances just because you are focusing a little on the image, but it's undirected. If you imagine an owl with the intention that you will experience lots of owls then that's a directed image.

- Using imagination does produce effects via synchronicity (you have triggered a pattern in imagination and it then appears in experience), and the more detailed you are the more specific the result.
- The willing is the actual "magick". You can actually do willing without imagination at all because simply having the idea, an intention, is to have activated a pattern. It is this pattern activation that makes things happen. The imagination is just putting more detail into the intention, and giving yourself an experience of "doing".

As to emotion, well in the example above you are generating owl experiences without regard to them being good or bad. If you include an uplifted, excited emotion into image, than that further narrows the experience your have requested, the pattern you have activated. Check out this multi-quote from Carlos Castaneda [POST: Some insights from lucid dreams] for a nice take on "the will". (Think of him what you will, he did have a good turn of phrase.)

'Will' is not Willpower.

It might be fun to try and pin this down. **Will is basically creation itself**, it is the changing of the shape of yourself into a new pattern. So if you will something to happen tomorrow, you are directly "changing the shape of tomorrow, as it is exists within yourself right now, such that this event has-does occur". As a result you can't feel willing or experience it, because it is not separate from you and there is no viewpoint from which it can be observed. You might choose to apparently create indirectly - to create two experiences, one you call "cause" and the other "effect" - but in that case you have simply taken on the shape of a larger pattern. Your will always operates in the "right now", creating that pattern across time right now.

It's hard to describe. I mean, how do you see or hear? You just do it. But it's the difference between having a 'technique' and it working or not working. It's sort of a commitment to something being a fact. Here's a little experiment which can give you the experience: Get a friend and challenge them to an arm-wrestle. Do this twice.

- On the first attempt, use all your muscle power to attempt to win the arm wrestle, as you normally would.
- On the second attempt, withdraw your 'presence' from your arm and simply "strongly decide" that you are going to win the arm-wrestle. Now, resist the urge to interfere - leave your arm alone and simply let your arm do the winning for you.

That "strongly deciding" is the willing. It is that which brings about the result. In this example, you can will muscular movement or will the result. When doing LOA-type things we want to use the second sort.

POST: Living in the Present...hard/help!! (/r/lawofattraction/)

Lightly centre your attention in your lower abdomen rather than in your head area - or at least include it in your attention - and "move from there" when you move your body about. Meanwhile, treat intentions as "fire and forget". Spend a bit of time each day attending to what you want to have happen, imagining it as if you already have it, enjoying that feeling, with the intention that doing so means-that it is true - and other than that, just carry on with life normally, letting it happen as it wants, letting things come to you.

POST: Addicted to being right? (/r/lawofattraction/)

"I'd far rather be happy than right any day." [https://www.youtube.com/watch?v=cPWnitDyIOw]

I mean, basically you are getting what you want, right? Eventually you'll get fed up of that, and want something else. You might want to want something else, but right now you don't really want it. Logic doesn't really come into this. So, let it play out. When you do finally want to be different, however, then it's easy:

- You let passing thoughts that don't line up with what you want go past.
- You only deliberately think thoughts that corresponds to what you want.

POST: kind of hate my degree. help please! (/r/lawofattraction/)

Perhaps treat this as a challenge - you aren't enthused about your degree but despite that you are going to use it as a project for practicing your focus and intention. Do it just for the win, and revel in your ability to make it happen. Then, once done, you can start thinking about other things you might want to do.

POST: What are the "limits" to the LOA? (/r/lawofattraction/)

The restriction on asserting another person's experience doesn't necessarily restrict what you can have as your own experience of them; our experiences aren't necessarily happening "at the same time". The underlying assumption to the argument is that "we are individual people in a shared, spatially-extended place unfolding in time" may well be false. This assumption arises, I suggest, from the idea that the world-as-it-is has the same "formatting" as our ongoing sensory experience. However, experiences with the "law of attraction" or other "intentions that disregard the usual worldview" tend to indicate this should not be taken for granted. Experimenting with directly updating other people can bring results - but you need to view it in terms of updating your experience of them, rather than their (hypothetical) experience of themselves. "Free will" is a 1st-person concept; extending it to 3rd-person perspectives might be am error.

So, one approach would be to say that the world as it truly is, is structured in such a way that everyone can experience what they want as if they had their own "private copy" of the world. In other words, the world is not "simply-shared" like a place, it is "abstractly-shared" like a sort of shared toolbox of potential patterns. Then, the sense in which "when someone enters your life, they are a lesson or a blessing" is that if you intend a particular outcome, then the path between "now" and "then" becomes defined at that moment, and inevitably contains events and encounters along the way which lead you from "here" to "there" - including people-based events. For example, if you intended to be successful in a particular career, events and encounters might include: meeting a person at a party who knows about the industry (blessing: make contacts and learn facts about that business), meeting another person in a particular office who is nasty to you (lesson: how to handle the unpleasant side of that business environment in future), being involved in a car accident (blessing: made you contemplate life, stop procrastinating and get on with switching career), and so on.

Note: the "blessings" and "lessons" that arise are not of the form of "messages from the universe"; they happen simply because you've put a stake in the sand saying "this will happen", and the pattern of the world shifts at that moment to accommodate that fact. It's like having two poles in the sand representing two facts - the fact of how things are now, and the fact of this future situation - and there being a string between them, which winds its way around the dunes and any pre-existing poles. It is a "dumb patterning system" based around a landscape which can be sculpted by intention.

POST: Crossover - Dimensional Jumping + LOA (/r/lawofattraction/)

Now LOA is a source of perspectives on jumping that isn't as...scifi or esoteric.

Ha, I have to say, I've always thought it was kinda the other way around!

Although, I admit, superficially the concept of "dimensional jumping" seems science fiction, but in the context of that specific subreddit that's not quite how it is presented. (It's more like a model or pattern one can adopt, rather than an actual "how it works". There is no fundamental "how it works", it is suggested.)

dimensional jumping is trying to re-invent the wheel, ignoring that the principles have been part of spiritual practices...

Although, I'd suggest that the subreddit isn't doing that, as such. The subreddit is about encouraging an examination of one's assumptions, by triggering experiences and contemplation, so that nothing is taken for granted. Even the concepts of "the world" and "reality" and "me" are suspect. The "dimensional jumping" part, then, is just a way into that, really - as the sidebar indicates, it's just one model amongst many. (Although this exploration - deliberately - takes the form of an ongoing conversations in the comments, rather than in the submissions and the subreddit setup.)

The "principles... of spiritual practices" are something to be explored, not accepted, I'd suggest. They all come from a particular culture, speak to a particular environment, the perspective of their time. There's nothing inherently special about them, in terms of their content. It's more about the "gap" they point to, the context of their descriptions, that's ultimately important. In a way, the wheel has to be continually reinvented, in order to keep it wheel-shaped!

Jumping isn't as developed as the LOA practices.

That is to some extent deliberate, really, although I'd say the "patterning" model that underlies the suggested exercises is quite fully-developed. But of course, the models are intended to be adjacent descriptions ("parallel constructions in thought") and structures used for intentional shaping of experience, rather things which capture "how it is". It's about building a bridge between what can be conceived of, and what can be adopted as experience. Because, "what is really real does not matter", as you say, if it is only temporary and can be imprinted upon, or shape-shifted by adopting a particular fact or pattern. Rather, having recognised the only thing that is fundamentally true (that is, the fact of the property of being-aware), all other facts are seen as relatively true only.

POST: How do you know your beliefs are true? (/r/lawofattraction/)

I suppose all "facts" could be said to be inferred from moment-by-moment experience plus the conceptual frameworks you have adopted. The only thing that is directly or fundamentally true, is that you are having this experience right now. Anything about that experience is parallel construction in thought: a connective fiction. It is only relatively true, as part of the "castle in the sky" knowledge structure of which it is a part. Strictly speaking then, we never experience the past, we only experience The Now. We occasionally have experiences "about" the past, but those also arise in The Now. Really, there is no past other than as an ongoing story we've created, which we use as a reference concept. We might say that the planet isn't actually any particular age at all and was never created, outside of our conceiving of such things - at least, it isn't those things in the format that we can conceive of it. Coming back to down to earth (ahem), really there are different "pasts", and they are achieved by sleight of hand. For some groups of people "past" = "carbon dating + isotope model + structured timeline concept", whereas for others "past" = "residual patterns + unstructured event model". It's meaningless to ask which one is "right" or what to believe, because they are all wrong in a fundamental way - what matters is whether they are useful and in what contexts they are useful. Alan Watts has a nice metaphor for this: the ship and its wake. Consider: Does the wake cause the ship, or does the ship cause the wake? What does the water represent in this metaphor?

POST: Spellcasting Magik and LOA? (/r/lawofattraction/)

Q: It's a good way to allow your imagination to be free from the usual resistance if it's fun and interesting to you. It's a "faster" way because by taking the trouble, you can step out of the old mindset of restriction or your perceived "reality". That's the value of rituals because by doing things you normally wouldn't do, you can switch your mindset for a while. At the same time, you can just ditch your resistance and let your imagination do the work, too.

"Ditch your resistance" is a very good way to describe it. We should print t-shirts...

All these approaches pretty much amount to:

- Be okay with shifts arising in the state of yourself and of the world.
- Assign a meaning to an act: "this act means that will happen" or "that this is true".

- Perform the act.

The act you perform can be mental or physical. It makes no difference, because there's no difference in nature between the two: all acts are just an experience in the mind (your "perceptual space") anyway.

Sounds very much like Wicca I love it

It's also how you move your arms and legs every day! :-)

The oddity of that statement is somedays I can't really move my legs due to neuropathy :(

Hmm, coincidence in action there, with my choice of example. :-(Out of curiosity, have you tried doing anything "of this sort" to help with that?

Q: Yes indeed. I did a ritual healing bath with sea salt the other night, I cast a spell in the circle to start healing my neurons and removing the autoimmunity. But I would love to know "better" spells/ritual that I can cast during the Full Moon to help speed up healing the "incurable" . I'm sure something as simple as "I am cured, healthy, and can walk freely, so mote it be!" is more than suffice. But perhaps there are certain herbs, crystals, etc. that can make that intention even more powerful? Maybe burning a sigil? I don't know.

I think that, really, spells are just a cover for intention + allowing shifting. No spell is "better" than any other. Although some are definitely more fun than others! :-)

The problem that comes up is, a lot of people don't know how to intend, or even know what that is. Instead, they just do physical actions. But those alone don't really have causal power, other than the usual very localised habits, so this is kind of pointless. The only purpose of the actions is to be a "handle" by which an intentional pattern is triggered. The stripped-down essence I've had people doing is the Two Glasses Exercise. It smuggles intention and allowing into an activity via misdirection. Really though - if one could just let go and be okay with any shift whatsoever taking place, you could pretty much "just decide" on a change. Have you tried lying down, relaxing, and then mentally "sitting with" the problem area and seeing what comes up? As in (language will fail me here), placing your awareness or "presence" in "the volume of space where the problem body parts are" and, pausing, seeing what comes up? Maybe then, after that - "asking" them to get better or imagining an appropriate "mental machine" that might do that job, depending on preference.

(Just throwing out ideas that occurred to me as I was reading your comment.)

POST: Purpose in Life?...(i dont know) (/r/lawofattraction/)

Go with the flow, because you can't know [things in advance]. Just do course corrections whenever you find yourself desiring something in particular.

Q: Alright, so im working at this job, and i belive that when im always focusing on the aspects of what i love, the Universe will present more Jobs with the aspects i love and ect, is that alright to do? and what do you mean by
do course corrections whenever you find yourself desiring something in particular
Thanks.

Sounds good to me. On course-corrections: I mean that if you do find yourself is a spot you don't want to be in, then that's a good time to deliberately change course via some form of intentional act (LOA or similar). It sometimes happens that we might have a situation which isn't resolving itself, and so we specifically target that. As I say, you can't know everything in advance, because you can't know all the patterns that are contributing to your experience, so you have to deal with undesirable things when they appear, as they will occasionally do. Think of it like "debugging" yourself: it's only when an error appears visibly that we realise there's a tweak to be made.

Q: Cool!
if you do find yourself is a spot you don't want to be in, then that's a good time to deliberately change course via some form of intentional act.
So kind of like gaining clarity right, to focus on what i do want!

Right. So in a way, it's like gradually coming to a better and better understanding of yourself. You notice the 'world behaviour' (which is really an extension of you) and go, um, that's not how I want to be, and then make the change.

POST: My biggest success and biggest problem with LOA... (/r/lawofattraction/)

Let's just say up front that there's not much point in talking about what things were prior to your birth, and that it's meaningless to talk about someone "intending" something when they don't know what intention is (e.g. a child). So nothing is deserved and nothing is your fault, the good or the bad. The universe (or whatever you want to call it) is "stupid" in that sense. It is you who are the intelligence, and you can only apply that intelligence once you realise what's going on. So, maybe imagine that at the point of birth there is a landscape, and our life is like our attention flowing across that landscape from one end to the other. We cannot know why the landscape starts off with the shape that it does - it happens "before" reason and logic. It just is, and our ongoing experience arises from it. Any ideas about us deserving this initial shape are just us trying to create a story to fill an explanatory gap that can never actually be filled. What the "Law of Attraction" says, though, is that once you're aware of your situation, it is possible via "intention" to deliberately modify the shape of that landscape - and thereby change the content of our ongoing experience from what it would otherwise be. Responsibility starts at that point, and even then only for your active intentions. You cannot be responsible for every future as-yet-unseen contour. I think the word "attraction" in LOA is often problematic, since it conjures up an image of objects and circumstances moving towards you across a space, like we're dealing with magnets and must maintain a particular orientation, and it implicitly suggests a notion of "deserving" and detailed control. I think it's probably better to view each instance of it as a shifting of state, an adjustment of one section of that landscape, with the rest of the surface being moved accordingly. That way, we can remain comfortable with the inherent mystery involved in this. We have inserted one experience into the landscape, sure, but that does not mean we have deliberately sculpted the rest of it. It is still the case that we won't know the contours until we get to them, because we cannot have the experience of something before experiencing it. It also emphasises that it's not about maintenance after the intention, it's about having the confidence to not interfere (or "re-intend").

POST: You need to actually read or listen to Neville (/r/NevilleGoddard/)

It's not so much about "talking down" the Law of Attraction, though? It's more about highlighting that LoA employs a different set of metaphors as compared with Neville's writing, and how mixing those metaphors leads to confusion - or empty pronouncements that, while "inspirational", are essentially meaningless because they have no grounding beyond some sort of general optimism.

For sure, the truth of things is always the same - that's why it's "true"! - but that goes without saying, and is not the issue. There are different descriptive frameworks as a way into "the truth and how to use it", and talking about one (Neville) in terms of the other (LoA) tends to create an unhelpful muddle. Hence lots of questions that people are asking here essentially resolve into having Neville translated into LoA-speak, unhelpfully. Or worse: a question isn't asked, the LoA perspective is just assumed and then the contradictions argued about.

It's like walking into an impressionistic art class and asking everyone to explain their paintings purely in terms of optical physics (or vice versa), or assuming that they will. Ultimately they're still talking about "painting in practice and outcome", but there's a definite choice being made in how to approach it conceptually - “brush strokes” versus “light rays” - even if the desired result is similar. The experience of the final painting is the same, but we wouldn't say that the two perspectives are identical, nor that one perspective was "based on" the other.

Personally, I do think that LoA is a much more vague set of concepts, and that "attraction" is not a good metaphor for the basic fact of experience, since it implies a spatial and temporal aspect, a separation between "you" and "experience" and the notion of something "happening" in between.

In contrast, Neville's approach to this - that creation is already done, that what you are is the context of that creation, and that to change experience you change your (impersonal) state to make some facts more prominent than others - manages to avoid that, while providing a tighter framework less prone to "inspirational" thinking. The different way the two frameworks handle the nature and operation of "visualisation", for example, highlights how much more complete, and therefore useful, Neville's approach to description is.

Hence, maintaining the distinction between LoA and Neville as parallel ways of conceptualising the nature of experience (and the nature of descriptions about experience), is surely valid.

Do you decide? In your own best interests? (r/ADHD)

Do people find that life, and your impulses and thoughts, buffet you about randomly - to the extent where you realise you don't even decide what you'd like to happen never mind make actual plans for your personal self?

Using hyper focus seems to be about getting locked onto, say, a particular piece of work, which may or may not be in your actual best interests personally, for instance. Do people find they don't actually stop to decide, **is this the best thing for me?**

TriumphantGeorge Compendium - Part 33

POST: Is life necessary for consciousness? (/r/TrueAskReddit/)

[POST]

https://www.nytimes.com/2007/11/18/magazine/18wwln-lede-t.html?_r=2&

This article on panpsychism talks about how we don't really know what causes consciousness and that it could simply be an effect of universal forces on an object. Do you think intelligence, or even life, is necessary for consciousness?

[END OF POST]

Consciousness is primary, I'd say. It's not that things are conscious, it's that **everything is in consciousness.** That is different to self-consciousness, though, which is just a thought-about yourself.

Q: So you are saying that rocks, trees, stars, planets, etc. are all conscious? What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: The state of being aware of and responsive to one's surroundings: ; How have you determined that everything is "in consciousness"?

No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.)

So, instead of treating matter as fundamental, we say that consciousness is fundamental: it is the 'space' in which everything arises, and everything is made from it. You can experience this yourself, directly. Your experiences are made from consciousness. Then you ask: Where is the "me' that is conscious of the experience I am having? And: How is it possible for something other than consciousness to appear/encroach on consciousness? Or rather: How can we talk about what is beyond our experience? Basically, you just switch round from saying that matter is fundamental ('stuff' in space) to saying that consciousness is fundamental ('patterns' rather than things). **Philosophical idealism + non duality.** Try this thought experiment [Outside: The Dreaming Game].

[QUOTE]

Idealism
Idealism in philosophy, also known as philosophical idealism or metaphysical idealism, is the set of metaphysical perspectives asserting that, most fundamentally, reality is equivalent to mind, spirit, or consciousness; that reality or truth is entirely a mental construct; or that ideas are the highest type of reality or have the greatest claim to being considered "real".
Subjective idealism
Subjective idealism, or empirical idealism or immaterialism, is a form of philosophical monism that holds that only minds and mental contents exist. It entails and is generally identified or associated with immaterialism, the doctrine that material things do not exist. Subjective idealism rejects dualism, neutral monism, and materialism; it is the contrary of eliminative materialism, the doctrine that all or some classes of mental phenomena (such as emotions, beliefs, or desires) do not exist, but are sheer illusions. This form of idealism is "subjective" not because it denies that there is an objective reality, but because it asserts that this reality is completely dependent upon the minds of the subjects that perceive it.
Transcendental idealism
Transcendental idealism is a philosophical system founded by German philosopher Immanuel Kant in the 18th century. In the "Transcendental Aesthetic" section of the Critique of Pure Reason, Kant outlines how space and time are pure forms of human intuition contributed by our own faculty of sensibility. Space and time do not have an existence "outside" of us, but are the "subjective" forms of our sensibility and hence the necessary a priori conditions under which the objects we encounter in our experience can appear to us at all. Kant describes time and space not only as "empirically real" but transcendentally ideal. Kant argues that the conscious subject recognizes the objects of experience not as they are in themselves, but only the way they appear to us under the conditions of our sensibility.
Absolute Idealism
Absolute idealism is chiefly associated with Friedrich Schelling and G. W. F. Hegel, both of whom were German idealist philosophers in the 19th century. According to Hegel, being is ultimately comprehensible only as an all-inclusive whole (das Absolute). Hegel asserted that in order for the thinking subject (human reason or consciousness) to be able to know its object (the world) at all, there must be in some sense an identity of thought and being. Otherwise, the subject would never have access to the object and we would have no certainty about any of our knowledge of the world.
Nondualism
Nondualism, also called nonduality and sometimes monism, is a polyvalent term originating in Indian philosophy and religion, where it is used in various, related contemplative philosophies which aim to negate dualistic thinking or conceptual proliferation (prapanca) and thereby realize nondual awareness, 'that which is beyond discursive thinking', a state of consciousness described in contemplative traditions as a background field of unified, immutable awareness that exists prior to conceptual thought. The English term "nonduality" is derived from the Sanskrit Hindu term "advaita", "not-two" or "one without a second," meaning that only Brahman, 'the one', is ultimately real while 'the world', or the multiplicity of thought-constructs, 'the second', is not fully real; and from the Buddhist term advaya, which is also literally translated as "not two" and has various applications, including the Madhyamaka negation of thinking in opposites such as ordinary, conventional truth versus ultimate truth, and in Yogachara the deconstruction of the "apprehension of sensory objects as separate from the perceiving consciousness."
Monism

- The wide definition: a philosophy is monistic if it postulates unity of the origin of all things; all existing things return to a source that is distinct from them.
- The restricted definition: this requires not only unity of origin but also unity of substance and essence.

[END OF QUOTE]

Q: No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.) ; You have failed to answer what appears to be a fundamental question for conversation. I repeat: What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: The state of being aware of and responsive to one's surroundings: How have you determined that everything is "in consciousness"?

Apologies. The wikipedia definition is better:

Consciousness is the quality or state of awareness, or, of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. As Max Velmans and Susan Schneider wrote in The Blackwell Companion to Consciousness: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives."

So, basically, the definition of "consciousness" is "awareness of something" or "that which is aware", or more simply: "awareness".

- **Direct Experience:** That everything (all experience) is in consciousness is something you can prove to yourself. If you try the experiment I pointed out, you find that - in your own direct experience - everything is within a space of awareness, and that you yourself seem to be that 'space'. Objects you experience turn out to be patterns within awareness. One supposes an external world made of matter, but one never experiences it, and one would have to invent a "conversion bridge" where the matter

of objects was "converted" into the experience made of awareness.

- **Philosophical Basis:** The question of what is consciousness can equally be asked of matter. It's a case of which you choose to be fundamental. However, materialism has the problem of "how does consciousness arise from inert matter?" whereas idealism has no problem with answering "how does the experience of inert matter arise from consciousness". Consciousness is the "material" that things are made from. "Matter" are patterns/folds in consciousness.

The result is that, **everything experiences "being itself".** That does not mean it is self-aware - rocks do not "know" that they are rocks. However, rocks are a rock-like experience. Something like the brain, a much more complex pattern, has a more complex relationship within itself: parts of the brain can "experience" themselves relative to other parts of the brain (or rather, "experience patterns within themselves", such as seeing, hearing and so on). If the brain was "inert matter" we'd have to find the time/location at which consciousness appeared or emerged. If 'matter' is made from consciousness, then that problem is solved: consciousness experiences itself relative to itself, and objects and patterns within itself. Is life necessary for consciousness? No, **consciousness is already present for life to appear within / arise from / be a pattern within.**

TL;DR: **Consciousness is not emergent, it is fundamental.** Life is conscious because all forms are conscious. Increased complexity gives organisms the ability to have the experience of self-consciousness.

Q: Thank you for your response. Is this essentially the problem of hard solipsism? So a rock is not something that exists objectively but only subjectively? If all things are simply experiences of things with consciousness, then how do you explain the experiences being so similar for different things with consciousness? Why wouldn't they have completely different experiences?

It's a good point, and important. It's a bit "waves and the ocean". We are not talking about your personal consciousness - what you refer to as the content of your consciousness is really a pattern within the larger consciousness. Meanwhile, "everything is one", but waves don't necessarily get to see inside other waves, they only experience ripples that get into their own volume.

I tried to formulate a metaphor further down, here.

[COMMENT]

Two major possibilities for this, i.e. assuming the least:

1. **We are all one with the universe.** As Alan Watts said it perfectly, "As the ocean waves, the universe peoples." We are the universe experiencing itself. We are all extensions of the same thing. I actually lean towards this belief more, and even created a sub /r/UnitedWeStand around this idea. To quote Alan Watts again: We do not "come into" into this world; we come out of it, as leaves from a tree. We all come from the same conscious entity or universe, that has spread out into people.
2. *We are just here by chance.* The universe is huge, and through several billion years, we were formed out of it. There is no meaning to anything. We are not really alive. Science has never defined life or consciousness. All points to the likely hood that we are no different than a machine, that has fooled itself into believing that it is "alive". Why? Because frankly the alternative belief sucks. No one likes to believe that they are not special, no one wants to accept the idea that there is no purpose to life, no one really wants to admit to the fact that there is no one out there or within - no God, just pure nothingness - if you actually were to sincerely believe that, it is a scary thought. You are a lifeless matter that is strictly just chemicals interacting with each other. You are what you were before you were born - which is nothing - you just didn't exist. I mean, there was no evidence that there is consciousness before life started on this planet, so what makes us believe that it is actually something real? If you base it completely on science, there is really no need for a consciousness because everything is explainable without it. And frankly, the more you study the human body, the more we realize how similar we are to robots, and how much of what we take for granted as "consciousness" or "you" is just a biological machine.

These are the two possibilities I have come to, and either one is a good belief to hold. However, I lean towards the more optimistic vision, because frankly mankind is an incredible species, and it is difficult to imagine that what we are now, is merely order out of chaos, and nothing more.

[END OF COMMENT]

Nice quote on Alan Watts. I agree with this. I think "consciousness" is fundamental, and that pattern and form (including us) emerges from it. The analogy of the blanket, where the blanket is "raw awareness" and ripples are "objects", is quite apt. How does the universe know itself? A blanket with no ripples could not experience itself, relative to itself. Only by 'taking on shapes' can consciousness experience itself. **We are such shapes.** And our "self-awareness" is actually consciousness experiencing the folds within our human perimeter - what we actually are is not any of the things we experience, **we are 'the space within which experiences arise'.** (Just as the brain cannot experience itself from outside its perimeter, but can experience the things which occur within it, including a conception of itself.)

Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness. Now within that, we have 3d structured space as a light 'ripple' or pattern. And within that, we have numerous objects and people - all as patterns in consciousness. Our brains and nervous systems are such patterns. Our experience is of the content of our brains, the folded consciousness within the brain. The brain cannot experience itself, of course, because that would require being "outwith itself", but it can experience the patterns occurring within it. Our conception of ourself occurs within and as one of these patterns ("self" consciousness). Which, incidentally, is why your "self" is an illusion. In your direct experience right now, you can actually "feel out" in all directions and realise that there is a "space of awareness" in which all content appears, including your experience of your "self". What you 'really are' is the space (seen as 'a brain' in the 3rd person); the "self" you think you are is a thought/concept/pattern within that space. But that's how you join the two perspectives. Look around you right now: your experience is that of a 'dream space' in which objects appear as patterns in the space. (You might find my blog entry here of interest, and the links it points to, to emphasise this point.)

That fact that one person (localised pattern) can't 'see into' another person (localised pattern) doesn't mean that there is only "you" or that you aren't both arising from the same background material-that-is-consciousness. Furthermore, rocks aren't "in you" so much as they are "in consciousness" and their pattern creates a pattern within "you", which you experience.

TL;DR: It's not a personal consciousness, so solipsism isn't a problem. Furthermore, just because everything is consciousness, don't mean that one being should be able to directly experience that of another being.

Q: Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness. ; I think that your use of words is losing me again. If everything is "made" from "awareness", what is the thing that is "aware"? From what I'm reading it sounds like you're saying that "awareness" (the material that everything is made from) is "aware" (experiences) itself. It seems like you've created a circular system where awareness creates itself. How is that not the case? Or if it is, doesn't that

Yes, awareness is self-aware. Awareness experiences itself. When it forms into a pattern, it is the pattern and it experiences the pattern.

- **Crude analogy:** The skin on your hand is "aware" but it can only experience itself by touching something. A hand held without contacting anything is "awareness" without content. A hand touching a table now has a sensation within awareness, it has content.

I try to indicate this with the "blanket" analogy in the other comment. Remember: We begin with this open awareness. Then it folds into patterns to form the content of awareness. Awareness experiences "itself" by forming into content and experiencing the content.

Q: What reason do you have for thinking that this "awareness", that is self-creating/self-sustaining and produces the effects that we call the universe, actually exists? Or is this all simply a thought experiment?

To contrast: What makes you think "matter" exists? Have you ever experienced "matter"?

I'll answer though: because you can directly experience it [awareness], right now. In fact, it's the only thing you can truly know exists. Everything else is inferred or thought-about. Again: it is the only thing you know, and that it is fundamental is the only way to explain it.

The Experiment
To be done from a 1st person perspective. In other words, don't think about it; imagine it actually happening to you, like imagining the feel of putting on a hat:

- Sit comfortably. Now imagine turning off your senses one by one:

- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. **You know that you are, and what is within you, although you can never apprehend yourself.**

Fair question. I think matter exists because I trust my senses to give a mostly accurate understanding of the world external to my body.

But you don't experience matter, do you? You experience sights, sounds, sensations, and so on. You might have a concept called "matter" and say that's what is "behind the scenes", but you don't experience it.

Either I asked my question poorly or you are sidestepping it.

I think I see where you are coming from there. Okay, I'll try again and maybe tell me which bits aren't making sense? I say: **All that you truly know exists, is awareness. Everything you experience, including your experience of a "little self", also appears to be made of awareness. The only thing you ever experience is awareness.** Can you imagine ever experiencing something that is not made of awareness? What would that something be made of instead? This is why I say that it is the basis of all things, because it is all I or anyone else has every experienced. Itself, awareness is not an "object" and so isn't experienced as a "thing", but the patterns it forms are experienced as "things" that I experience. **Solipsism isn't a problem**, because having established that things are made of awareness, are patterns in awareness, I am not saying that one pattern (brain) has access to the internals of other patterns (brains), however I might reasonably infer from observed behaviour and how it corresponds with my own behaviour that others of similar form have a similar experience to my own - as partial patterns in the larger awareness.

So again, I have to ask. What makes you think that this "consciousness/awareness" which you are saying is the basis of all things actually exists?

Short answer: From my direct experience. I actually experience this background directly, right now. If I point 'my attention' in the direction opposite to the way my eyes are looking, I experience a big, non structured space that goes on forever (where my "head" would be). Anything else I can conceive of is also made of this; I can't conceive of something not-awareness. Strictly speaking, only the content of awareness "exists", because unstructured open awareness without pattern isn't an "object" or "thing", it just "is".

Thank you that was actually much clearer. So based on your response, are you a metaphysical solipsist? And if not, why not?

No. Solipsism would say "there is only me". I would say: There is not even me (as a separate individual as we would normally conceive of it). Solipsism would say "no reality exists other than one's own mind". I would say, "reality exists in a larger mind [so to speak], of which this localised perspective is but a part, a pattern within it". However, I admit the problem of intersubjectivity, that as a "wave" I don't experience the content of other waves, only the fundamental background going on forever and the patterns which appear within this localised "whirlpool" of "my" experience, some of which are the experience of the patterns of other waves.

EDIT: In other words, I am inferring that this is not a state of subjective idealism.

Q: Solipsism would say "there is only me". I would say: There is not even me (as a separate individual as we would normally conceive of it). ; No, metaphysical solipsism would say that the only things that exist are the experiences in your mind, which you've already stated are the only things that you know to exist. I would say, "reality exists in a larger mind [so to speak], of which this localised perspective is but a part, a pattern within it". ; Ok, why do you think that more than your experiences exist?

See my edit - I admit this. Actually, it's currently the subject of some discussion. So my previous comment is my "where it's at, temporarily" position. Even access to other's thoughts, for instance, those thoughts or intuitions would appear within 'this open space of awareness'. Based on evidence alone, it is perfectly reasonable to say: "In this dream-space, everything is awareness, and everyone, including 'little me', is a 'dream character' - it just so happens experience takes the perspective of 'little me'."

EDIT: Perhaps that's an interesting area: The usual argument against solipsism is that people behave as if there are other people. In my view there are not even other people, because there is not even me. So you would still interact with other characters, because you are having fun 'playing the part of your character', whilst really being 'wide open space'. In fact, you are all the characters, fundamentally, on a sort of "time share" basis...

QUESTION: **If you are the dream, then does solipsism go away as a problem?**

==So from my perspective you...=

We are in agreement. One might say we make "assumption of convenience", simply because it's nicer to live life that way. I assume I am a "person" when I am not - the "person" I am is an idea that is experienced occasionally in awareness - and I assume there are "other people" because it's nicer than if there are not.

How do you go from, the only things that I know to exist are my experiences and I'm assuming that there are things that exist independently of those, to and those things made of awareness that is aware of itself?

I am on solid ground with the "all there is, is awareness", because supposing an "external reality" it would have to be made of the same thing. In other words, I know "my" own experience is made from awareness, so even if my experience is affected causally by patterns outwith my direct experience, they must also be made of awareness in order to have an effect. However, it is true that patterns could simply arise "uncaused" within this 'open space', or with myself as first cause. So whether there are such outwith-patterns is like the case with other persons. The basic provable position is that of **subjective idealism + non dualism**:

- There is an open space of unstructured awareness.
- What I "really am" is awareness.
- Content that appears within that space (the "world") is patterns in and of awareness.
- This includes the concept of being a "person", which is simply patterning thought on top.

The rest are niceties, overlaid. So non-personal solipsism is the fundamental starting point: There might be nobody else, but there's no me either. From there, we infer. But our inferences are experienced directly - if they are accepted we do actually experience them directly as true rather than experiencing and thinking so. The thoughts are overlaid.

EDIT: "Aware of itself?" That's not quite right maybe. Nothing is aware of itself. A space of awareness could only be aware of patterns within itself. Perhaps "aware of being the pattern it as formed" is a better phrasing? There's no subject/object as such. Hmm: language!

Q: I know "my" own experience is made from awareness, so even if my experience is affected causally by patterns outwith my direct experience, they must also be made of awareness in order to have an effect. This is the part that interests me the most about your position. How have you satisfied yourself that other things than yourself, are made of consciousness? That they must by made of it?

Well, by exploring my direct experience. Not thinking-about but directly attending-to, I can confirm that my current experience is made directly of consciousness/awareness. All objects, all thoughts, all sensations. There is nothing else. So, what else could there be? Other than things I imagine. Which will then themselves be patterns in and of awareness. In other words, if there is something outwith my direct experience, affecting it, to do so it must also be made of awareness.

EDIT: In a way, the overall notion isn't much of a big deal. **We are simply inserting "awareness/consciousness" as a fundamental level, such that stuff such as "matter" are patterns in consciousness.** Much of the world-view remains identical, with some of the same philosophical problems (solipsism), reconfigured. But the mind-body problem goes away.

Adding to this with a little summary.

What I Know
From direct observation:

- What I am is an unbounded open 'dream-space' which is aware/awareness.
- That space takes on the shape of experiences. Experiences are made from awareness, are patterns in awareness.
- Those experiences tend to be in terms of a particular 'perspective'.
- One of those experiences is the concept of "TriumphantGeorge" which arises from time to time. Upon investigation, "TriumphantGeorge' is just an idea, an occasional thought. "TriumphantGeorge" is effectively a 'dream character' in the dream.
- **I am in fact the 'dream space' and the content of the 'dream'.**
- Experience is impersonal.

What I Conclude
It follows that:

- I never experience anything other than awareness. I cannot conceive of anything that is not awareness.
- I can never perceive anything outwith awareness. I cannot imagine how something that is not awareness could cause a change in awareness.
- **I conclude that all that is, is awareness / patterns of awareness.**
- **I conclude that there is no "external solid world" beyond awareness.**

What I Infer
For life convenience:

- That other 'dream characters' are similar in nature to "TriumphantGeorge".
- I treat "TriumphantGeorge" as a legitimate person and do the same for other people, because it's nicer that way. Also, according to what I know - that I am the 'dream space' and all that appears in it - they are a part of me anyway, just as "TriumphantGeorge" is.

Extra Stuff
This obviously impacts the notions and utility of:

- Intention, free will, cause and effect, etc...

...

Is life necessary for consciousness? Question over at TrueAskReddit. I've offered a couple of responses myself.

Without consciousness you could not be alive. Consciousness is life.

But, the question was the other way around. Can there be consciousness without life. As in, if there were no people and no animals and no plants, would there / could there still be consciousness? Fundamental to idealism.

The Solar System formed 4.6 billion years ago from the gravitational collapse of a giant molecular cloud. It is safe to say that 5 billion years ago there was no consciousness, unless you want to believe that molecular clouds are conscious. If molecular clouds are conscious, then water is also conscious. So next time you are thirsty, don't drink anything, unless you are a sadist. The brain is a complex collection of material molecules that produces the illusion of consciousness.

Were you there? ;-) You are confusing consciousness with self-consciousness.

Obviously there can. That's what Idealism is. During an NDE people still know that they exist though may not identify with their character. We confuse life with life forms.

Well, obvious to us, but not the person who asked the question in the TrueAskReddit. If you are an (unknowing) materialist, it's quite a perplexing notion.

Consciousness is creating reality in each instant. There is no 4.2 billion years in the past. There is only now. There is just the appaearance of billions of years of "the past". It's interesting how they consider Idealism to be perplexing but "brain creating consciousness" to be so obvious.

Yes, but it's pretty hard to accept "ideas as primary" just as a concept, when things are so obviously "solid" and "object-y".